


OUR PROVINCE



JANUARY 1945 - DECEMBER 1946



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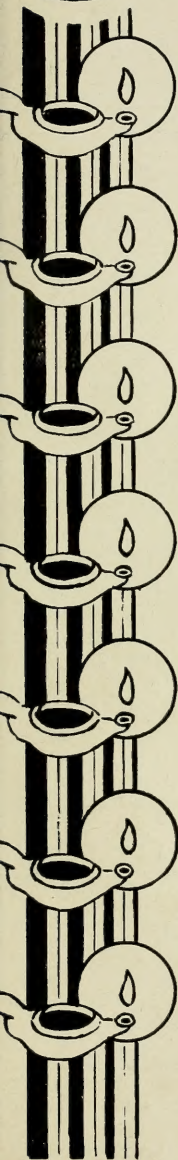


OUR PROVINCE-

Vol. 14

JANUARY, 1945

No. 1



We are told that the people entrusted to you (in Guinea) are hard to deal with and that it takes a long time to make converts among them. Your principal preaching will consist in leading a holy life, to set a good example and draw the grace of the Divine Master upon these wretched souls who are enslaved by Satan. The people of Africa will not be converted by the efforts of missionaries who are merely clever and competent. Of such it has no need. What is required for its salvation is the holiness and the sacrifice of its missionaries.

—Venerable Libermann

Official

Our Province

Vol. 14

January, 1945

No. 1

New Addresses:

Father John J. Sullivan, Lieut., C.B.M.U. 568 FPO, San Francisco, California.

Father Joseph A. McGoldrick, Captain, Hq. 514th ASG, Columbia Air Base, Columbia, S. C.

A.U.S. Chaplaincies pending:

Fathers John A. Burns and John R. Muka.

Pray for Francis P. Ford who was killed in action in France on December 9, 1944. He was the brother of Father Paul S. Ford, pastor of Jayuya, Puerto Rico; for Father Stanislaus M. Zaborowski's father who died December 24, 1944, age 79, at his home in Pittsburgh; for Father Paul A. O'Donnell's mother who died January 2, 1945, in Mauch Chunk, Pa; for Rev. Mr. Francis T. Colvard's brother, who was killed in action. R. I. P.

FRENCH CHAPLAIN KILLED WHEN AIDING
WOUNDED

(Sentinal Portland, Oregon)

Paris, Jan. 17.—Father Houchet senior chaplain with the famous Leclerc division, was killed near Strasbourg while ministering to the wounded, it has been learned here. He had gone into the front lines at the Kehl bridge which crosses the Rhine just outside the city to evacuate a sick soldier. His jeep was fired on by Germans from behind a line of cars and his chauffeur was wounded. Jumping back into the car, he attempted to take the place of the wounded chauffeur when a second round of firing got him in the chest.

An ambulance rushed Father Houchet to a Strasbourg hospital, where it was discovered that he had been stuck twice and that there was no hope of saving his life. General Leclerc rushed to the hospital as soon as he received the news. The priest said he wished to give his last blessing to his beloved division. The general knelt beside the bed to receive the blessing in the name of all his men.

Father Houchet was a Holy Ghost missionary who joined Leclerc's staff when the latter was a colonel in the Tchad region of Equatorial Africa. He took part in the march across Africa and was with his division at Tunis, Paris and Strasbourg.

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DURING THE MONTH OF FEBRUARY WE PRAY FOR:

February the second is the anniversary of the death of Our Venerable Father Libermann.

Name of Confrere	Died	Age
Fr. John Quinn	Feb. 7, 1895	47
Fr. Louis Ward	Feb. 7, 1935	63
Fr. John Otten	Feb. 8, 1926	72
Bro. Peter Joseph Shortis	Feb. 17, 1930	63
Bro. Jacob Immekus	Feb. 25, 1899	70
Fr. Eugene Gillespie	Feb. 26, 1928	29

Requiescant in Pace.

TEDDY ROOSEVELT'S FLAG HANGS IN
ORAN CHAPEL

Washington, Jan. 19.—The United States flag carried by the late Brig. General Theodore Roosevelt, Jr., on his entrance into the captured city of Oran, Algeria, now hangs over the main altar of the Holy Ghost Fathers' chapel in Messerghin, near Oran.

Capt. Albert C. M. Steffens, priest of the Archdiocese of New York, and chaplain with General Roosevelt's command, the 26th Infantry, during the invasion of North Africa in November, 1942, tells the story of how it got there.

"We couldn't think of a more fitting disposition to make of the flag, before we moved up from that sector, than to give it to the Holy Ghost Fathers to adorn the wall of their chapel, as a slight return for the generous hospitality they showed Teddy's soldiers, hospitality which we shall gratefully remember forever," Chaplain Steffens wrote to the Holy Ghost Fathers here.

Father Steffens, cited for especially meritorious service, recipient of the Silver Star, the Soldier's Medal, and the French Croix de Guerre, was formerly a professor in Cathedral College, New York. Besides that of Oran, he took part in the invasions of Tunisia, Sicily and Italy. He is now serving in the Pacific theater.

Circular Letter No. 20

Paris, July 28, 1944
(Received Nov. 24, 1944)

My Dear Confreres:

When you read these lines, you will have made or will be on the point of making your annual retreat. Hence, in my addressing you again, I have no other intention than to excite you to a serious accomplishment of that exercise required by canon law and by our holy Rule, and to preserve with care the fruits you have already drawn from it.

We, of the Mother House, made these holy exercises from July 2 to 9, under the direction of Father Jolly, the second assistant general.

In his very sound conferences, filled with Scriptural references and with the doctrine of the doctors of the Church and of the masters of the spiritual life, Father presented to us the idea of "The Apostolic Man," leaving to each the task of making practical application to his own soul. Nothing is more apt than serious meditation on our holy vocation and the obligations which flow from it, for correcting the faults of conduct, involuntary or otherwise, which little by little slip into our daily life; faults springing from forgetfulness, from inattention or from absorbing preoccupations which should be corrected during the time of the retreat, in order to place our lives in good order. Since it is not sufficient to consider only the noble destinies to which we have been called, it is necessary also, when one is deeply impressed, before God, with the great honor which he has bestowed upon us in calling us to the religious sacerdotal and apostolic life, to examine those things which in our habits and our acts do not correspond to the grandeur of our vocation. Practically, it is from this point of view that we should look at ourselves; to renew in our souls a true notion of our ideal so as to determine, each according to his needs, the reforms to be adopted.

Above all, may our retreat be truly a separation from the world, a withdrawal from external preoccupations and from personal cares, so that in intimate union with Our Lord we may consider those things which pertain to our perfection and thus return to our first fervor; that is to say, to those dispositions with which we gave ourselves entirely to God by our religious profession and priestly ordination. The main work of the retreat, then, is to meditate anew in both interior and exterior silence on those fundamental graces so insufficiently appreciated, and to lay serious plans for more efficacious cooperation with them.

Without doubt it is to be feared that this retreat, like so many others, alas, will also prove inefficacious, but it is up to each one to take the necessary means to gain the most from it.

We are apostles by vocation, Fathers and Brothers, wherever we may be, whatever we may do, or even in doing nothing, if age or illness has perhaps

forced us to an inactive ministry. Our Lord Jesus Christ is the model of the work which our apostolate entails and it is in him that we must study our obligations. In examining and studying the life of Christ, we shall quickly realize that the apostle is the Ambassador of God, sent to establish his reign on earth; that the principal and at the same time unique preoccupation of the apostle is to spend himself, body and soul, in the great task confided to him.

Man has not been endowed with more noble a function. The apostle is the mediator between men and God and because he is God's representative before men he must appear clothed with his sanctity and he must be deeply penetrated with this holiness when he pleads with God for men. The apostolic spirit, then, is one of holiness; of forgetfulness of self and of all created things and at the same time of union with God, in intention and outlook. And in the same measure in which it is realized, this apostolic spirit has the effect of producing in us a perfect serenity of soul in the midst of labors, contradictions and sufferings.

Being a man of God, the apostle must above all guard himself from sin, venial as well as mortal. It is of utmost importance that we have a horror of sin graven deeply in our souls. Nor is it any less important that we have a realization of the ravages caused by sin in our souls; to form some idea of the number of our sins by the years of our life, by the places we have been, by the companions with whom we have been associated; to comprehend not only the number and extent of them but also the immense injury they have done to God; to see in them the source of so many of the evils that affect us; to realize the depth of the degradation to which they reduce us; to understand the awful consequences brought on us by sin, preparing for us an eternity of punishment; on our confreres; on the Congregation which it deprives of many graces; on the Church militant and suffering and even on the Church triumphant, whose work it hinders.

Sin deadens our supernatural life and produces in our soul that luke-warmness so fatal to a fruitful apostolic life. While exteriorly we may act as apostles, our inner life is vitiated by purely human motives—the enjoyment we derive from our work, the pride of maintaining our position, the vanity of human respect, and many others. The apostle who gives way to these inferior motives slips little by little into habitual venial sin. He submits to these depraved tendencies and being caught off his guard falls into mortal sin.

A man of God, the apostle must also be a man of prayer. By constant communion with God, he should merit for souls the graces which they of themselves cannot obtain, and at the same time attain to his personal perfection. By this last title

the apostle will be a prayerful man. It is by prayer that he will secure the light of the Holy Spirit for his own work and for that of others. The Holy Spirit will fill his soul with those supernatural virtues which will regulate all his actions conformably to God.

A man of sacrifice as well and following the example of Our Saviour who sought his own satisfaction in nothing, the apostle will truly fulfill his duty of mediator when he lives entirely for God and for souls. God wishes him to be at his disposal without reserve, and he will sanctify him by suffering; the souls to whom he ministers will despoil him of all self-love and impose upon him a spirit of constant self-denial.

Only his spirit of faith will sustain the apostolic priest in these hard battles. A sincere, vivid, deep-seated faith will animate all his thoughts, all his wishes and, if possible, all his impressions. This life of faith must be sustained by the study of theology, joined to fervent prayer; it must be protected by a complete union, a complete renoucement of self, dominating as far as possible all contrary motives of an evil nature.

This spirit of faith brings forth the flower of supernatural obedience. The apostle is essentially a man of obedience since he is an ambassador and does the work of him who sent him. Obedience has an unlimited field in the community life which we lead, in the religious life which we have vowed, in the apostolic work in which each one is, as it were, a wheel in a mechanism directed by his superiors, by the Sovereign Pontiff and by Jesus Christ. The more we depend upon and obey all these superiors, the more will we be really fitted for the apostolate.

The source of the apostolate is charity—supernatural charity which prompts the apostle to leave all things for the salvation of souls. But it happens sometimes that one who has left everything for the salvation of souls in distant places, often does not know how to sacrifice himself for the confreres with whom he lives. In abandoned souls, he sees souls redeemed by the blood of Jesus Christ; in his confreres he fails to see that these men with their human failings were no less redeemed. The secret of charity in community life is to see in all and in each the supernatural side, which alone is the true aspect under which a Christian and, *a fortiori*, an apostle must envisage his brothers in the Faith and in the apostolate; it is also to reduce to its true value the natural aspect apparent in each, and to purify it without ceasing until we arrive at a point where we shall be incapable of losing sight of the supernatural value of those confreres with whom we live. This is the role of renoucement of ourselves, of our judgment, of our sentiments, of our preferences. More and more the true apostle must give up all self gratification which is not of God in order to remain master of himself. This is the only way of becoming a perfect instrument in the hands of God. This renoucement must be sincere, continual, without compromise; it will have the courage to attack a powerful enemy; it will be practical in all its undertakings. Then only will it bring forth its fruits and free the soul from the empire of a nature perverted by the sin of our first parents.

My dear confreres, I give you these reflections which were given to us of the Mother House during our week of recollection. Combine them with those which were suggested by the preacher of your retreats, by your readings and by your personal meditations.

Above all, I ask you never to forget your apostolic vocation which is an unreserved dedication to the work of God. Do not seek your ease, your own satisfaction or even success in the ministry. Seek the glory of God and remain in the hands of your Superiors prepared for all things. "In manibus Superiorum parati ad omnia."

So that our retreats of this year may be particularly fruitful, I bless you all, begging for you the abundance of the graces of the Holy Spirit, through the intercession of the Immaculate Heart of our good Mother, and I assure you of my paternal and affectionate devotedness in Our Saviour.

✠ Louis Le Hunsec, C.S.Sp.

Bishop of Europus

Superior General

CONFRERES OF WHOSE DEATH WE HAVE BEEN INFORMED SINCE CIRCULAR LETTER NUMBER 19

				Yrs.	Age	Prof.
Feb. 24	Br. Wunebald Becker	Cameroun		58	31	
June 2	Fr. Patrick Brennan	Bay City		45	23	
June 10	Mr. Emil Neumyer	Oradour-a-Clave		22	2	
	(Scholastic)					

GENERAL NEWS SINCE CIRCULAR LETTER NUMBER 19

Indults Renewed

The indult which permits us to celebrate in all our houses in countries depending on the Propaganda one Mass of the following feasts, on the Sunday which follows the feast, on the condition that there does not fall on that Sunday a feast of the First Class or that that Sunday is itself of the First Class: Immaculate Conception, Purification of the B.V.M., the Sacred Heart, the Holy Martyrs of Uganda (June 2), St. Peter Claver (Sept. 9), St. Theresa of the Child Jesus (October 3), St. Francis Xavier (Dec. 3). (Renewed April 15, 1944, for another five years).

The Indult which permits the Superior General to delegate Provincial Superiors the power to make aggregations to the Archconfraternity of the Holy Ghost. (Renewed April 17, 1944, for another five years.)

Nominations

Superior of the Mother House: Father Marcel Navarre, Secretary General.

Provincial of France: Father Emile Laurent.

Master of Clerical Novices in Switzerland: Father Maurice Giroud.

Statistics

We have attempted to calculate from the correspondence from our provinces, the number of Consecrations to the Apostolate since 1939. Since our information is not complete this recapitulation is probably somewhat inaccurate. Here are the figures by provinces which we have been able to arrive at:

	Fathers in 1939	Consecrations 1939	To 1940	The 1941	Apostolate In 1942	Fathers in 1943	Fathers in 1944	Fathers in 1944
France	889	45	20	37	26	36	54	1,107
Ireland	238	20	20	19	20	15	?	332
Germany	170	19	21	4	1	—	—	215
Portugal	75	3	6	10	8	5	—	107
U. S.	191	11	14	11	16	10	12	265
Belgium	70	4	15	8	7	5	?	109
Holland	119	14	25	1	20	18	17*	214
England	47	4	2	2	2	6	5	68
Poland	5	1	(With the province of France)					6
Canada	27	—	—	—	—	—	—	27
Totals	1,831	121	123	92	100	95	88	2,450

*The Province of Holland besides has 24 priests who have finished their IV year and are now doing a V year of theology; but they are ready to make their apostolic consecration, if the war ends.

We know of the death of 143 Fathers since 1939. There are, then, actually 2,331 Fathers in the Congregation.

Lack of information prevents us from compiling figures for professions.

Thirty-seven young Fathers made their Apostolic Consecration at Chevilly and 12 others at Saverne. There are 54 scholastic priests in our houses in France, including two Polish priests and one Canadian, who will finish their course this year. Following are the appointments given at Chevilly:

Guadeloupe:

Fathers Christian Favereau, Joseph Finck

Martinique:

Fathers Gaston Gauthier, Michael L'Hostis

Haiti:

Father Bernard Noel

French Guiana:

Father Joseph Fritsch

Dakar:

Fathers Michael Chanal, Marcel Meckler

Ziguinchor:

Father Bernard Gandner

French Guinea:

Fathers Louis de Courcy, André Houdon

Douala:

Fathers Richard Aebi, Jerome Fritsch

Yaoundé:

Fathers Marcel Boetsch, Hector Dubourget

Gabon:

Fathers Bruno Bleny, Philip Delège

Loango:

Fathers Jean-Marie Flour, Raymond Nicoud

Brazzaville:

Fathers Paul Bureth, Jean Morizur

Bangui:

Fathers Emil Bronner, Max Raboud

Diego Suarez:

Fathers Charles Arnould, Albert Kim, Erasmus Vianin

Majunga:

Fathers Charles Barbé, Emmanuel Oligo, Roger Schmauch

Reunion:

Father Joseph Chenu

Reserved:

Fathers Joseph Brochier, Eugene Coudrais, Lawrence Majuric, Adrian Praplan, Roger Schnabel, Julien Wrobel, Leon Zarembo.

MOTHER HOUSE: Life goes on with the usual calmness. Father Muller's absence has been prolonged with no sign of his returning soon. Father Navarre, the Secretary General, has been named Superior of the Community. He has been replaced at Vichy for the time being by Father Bonhomme who was at Cellule. To our regret, correspondence from the missions is becoming more and more infrequent.

Every day finds it more difficult to procure supplies since air bombings are holding up not only transportation by rail, but by road as well. Because of the coal shortage, gas may be used in the kitchen only for half-hour periods once each morning, noon and evening; the electricity is shut off from 5:00 A.M. to 11:00 P.M. Travelling in the city is restricted more and more each day; every week additional stations and even whole lines are closed. We are getting practically no meat. As for fruit and vegetables 500 grams per person are doled out at each distribution while we live in hope that each week will bring an additional portion. Here is the ration schedule for adults (A Books—the usual case in our communities):

Every day—300 grams of bread

Every week—50 grams of cheese, 70 grams of meat (with bone)

Every month—75 grams of waste fats; 500 grams of sugar; 150 grams of a mixture called "National Coffee"; 4 litres of wine.

Pastry and dried vegetables add variety to the diet when the distributors dole out sufficient quantities. We have had potatoes only once since March 1. Our ration stamps, especially those for wine and cheese are not always honored!

The Community Retreat was held from July 2 to 9.

On July 26 we privately celebrated, as well as possible, the anniversary of the election of our Most Reverend Superior General. May we be permitted at this time to remind our confreres that Bishop Le Hunsee will celebrate on May 30, 1945, the twenty-fifth anniversary of his Episcopal Consecration. We recommend to the prayers of all this Silver Anniversary of our esteemed Superior General.

The health of Father Janin, in spite of prayer and treatment, has not yet improved. His legs are still paralyzed with rheumatism.

FRANCE: Father Aman, Provincial of France, this year will complete his sixth year in that charge. Feeling completely worn out, he has insisted, despite present circumstances, on being replaced. The General Council accepted his resignation and chose Father Emile Laurent, a former student of the French Seminary at Rome, missionary in Cameroun and for the last five years director of the Senior Scholasticate in the unoccupied zone at Cellule.

The scholastic year ended amidst trials and momentary difficulties. The number of senior scholastics has not greatly decreased since the start of the war, being kept up by the higher classes of our Junior Scholasticate and by aspirants from the dioceses. This year, for example, there are as many novices who came from outside as from our own houses. However, it is in the Junior Scholasticate that a considerable decrease is evident. In the year 1939-40 we had 519, for the year 1943-44 there were only 279. The reasons for this are that our houses in Alsace are closed, Cellule has been made a Senior Scholasticate, Ruitz has no students and Piré is serving as the Novitate (and the latest report indicates that it is going to be requisitioned for a hospital). Crucial years are in store for the missions after this war as after that of 1914-18.

SWITZERLAND: The impossibility of having our aspirants make their Novitiate in France has obliged us to start one here. It will be opened this year in an old family mansion at Blonay, between Montreux and Vevey. Seven scholastics completed their philosophy course at Fribourg, during the school year of 1943-44 before making their Novitiate.

GADELOUPE: Bishop Gay and Father Quentin wrote in April, 1944. Bishop Genoud is well. He spends most of his time at his villa in Gourbeyre. Several of the confreres are completely exhausted and should return as soon as possible although the ministry increases and demands more workers. The retreat was held at the Bishop's house and was preached by Bishop Gay.

UNITED STATES (Letters from Father Collins, April 24 and May 8): The Province moves along normally enough despite present conditions; twenty-seven of the fathers are chaplains. He receives the Superior General's letters regularly and sees that copies are sent to all who can be reached.

TRINIDAD (Letter from Father Meenan, May 26): The country has become very prosperous since the influx of people from the neighboring continent; moreover, all the families are sending their children to the College. In January there were 1,142 students. Some classes have as many as 40 pupils. However, since this boom is at best only transitory we dare not even dream of erecting a new building which would only prove useless later on.

JAMAICA: Monsignor Kirsten and his missionaries are still interned at Jamaica. They are as well as can be expected under the circumstances, and patiently await the opportunity to resume their ministry.

A SUGGESTION

Speak a shade more kindly
Than the year before,
Pray a little oftner
Love a little more.
Cling a little closer
To the Saviour's love
And life below will daily grow
More like the life above.

—Selected

STATEMENT OF THE FERNDALÉ MISSION UNIT

From January 1, 1944 to January 1, 1945

Balance on hand, January 1, 1944 \$ 637.35

Receipts:

Stamps	\$1,131.30	
Kenrick	126.54	
Lenten Appeal	1,321.90	2579.74
		<hr/> \$3,217.09

Expenses:

Stamps	280.91	
Kenrick	204.43	
Books and Magazine	7.00	
Mission Library	31.77	
Supplies	71.84	
Donations	1,062.31	
Lenten Appeals	213.30	
Donation to Province	1,000.00	2,901.56

Balance on hand, January 1, 1945 345 53

Approved:

(Signed) A.F. LECHNER, C.S.Sp.

(Superior)

(Signed) A. F. Woehrel, C.S.Sp.
(President)

MATERIALS SENT TO THE MISSIONS BY THE MISSION PROCURATOR DURING 1944

Through the generosity of individuals and organizations, including many of our own communities, the Mission Procurator's office has been able to send to the missions, both at home and abroad, not only financial but material help during the past year. The list follows:

20	sets of vestments
16	candlesticks and candleabra
4	pyxes
7	crucifixes
6	ciboria
3	chalices
1	missal
21	surplices
3	sets of altar cards
3	mass kits
2	statues
1	sanctuary lamp
2	cope, veil
2	monstrances
12,000	Holy cards
800	lbs. of medical supplies
Miscellaneous:	altar cloths, ciborium covers, altar linens, albs, cinctures, medals, rosaries, scapulars, eye-glasses, Braille sets, paterens, cruets, sanctuary bells, etc.

Items such as missals, paschal candles, crib sets, etc., sent out during the year were paid for by the respective missions and hence are not included in the above list.

Circular Letter No. 21

Paris, Sept. 28, 1944

Received Jan. 2, 1945, via Dakar

My dear Confreres:

For the past six weeks, military events have been succeeding one another with increased rapidity. True, the war is not over yet, but one can begin to foresee an end of it in the not too distant future. The providential liberation of Paris, the deliverance of France, Belgium, and soon of Holland, from the enemy armies which had invaded them, constitute a complete turning of the tables from the situation of four years ago. The change came so quickly and so unexpectedly even for the most optimistic that we cannot but think and say that the finger of God is here! To him then be honor, glory, and our gratitude! Of course, there are men, also, who helped, by their courage, their zeal, and their perseverance. They succeeded in organizing the resistance movement methodically and in stirring up the people of the occupied countries.

For all of us, these five years of war will have been a long and hard experience. Let us hope, though, that it will prove beneficial also, both for those confreres who have worked and still work in the mission fields without rest and without relief, and for those who, behind the lines and in the midst of unheard-of difficulties, have had to carry on the work of preparing and forming future missionaries.

The ecclesiastical and religious superiors keep insisting that we send them as soon as possible the reinforcements we have promised them. We can easily understand and share their impatience. The young Fathers, who have had their appointments for four or five years now, are equally anxious to set out as soon as possible and begin their work in the field of the apostolate, in order to lighten the labors of their older confreres, and where necessary, to replace them and permit them to return home to recover their health.

Alas! It does not depend on them or on us to proceed at once to arrange for their departure. It does not seem possible as long as regular maritime communications have not been re-established, because we cannot count on the few exceptions which have been made in favor of functionaries having at their disposal air travel, since this is very costly and beyond the resources of our Bishops and Vicars Apostolic. However, if it please God, this time of waiting will not be very long, and then, with joyous heart, and with new and youthful workers, all our missions will take up again their march forward for the peaceful conquest begun a century ago in Equatorial Africa.

This month of September is a notable anniversary in the history of our missions in Africa. It brings back to mind the events of one hundred years ago, the recalling to memory of which will help to main-

tain apostolic ardor in our hearts. On September 28th, 1844, Father Bessieux was the sole survivor on the African Coast of the expedition prepared with such care by Our Venerable Father at La Neuville. Everyone knows how that undertaking ended in the disasters of Cap des Palmes, Grand Bassam and Assinie. Father Bessieux arrived in Gabon accompanied by Jean and Gregoire, two young men whom he had recruited in haste before he embarked. Imagine how sad and discouraging his plight was! All his confreres were dead, save one. Bishop Barron had become discouraged and had abandoned the enterprise. The only remaining missionary for an immense territory, Father Bessieux could and did wonder, with good reason, whether such misfortunes would not ruin the mission entirely. Would Father Libermann, his superior at La Neuville, have the boldness to begin all over again? Could he put his heart into the task of stirring up in the souls of his novices the zeal of the pioneers who had just died? Then, too, would public opinion allow the sacrifice of young men for so small a result? Would not the little newborn Society limit itself in the future to helping the Negroes of Mauritius, Bourbon and Haiti, while awaiting more favorable circumstances? After such a failure, would not Africa be abandoned?

Gabon, where he arrived with but a remnant of supplies and goods now almost useless, was a small French post recently established by the Navy. To shelter him and his two young companions, the commanding officer put at his disposal a little shack, quite a primitive affair. He felt sure that in that country he would encounter the blind opposition of those who would resent the presence of a priest. He would find himself, too, in the midst of natives already spoiled by ancient habits of slavery and Islamism, and indoctrinated by Methodist preachers. What a discouraging outlook!

If Father Bessieux had given in to considerations like these, he would simply have abandoned everything and returned to Europe. But, seeing things solely and entirely from the supernatural point of view, he remained, ready to sacrifice life itself.

At La Neuville, on the first Sunday of October, 1844, the Venerable Father, keeping secret the sad news which he had heard several days before, opened the retreat at the Novitiate. For eight days he spoke in all his conferences of the action of the Holy Ghost in the faithful soul, and he did it with such warmth that his words filled his small audience with enthusiasm. At the close of the retreat, when he told them of the terrible loss on the African Coast, he pointed out to them that it was all a trick of the devil, and declared that he was fully disposed to continue or rather to begin again the great work. This excited such zeal in them that all asked to be allowed to set out immediately. They insisted so strongly that he was obliged to forbid anyone

to talk about it until they should have finished their novitiate and were ready to embark.

Thus the constant spirit of Father Bessieux at Gabon, the faith of the Venerable Father at La Neuville, the energetic resolution of the novices—in a word, the supernatural mentality of all—vanquished the devil and saved the mission.

Today, just as a hundred years ago, only the supernatural spirit will guarantee the progress and the permanence of our works. We must get it very clear in our minds that it is not for ourselves that we are working, but for God, for his Church, and for the souls which have to be saved. Let us meditate often on this essential truth that we are not supposed to be looking for our own advantage. Each one of us, doing as best he can the work which God has given him through his superiors, is a workman who will not harvest on this earth what he has sowed. Nobody here below will ever know his personal sacrifices. No one among men will ever estimate his true value. He will have deepened a furrow which others had traced before him. When he dies, he will leave the task still unfinished. He will have toiled, not for the esteem of men, not for earthly glory, not for his own profit, but only for God. That is the lesson of energy, tenacity, supernatural faith given us by Father Bessieux and the missionaries who have since then followed his example. Let us thank God for having given us, in these our elder brothers, such models of abnegation, the fruit of humility as well as of invincible courage. Let us make it the desire of our hearts to walk in their foot-steps in order that we may in our turn hand down a similar example to those who will come after us.

I impart my blessing to you all, dear confreres, rejoicing that soon I shall be able to communicate with you more freely, and I assure you of my paternal solicitude and affection in Our Lord.

✠Louis Le Hunsec, C.S.Sp.
Superior General

GENERAL NEWS SINCE LETTER NUMBER 20

MOTHER HOUSE: On August 25, the Feast of St. Louis, King of France, the Leclerc Division entered Paris from the southeast, while the American troops were coming in from the southwest. The preceding eight days had been full of action, with gunfire, barricades, tank-attacks, and cannon-fire in the streets. The district of the Mother House, close to Luxembourg and the Mayor's headquarters of the 5th Ward, was one of the most disturbed, and for several days it was dangerous to venture out of the house. After August 24, quiet was restored little by little, and life returned to normal. Provisions were increased by the stocks which the army of occupation was unable to take away. The American supplies are not very great yet, and are scarcely noticeable except in bread, which is not quite so dark in color.

At Chevilly, young Father Mazurie was killed by the Germans on the morning of August 25th. The circumstances are still mysterious. Father Berthaud was wounded in Paris by a stray bullet. These were the only victims of those troubled days in the Capitol.

In the Leclerc Division we had the joy of finding Father Houchet of Brazzaville, Chief Chaplain, Father Dehon of Yaoundé, Chaplain, Father Edmond of Bangui, Sergeant. However, we also received the sad news that Father Houssaye of Yaoundé, also a Chaplain, had been wounded before Argentan, and had died at Le Mans on the 26th of August. Bishop Grente presided at his funeral.

FRANCE: Our houses in France, as far as we know up to this point, have been the object of a special Providence. Chevilly, Orly, Piré and Langonnet suffered no damage. Our house at Mortain is left with no window-panes and with a damaged roof, but it is still standing and the personnel is safe—and this in a village where four fifths of the dwellings were destroyed or burnt. Between August 3 and 13, eighteen shells burst on the walls and roof of the house, and a hundred other shells, two heavy aerial bombs among them, fell on the property. **Notre Dame la Blanche** took good care of her Abbey! At Alex, the roof of the chapel was pierced by a shell and some windows were broken. Saint-Ilan is free again and will take back its students who had received hospitality at St. Michel during the war. We have not received any news yet from Marseille, Bordeaux, or our houses in Alsace.

From Misserghin, Father Le Retraite wrote us on May 24 that everything was going well and that many confreres who were passing that way had visited the house.

BELGIUM: The fighting is not over yet, but we know already that Bonsecours was liberated without damage on September 3.

HOLLAND: Father Vogel wrote us in July that the enrollment promised to be excellent, but that the work of recruitment was limited by the lack of space. Let us hope that the Holy Heart of Mary will protect this Province also.

ROME: Father Monnier let us know in May and June that all was well, but that provisions were scarce. They had to pay 13,999 lire for one hundred kilos of split peas!

AUTEUIL: The Orphanage at Auteuil was protected, as we were. It suffered little damage, either in its personnel or in its works.

IRELAND: Father Murphy, May 5th: "Everything is going well. There is a good spirit. We are working and praying. Father Curran, a military Chaplain, died in England."

MARTINIQUE: Father Arosteguy's letter, mailed April 3, has arrived at last. It is the first one in more than a year. Our confreres have suffered a great deal from the blockade. Father Marie was sick with beri-beri, and although no one has died, everyone's health has been under great trial. "We have some provisions now, but the situation is still difficult. There are no tires at all, and the automobiles, so useful for going on ministry, have to be left in the garage. In spite of all this, everybody shows good will, works conscientiously, and obtains consoling results."

HAUT JURUA (South America): Some letters written in March reassure us about the confreres'

health. One Father is taking treatments in a sanatorium. He does the work of chaplain at the same time. There are six students from the prefecture at the Junior Seminary in Tefé.

FRENCH GUINEA (French West Africa): Father Balez was able to visit the stations at Kissi. Two fathers have gone to Misserghin for a rest.

ONITSHA (British Equatorial Africa): From Father O'Connor, April 4: "Everything is going well. The young fathers arrived in December and have all been given places. Three native priests will be ordained in July, and there will be some every year from now on."

CAMEROUN (French Equatorial Africa): News from Cameroun has been extremely rare, but recently two air-mail letters arrived. They are dated August 24 and 30 and they were in Paris on September 8. It was a great satisfaction for us to see the re-establishment of rapid mail service with our missions. Unfortunately this is only in one case; let us hope that it will soon become general.

Bishop Graffin has summarized for us the most important news of the vicariate for the past four years: deaths, illnesses, the calling of many to the Army. The statistics for 1943 show that there are in Yaoundé 230,000 Christians, 20 native priests, 19 professed native sisters and 15 professed native brothers. Since then three more native priests have been ordained, but we heard with regret of the death of one of them. The seminaries are doing well, and a new one is being built. The schools are developing satisfactorily and having great success. Father Bonneau is inspector of schools.

Father Krummenacker, writing from Douala, assures us that Cameroun has not suffered materially or spiritually, since the missions have held firm and have even shown progress. Father Kierner and Father Guenole are still in the armed forces.

KROONSTAD (South Africa): Bishop Klerlein wrote on March 13 that he had ordained one of his seminarists to the priesthood in January and that another will be ordained at the end of the year. The bishop's health remains very bad.

KILIMANJARO (East Africa): Bishop Byrne has consecrated his vicariate to the Holy Heart of Mary. He has also given this title to a native congregation, The Missionary Brothers of the Holy Heart of Mary. Father Marron tells us that he received Circular Letter Number 17, and that Bishop Byrne had gone to spend a week at Rombo.

In Abyssinia we now have Father Devenish and Crannan from Zanzibar, and Fathers Watkins and Fitzsimmons from Kilimanjaro.

TO OUR PROVINCIAL AND PRINCIPAL SUPERIORS:

We ask all our Provincial and Principal Superiors to prepare the following documents at once, and to send them to the General Secretary as soon as mail service is reopened. These documents were required by the delegation of powers given by the Superior General on October 10, 1940, and concern all the acts performed in virtue of that delegation.

1. INFORMATION, together with the letter of request where necessary, for professions, renewal of temporary vows, perpetual vows, consecrations to the apostolate, ordinations, departures, expulsions.

2. The decisions of the Council with regard to these points of information.

3. ACTS, civil act of admission, act of vows, act of consecration to the apostolate, notice of ordination, attestation for subdeacons.

4. Copy of all indulgences, dispensations, rescripts, obtained during the war without passing through the Mother House, with an indication of the authority granting them.

5. Copy of all other decisions of the Councils made in execution of the delegation of October 10, 1940.

6. List of personnel and works of the Province and District, with, for the Provinces, a complete list of the professed scholastics.

7. Annual statistics of the Provinces for the year 1944.

8. Report of annual visits.

9. Exact list of deaths in the Province or District since October, 1940.

10. Summary of the principal events which have taken place in the life of the Province or District during the same period.

* * *

General Customary—Formulary:

Circular Letter No. 2 of October 8, 1940, announced the sending of a GENERAL CUSTOMARY, an edition made after the decisions of the General Chapter of 1938; and of a Formulary, a pamphlet giving in a few pages a model of all the printed forms necessary in the Congregation. It was intended for the Provincial and Principal Superiors and for our houses of study and training. However, the shipment could not be made. It will be made as soon as possible.

* * *

Books By Our Confreres:

In order that the General Secretariate may be able to keep a complete collection of the works published by the members of the Congregation, we have requested several times that all our authors send to the Secretariate two copies of their publications, even though they be in native languages. The collection which we have at present is very incomplete, since many of the confreres have forgotten to send these copies as requested.

We wish to insist on this point once again, and to draw the attention of the Superiors of Provinces and Districts to it, so that they will try to make up for past forgetfulness where possible, and bear our request in mind in the future.

The Sacred Congregation of the Propaganda has recently asked us for a detailed report on the works published by the members of the Congregation. We regretted that we were not able to give more complete information as regards some of them, because it was not in our possession.

The two copies requested do not include the one which the greater number of our confreres send to the Superior General out of filial respect.

CONFRERES OF WHOSE DEATH WE HAVE HEARD SINCE CIRCULAR LETTER NUMBER 20

Date	Name	Prof. At	Yrs.	Age
Apr. 8	Fr. Joseph Royer (Fr.)	Misserghin	38	18
Apr. 8	Br. Fuscien Jenny (Fr.)	Misserghin	84	66
Apr. 16	Fr. Jos. Stiegler (Fr.)	Kilimanjaro	67	44
May 23	Br. Marie Henri Bert- (France)	Misserghin	83	42
May —	Fr. Gerard J. Curran (Ireland)	England	38	8
July 22	Fr. Jos. Kuentz (Fr.)	Blotzheim	71	47
Aug. 25	Fr. Laurent Mazurie (France)	Chevilly	28	7
Aug. 26	Fr. Andre Houssaye (France)	Mans	39	17
Sept. —	Fr. Charles Heitz (Fr.)	Allex	84	57

NEWS FROM WASHINGTON

How is it these newsy notes all start out: "Winter is here and nature in all her icy splendor has . . ." Well, it is (as if you didn't know!) and she has, although with a minimum of splendor. To add to the general excitement there is a gas shortage. First there wasn't any at all and then when there was you had to know a gentleman named Pete or something to be able to buy it. Result: a bus and street car pass comes in mighty handy.

The bad weather has frustrated all attempts to finish the curbing and flagstone walk on the drive. Come spring, and we hope to have something.

The whole household assisted at the consecration of Most Rev. Michael J. Ready, D.D., new bishop of Columbus, at St. Matthew's Cathedral. Father Ackerman was here for the occasion.

On the evening of the same day Bishop Griffin, of Trenton, Monsignor McDonnell, national director of the Society for the Propagation of the Faith, and Father Paradis, a Canadian priest en route to Gaude-loupe, were present for dinner.

Father Diamond—Major to the Army—paid us a visit and was reader at night prayers. Which reminds us that we've never chronicled Father Pixley's stop-over, fresh from the wars in Italy.

Other chaplains have supplied us with various souvenirs. Father Bill Keown sends a Nazi armband from Paris, Father Lavery two original paintings from Africa and Father Lippert a handful of Japanese-Philippine paper money.

Christmas found the house pretty deserted but the days following brought some visitors to see the crib in the chapel, the product of Father Moroney's craftsmanship. Father Stocker bided with us a few days, as did Father Jerry Walsh, home on holidays from his philosophizing in Canada.

And that's the top of the news as it looks from here.

DUQUESNE DOINGS

The younger members of the Community spent a busy few weeks preparing for the annual diocesan examination. Lively discussions on Grace, Sacramental Causality, Sacred Scripture and pastoral obligations were reminiscent of the old Scholastic Disputations. Needless to say, all came through with flying colors.

During the month commemorating the Holy Souls a Solemn High Mass was offered for all departed teachers, students, priests and brothers connected with the University. The alumni and undergraduates were invited to attend the Mass with the result that the Chapel was filled. Father O'Donnell preached an inspiring sermon. The Mass was sung by the Student Choir under the direction of Father Vernon Gallagher.

A number of the Fathers helped Father Jancz-kiewicz celebrate the patronal feast of the parish, St. Stanislaus. Our confreres from the surrounding parishes were also present. Later in the month we attended the Forty Hours Devotion and dinner given by Father Zehler at Tarentum. Like all these occasions, when the brethren get together, this was also a great success.

The drive for funds is making slow but steady headway. At the end of November the total pledged is \$69,400 and the total cash received \$29,625. The women students and graduates have formed a new group under the direction of Father Kirk. This organization, The Women's Club, is very much interested in taking its part in the drive and we expect great results from its work in the near future.

Word has just been received of the death of Brother William, who was a member of our Community for many years. Our Masses and prayers will be offered for him. May he rest in peace.

OUR LEVITES

FERNDALDE: Among the Decembers of Ferndale, the past one is distinguished by ordinations. On December 4 and 5, His Excellency, Bishop O'Brien, raised seven men to subdiaconate and diaconate, sixteen men to minor orders, and thirteen men to the official clergy by first tonsure. It all was done with Ferndale finesse.

Class work achieved its mid-semester climax just before the holidays. The due *Disputatio Theologica* was held on December 9, this time in dogma. The thesis, "Christ is present in the Blessed Eucharist, not by local motion nor by reproduction, but by simple conversion," was defended. We being inclined to progress, innovated the syllogistic method of objection and response. It seems practical, we are happy to report.

On December 11, Father Coogan, a representative of the Missionary Union of the Clergy, spoke to us on the nature of said organization. He is of the opinion that the missions are a legitimate object of a priest's interest. To us he apologized for "carrying coals to Newcastle." On the day following, Father Kingston gave us a very practical talk on the

missions in Puerto Rico. On December 19, Father John M. Oesterreicher, a Jewish convert priest, author, and refugee from Vienna since 1940, addressed the "sons of Liberman" on the Jewish question. His transparent Christliness, as much as the profundity of his remarks impressed us deeply. He talked for over an hour and answered questions for another.

While on the subject of talks, it is well worth reporting that Father McGlynn is conducting a weekly series of conferences on "Reading the Scriptures." In our humble opinion, these are among the better things that are making Ferndale history.

Through the initiative of Father Supple, a "Students' Publication" has been conceived, and a technical staff of editors and co-editors organized. Under their prompting, different branches of study and thought will be probed by individual zealots. The first issue is planned for the coming February.

Brother Regis, our sole hero of the laundry, suffered a minor injury when one of his various contraptions caught and mashed two of his fingers. We were relieved to find, against the original supposition, that there would be no amputation.

In the way of lighter things, football offered an unusual program this month. The Young Fathers played the rest-of-the-house, the latter winning, strangely, by a score of 19-0. Philadelphia played the rest-of-the-world, the score being against Philadelphia in the final analysis, proving that you can't get around geography. There was one Philosopher-Theologian game, with the usual outcome. The Theologians won by a score of 19-0. There were besides a few league games, and the inevitable razzle-dazzle. The weather had given its approval to football until just recently. December 19 saw our first snow.

Our Bishop's demise puts a somber note into this month's account. His Excellency Most Rev. Maurice F. McAuliffe, D.D., passed away Friday, December 15. The funeral took place December 20. May he rest in peace.

RIDGEFIELD: With the approach of Christmas the Novitiate has assumed an unusual air of bustle and tension. The bustle was caused by the examinations which sent every Novice scurrying to his books with all the diligence of a Cornwellian. The tension was a natural result of all this preparation, which was heightened by the examinations themselves and the uncertainty of the outcome. The results apparently were favorable and all are awaiting the final score.

Several weeks ago we were fortunate in having with us Father Edward Kingston who gave us a very inspiring as well as enlightening talk on our Puerto Rican missions. Motion pictures better illustrated the work being done there by our Fathers. It was evident that Father had made an impression on the mission-minded Novices.

CORNWELLS: The body of Brother William arrived at the College on Sunday afternoon at four o'clock and was taken to the Chapel. The Vespers of the Dead were chanted by the Scholastics.

The Office of the Dead was chanted by the Fathers and Scholastics, under the direction of Father Kettl.

On December 7 Fathers Hoeger and Kettl attended the funeral Mass of Mr. Colvard who was killed in action. Mr. Colvard was the brother of Rev. Francis T. Colvard, one of the newly ordained deacons.

During the past month we had a visit from Father Kingston, who remained with us over-night and gave the scholastics an inspiring talk on the Puerto Rican Missions.

The annual Christmas play, presented by members of the First and Second High classes, was given on Monday evening, December 18. "The Miracle of the Chimes," ever old and ever new, was creditably portrayed. The program:

Ave Maria (Rosewig)	Soprano Solo
Medley of Christmas Carols	Student-body
Adeste Fideles—Solos and four part harmony	Glee Club

The Miracle of the Chimes.

Season's greetings by Father Hoeger.

The play and singing of the Carols was under the direction of Father Kettl. Father Williams directed the Glee Club.

On Wednesday, December 20, the Scholastics departed for a much needed vacation. All, with the exception of the First High Students, had been here since July 10.

Father Flynn, who is attending the University of Pennsylvania, took his leave of the Community and is now residing at the rectory of Our Lady of the Blessed Sacrament, Philadelphia.

TRANSPORTATION OF MISSIONARIES TO AFRICA

BRITISH EMBASSY

Washington 8, D. C.

December 23, 1944.

My dear Father,

Thank you so much for your letter of December 16th. With regard to Father Dooley, I am asking our Military Attache to telegraph to the South East Asia Command for news and will let you know as soon as I hear anything.

I am afraid the problem of getting priests to East Africa is a very difficult one. We have a list of people waiting for passages and, of course, the priests could go on it if they are not there already, but the trouble is that at present we have no ships going through at all from here and I do not know when the situation is likely to be easier. . . . I am so sorry not to be able to be more helpful, but I really do not know the answer while the war is on.

I am looking into the question of the members of your Order in Jamaica, and hope to write to you shortly about them.

Yours sincerely,

(Signed) Major J. G. Lockhart,

Private Secretary

ST. MARK'S COMMUNION BREAKFAST

NEW YORK: "Approximately two hundred and ten persons attended St. Mark's Annual Holy Name Communion Breakfast this year on December 10 at the Caribbean Club. The principal speaker for the occasion was the Rev. Alexander Leedie, S.V.D. The Rev. John LaFarge, S.J., the Rev. Michael A. Baxter, and Father Murray were also among the speakers. Father Walsh, spiritual director of the Holy Name Society, was Master of Ceremonies. Mr. Elmo Anderson, President of the Holy Name Society, was instrumental in gathering together these guests of honor.

"On Friday evening, December 22, fourteen adults were baptized here. They had the pleasure of receiving their First Holy Communion Sunday morning, December 24, at the eight o'clock Mass. The Ladies of the Sodality served them a Communion Breakfast in the hall immediately after Mass. A new instruction class begins Wednesday, January 10.

"The Christmas ceremonies and celebration were exceptionally pleasant here at St. Mark's this year. Christmas eve, the congregation began with the singing of Christmas Carols at eleven-thirty, the church already being filled. As usual, the entire congregation sang the Mass. Father Murray was celebrant of the Mass and was ably assisted by two deacons from Ferndale, the Rev. Mr. Edward Bernacki, and the Rev. Mr. Remo Bonifazi.

"The next big event on the parish calendar will be the Parish Dance, February 7, at the Renaissance Ballroom."—Francis B. Stocker.

A FAVOR OBTAINED

CLEVELAND: "Just a few lines to report a favor obtained through prayers for the canonization of Father Francis Mary Paul Libermann. My son came home from the army with an honorable disabled discharge—his one leg out of control. So immediately I started a novena asking Father Lebermann to obtain a cure and I would report the answer for his canonization. My son did not get any medical aid but has fully recovered the use of his leg. I am enclosing a small offering so please say a few prayers of Thanksgiving to the Infant Jesus and His Blessed Mother."—Mrs. Mary E. Becker.

URGENT APPEAL FOR CHAPLAINS

NEW YORK: "We are forced to make another urgent appeal to you for more chaplains. Word has come to us from the War Department in Washington that the need for more chaplains at present is *desperate*. A few days ago Monsignor Arnold said: 'Demands have just come to us from General Eisenhower and General MacArthur for many more chaplains immediately. It is impossible to meet these demands without stripping the posts in the United States and thus leaving many places, even hospitals, without chaplains. So please get us at least 500 more priests in a hurry.'

CHAPLAINS

"Very few priests have come into the service since October; to be exact, 56. We need 500 more now for the Army and 100 for the Navy.

"The cry for more priests is coming not only from the War Department and the members of the Armed Forces, but from the Catholic chaplains themselves. Just today a letter came from a chaplain, saying:

'Here, as elsewhere, it's the same experience.

There are not enough priests in the service. As one of them, you feel it all the time. You are being told the same thing by non-Catholic chaplains, and the enlisted men ask you in a surprised voice, "Where are the Catholic Chaplains?" General Hospitals are forming here and leaving almost daily. And one sad part of it is that there are units with two or even more non-Catholic chaplains but not a single Catholic priest with them.'

"Knowing full well how generous the Bishops and Religious Superiors have been in the past, it is with reluctance that we appeal to you again. But we have no other way of meeting these frantic demands except through your further generosity. If you do not give us more priests now, many of our Catholic men, who are giving their lives for their country, are going to be left without what they want most—the services of a priest.

"Archbishop Spellman and Bishop O'Hara join me in this new appeal for more priests as soon as possible. The enclosed list will show how we stand up to date. As the result of this latest appeal from the War Department, the Archdiocese of New York at a very great great sacrifice has already promised ten more priests."—William T. McCarty, C.S.S.R., Military Delegate.

CONDUCT AT TABLE

Let just men be thy guests, and let thy glory be in the fear of God. (Ecclus. 2:22.)

Be not in the feasts of great drinkers. (Prov. 23:20.)

Challenge not them that love wine: for wine hath destroyed very many. (Ecclus. 31:30.)

Art thou set at a great table? Be not the first to open thy mouth upon it. Say not: There are many things which are upon it. (Ecclus. 31:12.)

Streach not out thy hand first, lest being disgraced with envy thou be put to confusion. Be not hasty in a feast. Judge of the disposition of thy neighbor by thy-self. Use as a frugal man the things that are set before thee; lest if thou eatest much, thou be hated. Leave off first, for manners' sake; and exceed not, lest thou offend. (Ecclus 31: 16-20.)

Be not greedy in any feasting, and pour not out yourself upon any meat. (Ecclus. 27:32.)



OUR PROVINCE—

Vol. 14

FEBRUARY, 1945

No. 2



The disorders of man's sensitive nature have become the source of great moral evil. If the soul is not filled with the divine life of grace, in its search for objects that would gratify its longings and produce happiness, it will turn to creatures. This tendency of our sense life is a consequence of original sin. Blinded and indifferent to divine life, the soul turns to external creatures and contacts these through senses and imagination, which acquire strong cravings for these pleasures and thus become attached to creatures for their own sake.

—Venerable Libermann.

Official

Appointment:

Father Chester T. Malek, Holy Ghost, Chippewa Falls, Wis.

Ordinations:

At Ferndale, March 8, 1945.

Apostolic Consecration:

At Ferndale, May 16, 1945.

By decision of the provincial Council dated January 30, 1945, the following Fathers were admitted to Apostolic Consecration:

- 1) Charles F. Flaherty
- 2) Clement J. Moroz
- 3) Walter S. Mroz
- 4) Leonard F. Trotter
- 5) Robert F. McGinn
- 6) Robert N. Puhl
- 7) Francis P. Meenan
- 8) Robert G. McCraley
- 9) Joseph T. McGinley
- 10) Francis C. Garstkiewicz
- 11) Roy A. Burkhart
- 12) Arthur F. Woehrel
- 13) Joseph L. Varga
- 14) James F. Pergl
- 15) William R. Hurney
- 16) Raymond F. Shanahan

Retreats:

For the Fathers: Ferndale, May 8-16, 1945, Father R. A. Wilhelm, preacher.

Retreats for the Brothers: Cornwells, March 12-19, Father Francis J. Haas, preacher; Ferndale, Mar. 12-19, Father John J. Walsh, preacher.

Change of Address:

Chaplain (1st Lt.) Henry J. McNulty, C.S.Sp., Hendrick's Field, Sebring, Florida.

Deaths:

Capt. Vincent McGlade (brother of Father John C. McGlade), of the British Army Dental Corps, who was killed in action, according to a cablegram received from Belfast.

Mrs. Callaghan, mother of Thomas Callaghan, novice.

GEORGE J. COLLINS, C.S.Sp.,

Provincial,

Delegate of the Superior General.

DURING THE MONTH OF MARCH WE PRAY FOR:

Name of Confrere	Died	Age
Fr. Matthew Heitzmann	March 3, 1917	79
Fr. Michael Ward	March 7, 1908	42
Fr. Stephen Zarko	March 9, 1942	44
Bro. Ludolf Schoenrock	March 13, 1927	60
Fr. Lawrence Farrell	March 14, 1934	65
Fr. Thomas Molloy	March 19, 1928	59
Fr. Anthony Jaworski	March 24, 1909	64
Fr. Theodore Maniecki	March 25, 1929	52
Fr. Robert Tobin	March 28, 1900	44

Requiescant in Pace.

Our Province

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February, 1945

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LEAVE ALL TO HIM

Leave all to Him who knoweth all.
To whom there is neither great nor small
But one vast comprehending plan,
Thyself involved, ere words began;
Leave all to Him.

Leave all to Him. He guideth all;
He hears the weakest when they call,
For none are mightier than those
Who on His unseen arm repose;
Leave all to Him.

He'll scourge thee, when naught else will do,
But make thee more than conqueror too;
Scourge thee, perhaps against thy will,
Yet trust him—He is thy Father still;
Leave all to Him.

Though friends may turn to bitter foes,
Leave all to Him, He ever knows
When thou wouldst lean too much on these,
And seek with them, thyself to please;
Leave all to Him.

Leave all to Him, thy want, thy care,
That nameless grief that none may share;
That daily sum of wearying toils
Which vexes and thy peace despoils;
Leave all to Him.

Leave all to Him, then sweetly lie
Beneath His watchful, loving eye;
And say, fulfill Thy will in me;
In life, in death, eternally,
Leave all to Him.

NEWS FROM WASHINGTON

Inaugural Day was just Saturday, January 20, in the little White House. For the benefit of those who have heard that Washington is warm the year 'round, we might add that on that day every thing was white with snow—and it's by no means the first time this winter.

Father McCaffrey came to town to speak at St. Patrick's church on the missions, the third Sunday of January being annual Mission Sunday in the Archdioceses of Baltimore and Washington.

Recent visitors included Father McNulty, on his way to his new post at Hendrick's Field, Sebring, Florida, Father Lonergan (both of whom tarried but a few hours, the latter lending a hand at washing dishes), Fathers Stephens and Beattie, of St. Mary's parish, Alexandria, Va., Father James J. Bradley and Mr. Juliano, scholastic from Ferndale.

Father Noppinger is "working" Detroit (churches and schools), there to be joined by Father Connors, the latter being now en route to St. Louis where Archbishop Glennon has very graciously granted several mission collections under the Missionary Co-operation Plan. Several boys from Baltimore, their interest in the Congregation aroused by visits to their schools, were our guests during the Christmas holidays. Perhaps some vocations will result.

With the installation of the lights (not flood lights, understand) at the front gate and the completion of the curbing on the drive, the landscape work on the property is about finished. Which, of course, is a cause for rejoicing but also for lament, for when the job is done, what can we talk about in this column?

DUQUESNE DOINGS

A note to Father Kirk from the former Commanding Officer of the Army Air Corps at Duquesne University:

"Just a note from France to remember me to all your grand group and send my regards. You were a fine group to work with. I enjoyed our close contacts and the fine cooperation of all the key men at Duquesne. Glad to hear from Joe Kuhlman that you got a contract with Army for the seventeen year olds. You deserved it after your record with the Aviation Student Training. It seems a long way off and a long time off to Pittsburgh and Duquesne, but I will never forget it.

"My wanderings have been extensive, from States to England to France by water, air, train, jeep, etc. I have covered a lot of territory and experiences. I was Commanding Officer of two different squadrons, which I established and built up. Now I am working on a new set up here in France with lots of headaches and problems but interesting rough work near the big show and happy to be doing my part here.

"Remember me personally to Fr. Smith, Fr. Recktenwald, Fr. Hogan and all the others I knew and worked with so closely.

Best regards, Captain M. O. Wilson AC-143616,"
The second Army installment has disappeared; the "Old Main" is once more deserted, and the intensified courses that had many of the Fathers on double duty have ceased to be worries for 1945, although there is still a possibility of some new branch of trainees being stationed here.

It surely looks like "old times" instead of "New Year's" to see all the Fathers—except those on crutches—wending their various ways for week-end and morning ministry. Theirs has been no easy assignment at any time, but it has been an heroic task during the past month. Street-cars and autos may stop and stall, but the Fathers go on and out undaunted. Many of them have a full day's class-work ahead.

On December 11 the Community was host to a large gathering of our Alumni Priests, assembled to honor the Most Reverend Ralph L. Hayes, D.D., recently appointed to the See of Davenport. The blizzard, blowing at its best, held no fears for the number who braved the elements for the occasion. No need to mention here that Bishop Hayes is one of our most loyal and distinguished alumni. Father Recktenwald represented the Community at the installation ceremony on January 11.

Arduous Christmas duties and the many social amenities have hampered us for years in drawing the family ties closer around the Community. In the past our Christmas dinner has been a sad, almost an unpleasant affair. The problem has been solved and satisfactorily. The Community banquet was held on December 21, with all the appropriate circumstances; a roaring fire of Yule logs, a tree bedecked with dazzling trimmings, a table garnished beyond any gourmet's fancy, and double Christmas gifts—one from the Community and one from the University—for each member. It was a gala day.

Missed from our Christmas party and very much so, was Father John Gallagher, who is taking a rest-cure at Gabriels, New York. He has written to several members of the Community and the report on his health is excellent and encouraging.

We regret to announce that Father Dwyer, who as special correspondent for "Our Province" did a good job seriously and well, is confined to Mercy Hospital. It is too soon to give further details of his condition as, at this writing, he has scarcely warmed his hospital bed.

PARISH OF SACRED HEART, LAKE CHARLES, LA., MARKS TWENTY-FIFTH ANNIVERSARY

The parish of the Sacred Heart, with its handsome church on Louisiana avenue and school on Mill street for colored children, celebrated its silver jubilee Dec. 10, 1944. The task of establishing the parish was entrusted to the Holy Ghost Fathers in 1919, when Father Anthony J. Hackett was appointed pastor.

In October, 1908, a group of Catholic colored men petitioned Father Cramers, later Monsignor, now deceased, to help them secure a teacher. The petition was presented to Father Teurlings, now Monsignor, at Lafayette, who consulted the Sisters of the Holy Family, who recommended Eleanora Figaro for the position.

The first private school for colored children in Lake Charles was started in Green's hall on Boulevard with Miss Figaro in charge. In 1910 land was bought on Pine street and Louisiana avenue and financial aid, obtained through the efforts of Father Cramers, The Knights of Columbus and St. Joseph's Society, made the erection of a school possible. This school was demolished in the storm of August, 1918,

and classes moved back to the hall. In 1919 the school house was repaired and the pupils and teachers moved to their new quarters.

The Church was built in 1920. In 1922 the Sisters of the Blessed Sacrament assumed charge and Mother Katharine Drexel built a convent and gave financial aid to the school. In 1933 the Sacred Heart school conducted its first summer extension course, and night classes were also offered the teachers so they might continue their studies with the regular students. Xavier Center, offering a regular college course, was established in 1939 and continued to 1941, the discontinuance being due to lack of space for students and the war effort, which had called many to the armed forces. Xavier Center's university was rated in 1933-34 as grade A 1st class among schools for Negroes. The Sacred Heart school was admitted to the Southern Association of Secondary Schools and Colleges in 1940.

The domestic science building was constructed in the early thirties with the aid of Mother Katharine Drexel, Father Hannigan being pastor at that time. On the teaching staff were Father Jules Daigle, now Pastor at Welsh, Father Clifford Gaudin, now secretary to Bishop Jeanmard, Vance Plauche, of Lake Charles, and Miss Ruby Stelly, of Sulphur.

Rev. William J. Long assumed the pastorate of the Sacred Heart parish after Father Hannigan's transfer to New Iberia, and plans were made and ground broken for the new church in July, 1940. It was completed in 1941, dedicated February 16 by Bishop Jeanmard. Aside from the building of the new church, Father Long made many more improvements.

The parish needs an auditorium, a new grammar grade school, and there is great need for a chapel in Goosport. The accomplishments of twenty-five years have been highly gratifying and the Sacred Heart parish takes pride in them on the occasion of the silver jubilee.

Despite the inclement weather the church was crowded for the Solemn High Mass at 9:30. Father Long was celebrant, Father Dooley, deacon, and Father Weigand, subdeacon. Father Hackett preached the sermon for the occasion. He spoke about the great cooperation he received from the parishioners right from the very start of the mission. He congratulated the people on the immense success that had crowned their efforts. Dinner was served for the clergy at one o'clock. Eighteen Fathers, including the Dean of the district, were present.—Lake Charles American Press, December 11, 1944.

AFRICA CATHOLICS NOW 10,000,000

The Catholic population of the whole of Africa is 10,000,000 out of a total of 144,000,000, according to statistics of the White Fathers.

That is one person in every 14, whereas in Great Britain the figure is, officially, about one in 20—2,300,000 out of 46,000,000.

Ministering to the Africans are 3,500 priests from 35 religious congregations, helped by 2,000 brothers and 8,000 nuns. They operate in 170 ecclesiastical districts.

Native clergy number three Bishops, 450 priests, 375 brothers and 2,000 nuns.—(The Universe, August 18th, 1944).

HEART OF MARY

The apparitions of Our Lady at Fatima, Portugal, and renewed interest in devotion to the Immaculate Heart of Mary, recall that this devotion was first promoted by St. John Eudes, in the 17th century. The feast of the Immaculate Heart of Mary was extended to the whole Church by Pope Pius IX, in 1855. The present Pontiff, Pius XII, recommended consecration to the Immaculate Heart of Mary in the interests of world peace.

MAILBAG PERSPECTIVE

Military Ordinariate, New York, N. Y.: I wish to take this occasion to thank you in the name of Archbishop Spellman, Bishop O'Hara and myself for your continued charity and cooperation with the Military Ordinariate. Your Fathers are doing great work as chaplains. May this sacrifice that you are making bring many blessings upon your Community.—Most Rev. William T. McCarty, C.S.S.R., Military Delegate.

Headquarters, Bainbridge Army Air Field, Bainbridge, Ga.: Commendation to 1st Lt. Henry J. McNulty, 0549989: I desire to express my appreciation for the splendid work which this officer performed while serving as Catholic Chaplain from 7 October 1944 to 31 December 1944. Due to the untiring efforts, zeal, and hard work on the part of this officer, a high standard of efficiency in administration and service was reached and maintained at Bainbridge Army Air Field. Throughout the entire period during which he served with me, I have found him always loyal, cooperative and enthusiastic in carrying out instructions from myself and higher authorities.—John P. Mulligan, Lieutenant Colonel, Air Corps, Deputy for Administration and Services.

St. Joseph's Academy, St. Louis, Mo.: Dear Father Hyland: Our exhibits won first and second places in our recent National Catholic Book Week contest. The Dove Flies South won first honors, and What Are Saints? second. Your book has been very popular with the students and the exhibit has sent the students to the library in large numbers to ask for a copy.—Eleanora A. Baer.

Brighton, Mass.: Thanks for your booklet on vocations, "How Would You Look in This Uniform?" It looks good to me. I hope it will bring forth much fruit.—Most Rev. Richard J. Cushing, Archbishop of Boston.

St. Charles' College, Catonsville, Md.: Thank you for offering to do what you can in the way of supplying material for publication in Our Sunday Visitor. Such work is a grand extension of your apostolate. You have no idea of how grateful the Faithful are for the least word of comfort or direction which appears in print. Letters stream in by the dozens—a few of them querulous, but most of them promising prayers. The people love devotional articles, translating piety into the everyday terms with which they are familiar—dishwashing, bus-riding, motor-ing, dusting, etc. Perhaps we might do something toward developing a more Catholic attitude on the colored problem. This would have to be done most delicately, since we circulate several thousands be-

low the Mason-Dixon line, and you know the attitude of many down there; but if we kept dwelling on the Mystical Body, showed the early Christian attitude toward convert slaves (Epistle to Philemon, Pope Liberius)—it could be done with tact, and our circulation is now 665,000. (Imagine American reaction to a colored Pope!) —Rev. Richard Ginder, Associate Editor, Our Sunday Visitor.

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APO 758, New York, N. Y.: I had a visit from Father O'Brien and was with Father Ray at one of our houses a few weeks ago. The Commanding Officer at Fort Jay sent me a very fine letter of commendation after I had left. I have been on the move since my arrival in Paris. We have been shelled and bombed but the Jerries always missed. The Lord has protected us.—Chaplain Eugene L. A. Fisher, C.S.Sp.

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APO 79, New York, N. Y.: I visited Saverne twice. One of the curates at the rectory where I am for the moment is a Holy Ghost Father. This fact proved an "open Sesame" for a luxurious guest room last night. I will appreciate it tonight when I curl up in a muddy slit trench. If I get the opportunity I will visit Father Wolffer's sister. I found out where she lives. The French Father whom Father Ray met has since been killed. Father Ray's outfit is still in the area. Father Murphy's comment in Our Province on the mentality of supervising chaplains is very good. (See OP Sept. 1944, p. 102). Just now I am wondering about Christmas. Will we be near a church? If we are, will it be too badly damaged to use? And will the enemy stop fighting long enough to let us have Mass? If Ferndale still has a Mission Unit and if a project would be acceptable, we all need rosaries very much. I know they are hard to get, but I can guarantee they will be put to good use.—Chaplain John O'Brien, C.S.Sp. (Rosaries have been supplied.—Ed.)

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150 (EA) General Hospital, S. E. Asia Command: I am always pleased to see OP and it comes in quite regularly. I am sorry to inform you that I have been a sick casualty since October 21 with M.T. malaria and other complications. As the English say: "It's curtains for me." I am told that I shall be downgraded to Category C-1 and subsequently evacuated. A return to my Unit in the forward area is out of the question. I shall be sent back to base. From there I do not know where I shall go. Now I feel better but I am not on the mend yet. I had a very happy Christmas because I was able to say my three Masses quietly and peacefully at midnight in a little convent chapel.—Chaplain T. Charles Dooley, C.S.Sp.

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APO 72, San Francisco, Cal.: I do not know whether I am the first Holy Ghost Father to be stationed in the Philippines. I have not heard of any of us being here before. Perhaps some of us are needed here. I baptized eight babies the other day and only one had married parents. Maybe it is the war! It is still a little hot here (that goes for more than the climate). I saw three Jap planes bite the dust in the last twelve hours.—Chaplain Paul J. Lipfert, C.S.Sp.

APO 340, New York, N. Y.: Not long ago I used to freeze outdoors saying Mass and hearing Confession. Now I freeze indoors because the church I use has been damaged; there are holes in the roof and all the windows are broken. I saw my first desecrated church recently as my jaunt through France was about to close. It was a large Redemptorist monastery in the heart of the town. It was shelled in cross fire of Germans and French in 1940 and then occupied by German troops and now by American troops. Since we were to be on the move Thanksgiving we anticipated the celebration by a day.—Chaplain Richard F. Wersing, C.S.Sp.

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Bainbridge, Ga.: Here are some of my chores: Daily Mass, three Masses on Sunday, Mass every Monday, at 7:00 P.M. for the German War Prisoners, catechism for about ten children in town once a week, hospital and guard house visits, letters of condolence and morale, personal letters (for civilian morale and my own), plans for a better and more successful order of things, visits to different installations on the Field, physical training, Holy Name Meetings, Instructions, Novena, Holy Hour, etc., etc. At times the hours seem very long but I would rather have too much work than too little. Well founded rumor has it that I will be changed soon. I said Mass for Bro. William after I received notice of his death. R.I.P. In spite of the fact that most of the men were away on Christmas night I had a full Chapel at Midnight Mass. I saw in the congregation Protestants and Jews, some of them civilians from the town. It gave me a feeling of satisfaction to know that I could break down some prejudice.—Chaplain Henry J. McAnulty, C.S.Sp.

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San Diego, Cal.: Things move along very quietly here. Father Cronin of Albany joined me last week after twenty months in the Pacific. He was wounded on Guam the same day Father P. Conway of Philadelphia was killed. Father Cronin's arrival makes it possible to extend efforts to care for the veterans returning to the reclassification and redistribution area. I have heard that Father Lafleur, formerly assistant in Abbeville, died as a prisoner of the Japs in the wreck of a transport taking him from the Philippines to Japan. He had a wonderful reputation at home and the Distinguished Service Cross from the Army. Have you heard from Father O'Neill? Father Whelan at Pendleton has a high regard for all the Fathers because of the good impression Father O'Neill made at William and Mary Chaplains' Training School.—Chaplain J. J. Cassidy, C.S.Sp.

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Military Ordinariate, New York, N. Y.: Many thanks for showing me the very attractive literature prepared for service men. I am glad to see you take this initiative. I am convinced that there will be more than a thousand young men entering the priesthood from the service.—Most Rev. John F. O'Hara, C.S.C.

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Bishop's House, Trenton, N. J.: The up to date dress and style of your vocation pamphlet, "How Would You Look in This Uniform," should appeal to many a manly boy. I wish it a wide circulation.—Most Rev. William A. Griffin, Bishop of Trenton.

Torresdale, Pa.: The booklets you sent me are excellent, and I am sure will cause many a young man to think. They are practical too, and I am glad to have had an opportunity to see them, as well as your recent issue of Mission News. In the latter I read that Father Lippert is away out in the Pacific.—Mrs. L. D. Morell.

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Mbamba Bay, Tanganyika Territory, East Africa: This place is the backyard of the beyond. We live in the shore district of Lake Nyasa in Southern Tanganyika. As you know this vicariate belongs to the Benedictines. We are here only for the duration. Of course it really does not matter much where one is working; the spiritual front extends everywhere. We have 100,000 Christians, very many elementary schools, one central high school, a teachers' training school, a central technical training school, junior and a senior seminary. We have only three native priests and about sixty native sisters. [The work goes on and before very long we shall have quite a few native priests and sisters. As you know, the White Fathers in Uganda have given over one Vicariate to native priests with their own native bishop.—Father Thomas J. Maguire, C.S.Sp.]

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Mbamba Bay, Tanganyika Territory, East Africa: I wish to thank you for sending OP and also to state that I find it very interesting. It should help towards maintaining a grand community spirit. It should also help to keep all of us informed of our work everywhere. The Benedictines here were very pleased with the section devoted to Apologetics. They considered that section extremely well done and very useful in dealing with others not of the Fold. It certainly was written in very clear language for those who are still outside! We were all disappointed that Father Knight did not continue to write similar articles.—Father Thomas J. McGuire, C.S.Sp.

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Kibosho, Moshi, Tanganyika Territory, East Africa: I can just imagine your reaction to this letter and hear you saying: "Just what I thought, another appeal, another begging letter." Yes, it is just that and I am hoping that you will not confine it to the waste paper basket before giving it a cursory glance. I suppose the question will also be asked: "What does he want to do now or why does he need money?" Well here is the story of my needs: I am in charge of the second largest mission in the Kilimanjaro Vicariate, that of Kibosho, which has a Catholic population of about 9,000. To carry on the work in this mission which includes the running of 25 schools and the building of a church large enough to accommodate all the Christians requires an annual outlay of between \$10,000 and \$12,000. It has been tough going for some time but I have managed to make ends meet. Now, however, I am finding it more and more difficult to meet all the demands. Two of my greatest worries are to meet the monthly payroll of the teachers, which calls for \$250 each month, and a like amount for the workmen engaged in building the new church. If only I could find some help to meet these two items, my two greatest worries would be at an end. I realize that you must have many calls on your charity and generosity, calls made in more appealing and convincing words than mine, but

I doubt if any are more real or pressing. May I trust, may I count on receiving a little help from you? There is no difficulty or restrictions about sending out money to Africa. Money can be sent direct to me by International Money Order or Bank Draft or else may be sent to Holy Ghost Fathers, Mission Procurator, 1615 Manchester Lane, N.W., Washington 11, D. C. Christmas may be just around the corner when you receive this letter. May I expect to receive a little Christmas gift from you? Not of frankincense or myrrh but a little of the remaining gift which the Magi offered to the Christ child in Bethlehem.—Father Herbert J. Prueher, C.S.Sp.

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Georgetown, Conn.: My son, John, has been in the Pacific area since last August. He was fortunate enough before he departed, to spend a nice evening with Father Cassidy in San Diego. Father Cassidy wrote me a grand letter after he said goodbye to John. That letter was a great help.—J. C. Driscoll.

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Brazzaville: Recently we received Circular Letter #21 from the Mother House. Those sent from the United States were not received. The work here has not been interrupted. The mission stations have been kept going but now some of the Fathers need a rest and I am waiting anxiously for help. We have better news from France these days. Alsace is being liberated. May God grant us peace very soon.—Most Rev. P. Biechy, Vicar Apostolic.

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APO 650, New York, N. Y.: I received your V letter. Thanks for the Christmas greetings. I hope that you and your household had a happy Christmas and that the New Year has many blessings in store for our Province. When I saw the Holy Father I asked him for a special blessing for the Holy Ghost Fathers of the American Province. He gave us this special blessing. His Holiness seems to be in good health. While in Rome I got a set of new vestments which I used for the first time at the Midnight Mass which was celebrated in the Enlisted Men's Club. A large crowd attended and many received Holy Communion. I wasn't well at Christmas and while hearing confessions I was shaking like a leaf. I had a temperature. Am feeling better now. I honestly believe I need a good rest. I have no resistance and seem always to have a cold. Saying Mass (three each Sunday) in a cold tent does not help matters very much. Am delighted to know that one of our Fathers is now a major. Congratulations to Father Diamond! (Father John T. O'Brien has been Major O'Brien since Dec. 1, 1943.—Ed.) No doubt Father Pixley had several interesting stories to tell. I visited the rooms of St. Aloysius when in Rome. Also said Mass at the Altar of the Chair. Wishing all a Happy New Year.—Joseph A. McGoldrick, C.S.Sp.

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Sharpsburg, Pa.: We have commenced to say Mass in the Community Center at the Shaler Crest Housing Project. We have five Masses in church, so we must binate every Sunday and Holyday. There are nearly a hundred Catholic families of sorts living in the project. Poor transportation gave them the excuse to remain away from Mass nearly every Sunday. The Bishop's permission was received during the week so that only a few days' notice could be

given, but the place was crowded.—Father Joseph A. Rossenbach, C.S.Sp.

Arecibo, P. R.: We begin missions in the city and barrios January 14 and receive the Bishop January 27. The blessing of the chapel of Our Lady of the Assumption in Quebrada takes place January 28 and following that for almost two weeks we have Confirmations. Mr. John J. Sullivan of Philadelphia, gave \$1,000.00 for a chapel of Our Lady of the Assumption. I gave this money along with the donation of the Extension Society to the Quebrada project.—Father Joseph D. Boyd, C.S.Sp.

Mansura, La.: Our Lady of Sorrow's Church in Moreauville is an excellent mission, but is too small to accommodate all those who come for Sunday Mass. The Sunday catechism class is taught by the Sisters from Mansura. About fifty children come for instructions.—Father James A. Murnaghan, C.S.Sp.

BROTHER WILLIAM RUDZKI, C.S.Sp. (1879 - 1944)

Francis Stanislaus Rudzki, born February 16, 1879, in Plessen, Germany, of Polish parents, was brought to this country by his parents in 1884. They settled in Pittsburgh, so it was there that in the course of time, the young lad entered St. Stanislaus' School. Full of energy and good will, he was often employed to run errands and to work around the parochial plant by the pastor, who at that time was Father Anthony Jaworski. Like the boys with whom he mingled, Francis went to another school in the district—the streets and alleys bordering on "The Strip" and the railroad, and no doubt he learned many things there as well as in the harsh school of the steel mills into which he went upon the completion of his course in St. Stanislaus'. But in St. Stanislaus' he learned one thing which he never forgot, the value of the service of God. Accordingly, when he was eighteen and felt that his parents, God-fearing and God-serving Christians, no longer needed the material aid of their eldest son, he applied for admission to the Congregation with the thought of becoming a Brother.

In the Fall of 1897, Francis Rudzki reported to Cornwells to begin his postulancy. His novitiate followed and on June 24, 1900, he made his religious profession in Cornwells as Brother William. During his novitiate, as part of his training, he learned the rudiments of cooking. After his profession his first assignment was to the college in Pittsburgh, and there his talents were employed in the capacity of assistant cook. For twenty-four years, during which he was assistant cook and cook, he served the community of the college. His wide acquaintance in the city gave him ample scope for the enjoyment of many hobbies, and as time went on, he became a collector of gadgets, although clocks were his first choice. Notwithstanding his many avocations, his religious regularity was remarkable and the demureness of his countenance as he listened, apparently rapt, to the spiritual reading or to the conferences of his superiors, was striking. His attendance at the religious exercises was punctual and

joyful. Faithful to his vocation, he pronounced his perpetual vows on July 19, 1908.

After twenty-four years in Pittsburgh, Brother William was sent to Ferndale in 1924 to cook for that community. As in Pittsburgh, so too in Ferndale, Brother William was more, much more, than a cook. His collecting ability took on new energy as a new territory was opened to him. He adopted the Little Flower, who had not yet been canonized, although she had been beatified, as his own, and through the irrepressible zeal of Brother William the inhabitants of the countryside around Ferndale were enabled to contribute funds to help cover the expenses for the canonization of the Saint of Lisieux. Tirelessly he distributed magazines, medals, pamphlets, leaflets, and his interest was not confined solely to the Little Flower.

Rock Castle, Va., next became the scene of Brother William's varied activities, and from 1926 to 1930 he was a familiar figure in all the territory of that section of Virginia. But the sparsely settled country district did not appeal to him, although he was religious enough to stay wherever obedience demanded. It probably was with gladdened heart that in 1930 he returned once more as cook to Pittsburgh to join the community at Duquesne. In the St. Vincent de Paul Society Shop of the city he discovered a treasure for his avocations, and in time it became difficult to decide whether his room was part of the shop or the shop part of his room. In either place one could find any cast-off object that might possibly come in handy in the indefinite future. What Woolworth's is to the ordinary person, the St. Vincent de Paul Shop became to Brother William. But not to the neglect of his other avocations. He was the perennial proof of the fact that only a busy man can accomplish anything. In 1942 he was appointed to Cornwells, and he liked to remark that he had returned at the very same hour and on the very same day that he had first entered as a postulant, forty-five years before.

But the passage of the years had left their imprint on the active Brother, and shortly after he took up residence in Cornwells, he had to go to the hospital for an operation. Although upon his return he was able to take up some of his former burdens his strength was gone and he suffered much. Last November he had to return to the hospital. The doctors of Nazareth Hospital, Philadelphia, operated for prostatitis but after the operation septicemia set in and on December 8, 1944, the Great Collector gathered unto Himself the Brother who had often expressed the hope that he would die on a feast of the Blessed Mother.

Father Provincial, assisted by Fathers Williams and Fandrey, sang the Requiem for Brother William on December 11, 1944, and his body was laid to rest in the cemetery in Cornwells. On the same day, in the Church of the Immaculate Heart of Mary in Pittsburgh, his relatives and friends attended a high Mass (and low Masses on the side altars) for the repose of his soul. Besides the community of Cornwells there were present at the funeral Fathers Guthrie, Moroney, FitzGerald, Murray, Holt, Francis Trotter, John Pichla of Nazareth Hospital, John Nugent and John Kavanagh of Cornwells, Brothers Eugene and Gerard.

Brother William will not soon be forgotten by those who knew him. For long years it was a well-known fact that if ever you wanted a gadget, from the spring of a watch to the butterfly of a carburetor; if you wanted a holy picture of some little-known saint or a medal that was unusual, you need only apply to Brother William and you would get it. And along with it you would get a precious fervino delivered in coy fashion in a softly modulated voice, for Brother William dispensed not only the material items that he collected but also the spiritual. And it is likewise a well-known fact that, if, late for lunch or dinner, you hopefully asked Brother to open the kitchen for you, he would most decidedly refuse. Instead he would deliver a speech, unprepared and unrehearsed but nevertheless impressive, that would make the invective of the proverbial trooper sound like a worn-out phonograph record played with a secondhand toothpick. For Brother William was cook extraordinary, invigilator marvelous, individual rugged, linguist unimpeded. And if the words halted in English, he took up in Polish where he had left off, and when he finished, the job was complete. This is written not in detraction but in admiration. We shall miss the talents of Brother William, for we have been all the richer because of them.

THE CATHOLIC MENTALITY TOWARD THE BIBLE

When some fact or object comes to our attention, there are many ways of dealing with it,—most of them very foolish and illogical. We can ignore it altogether; or we can go to the opposite extreme by setting it up as an absolute and attempting to explain all other phenomena in terms of it. We can reject it, even though it strikes us with all the force of objective evidence, simply because it disturbs our prejudices and cannot be reconciled with certain fixed ideas to which we hold with all the tenacity of pride or blind fear. We can accept it, and then proceed to torture and distort it into the semblance of a tool to be used to bait those whom we consider our enemies because they strive to win us away from our self-sufficient way of living. Finally, we can act as rational human beings—we can admit what is evident as evident, use the intelligence God gave us to see its implications, fit it to the best of our ability into the whole scheme of reality, and when we strike difficulties, accept humbly the directions given by those who have a right to teach and guide us.

Such is the general analysis of the more common modes of human conduct. When we apply them to a concrete situation, the difficulties which at first surround it seem to vanish simply because a clear statement of any problem does half the work of solving it.

One such concrete case is the Bible and the various reactions it provokes. In the course of centuries, Holy Scripture has received all the varied forms of treatment outlined above. A great many ignore it or else look upon it as merely a literary curiosity. The old-fashioned Protestants accept it as the complete and exclusive divine revelation to man. They make no attempt at historical criticism, but devote themselves with great avidity to personal interpre-

tation of its meaning. The so-called Rationalists proceed most irrationally by taking as their hypothesis or fixed idea that anything out of the ordinary, familiar course of nature is impossible, and on these grounds they reject most of what is contained in the Bible because it is concerned with the miraculous.

Let us come to an examination of the attitude of the Catholic Church. Catholics are accused of all possible mistakes, from employing the Bible too much to employing it too little. A favorite modern criticism tries to catch the Catholic Apologist in a vicious circle. The Catholic, they say, bases himself upon the authority of scriptural revelation in order to establish the authenticity of the Church's claim to be a divinely-appointed teacher. Then he accepts the Church's teaching as proof of the inspiration of the Bible.

The fallacy of such a charge is evident. The Apologist uses the Bible, where he uses it at all, only as he uses any other historical book. From well-attested facts of history he argues to the foundation of a teaching-Church. A process of comparison leads him to conclude that the Catholic Church of today is that same teaching body. He listens to the pronouncements of this teacher, and learns, among other things, that the Bible, which he had formerly treated as an ordinary collection of reliable writings, has also another and much more important role. It forms the written part of the tradition in which is contained the supernatural revelation made by God "that all may come to know with facility, certainly, and safely from error" the sum of what they are expected to know and practice. In the words of the Council of the Vatican: "This revelation is contained both in unwritten tradition and in written books, which latter are therefore called sacred and canonical because, being written under the inspiration of the Holy Ghost, they have God for their author and as such have been delivered to the Church." Saint John Chrysostom very beautifully speaks of the Scriptures as "a letter written by our Heavenly Father and transmitted to the human race in its pilgrimage so far from its heavenly country."

As for the Protestant contention that the Church tries to keep the Bible in the background as if afraid the faithful should find in it reason to withdraw their loyalty from the ecclesiastical authority, we have only to consult the well-known encyclical of Pope Leo XIII, "Providentissimus Deus." The Holy Father wrote: "The solicitude of the Apostolic Office naturally urges, and even compels us, not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously or openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties."

The Pope gives over a large section of his letter to stressing the need and benefit of extensive biblical studies. "It is our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture."

Attention is drawn to the example of Our Lord, who, during his public ministry, employed the Old

Testament to confirm his own divinity and to refute the objections of his adversaries. The Apostles, too, based their early teaching on Christ's fulfillment of the prophecies contained in the Scriptures. The true practice of an integral Christian life demands meditation upon the sacred writings. "To be ignorant of the Scriptures," says St. Jerome, "is not to know Christ." This has always been, and must always be, the source of material for preaching.

The Church has set the example by obliging her ministers to recite the Divine Office which is composed, in the greater part, of sections of Holy Scripture. It is from those early Doctors whom the Church recognizes as being among Her greatest heroes that we draw some of the most useful testimonies for the defense and reverence of Scripture—witness the work of such men as St. Irenaeus, Eusebius, St. John Chrysostom, St. Augustine and St. Jerome, to mention only a few. During medieval times, when secular learning often fell into oblivion, the monasteries and Catholic universities kept alive an interest in the humanities and in speculative sciences mainly through the constant stimulus given to reading, copying, and interpreting the sacred books. When the modern era was ushered in by the invention of printing, this was not by any means a blow to the Church, as many contend. On the contrary, it was welcomed as a new occasion for translating and multiplying copies of the Bible for more wide-spread circulation. Recent interest in archeology and philology have given new weapons to our enemies, especially those who style themselves Rationalists. But the Church has kept pace with them and can at any time meet them on their own ground with arguments which have all the greater weight for being couched in the terms of modern criticism.

The Roman Pontiff, realizing the need for carrying on in the spirit of this great tradition, issues an appeal for even greater energy in Catholic biblical study and work. The clergy in particular must be thoroughly grounded therein. For those who specialize in such pursuits, the necessary means are, of course, a thorough knowledge of the ancient biblical languages, a good acquaintance with history, and proficiency in the art of true criticism. The Catholic investigator has in this last-mentioned field a much sounder basis than the proponents of the so-called "Higher Criticism." He is certain to be more objective in his judgment, not rejecting a book or passage simply because its contents do not happen to meet with the agreement of his personal prejudices. He knows more about what truth is; he knows that truth cannot contradict truth; he is careful to distinguish truth from mere hypothesis or conjecture. For example, in cases of apparent conflict between the Scripture and natural science, he will not be disturbed by the dogmatic statements of theorists whose system changes from year to year. He is more certain of the inspired truth of the Bible than he is of the value of much in modern science. When we say that the Catholic must accept as much as possible the literal interpretation and the interpretations given by the early Fathers of the Church, we do not mean that all discussion is prohibited. Speculative doubt for the purpose of research is always permissible. But

the individual, realizing that he is very liable to error, presents his conclusions to the Holy See and abides by its decision. It was for the handling of such matters that the Biblical Commission was established, with the same authority as the other Roman Congregations. Like them, it has the duty of making sure that something very precious is kept for the use and benefit of mankind, and is protected against the abuse of men.

THE VENERABLE LIBERMANN

(The following is a digest of a sermon preached by Bishop Freppel of Angers at the Church of St. Genevieve, Paris, on the last day of the triduum celebrating Father Libermann's being declared Venerable by Pope IX, on June 1, 1872.)

"Qui potens est exaltavit humiles."

St. Luke 1, 52.

Twenty-five years ago on the Feast of the Purification a man died in this neighborhood while in a chapel close to his humble cell the choir was singing the words of my text. This man had not distinguished himself in science, eloquence or literature. Theology wove not for him its resplendent crown. Simple and bereft of these exterior qualities he passed through life almost unnoticed and unknown. Yet so great was his power over souls, such magnificent undertakings did he accomplish, that we cannot fail to realize that death took in him one of the bulwarks of our nineteenth century. Without anticipating the honor which the Church will bestow on this humble priest it is our hope that his extraordinary life will one day be crowned with the supreme honor of sainthood.

Every century has its two philosophies: one material, one spiritual. The former is altogether superficial and has generally little value before God. It is found in the empty desire of those who are ever anxious to display their hollow deeds before the multitude. "All material things, all thought and the results thereof," says Pascal, "do not equal the least charitable act because of its being of an infinitely higher order." The latter, the spiritual, regulates souls in their relations to God. There is cast aside everything that dazzles and fascinates. Nothing is retained but what is simple and unassuming. Lives hidden in God, virtues that shrink from the world's gaze. To this spiritual-philosophy group belongs Father Libermann.

What a multitude of good works is embraced by his holy life! It is characteristic of the saints to labor in silence and to exercise their salutary influence even on those with whom they are unacquainted. They are the active leaven which ferments the whole mass. Consider the idea of a humble lady to place the education of young girls under the protection of the Sacred Heart. Now our country is covered with establishments in which the ideals of the Christian family are zealously guarded for the protection of future Catholic families. Consider now that poor priest who turned his eyes towards an abandoned race. Almost immediately a world-wide movement follows upon the wake of this new apostle. What wonders the saints achieve! Rather, what blessings God achieves through His

saintly instruments! "Fortitudo simplicis via Domini." (Prov. X, 29)

With the simplicity of a child Father Libermann followed the way God marked out for him. He followed it through the initial trials of his mission and in the establishment of works destined to complete that mission. That is the substance of this discourse dedicated to the memory of the venerable servant of God, Francis Mary Paul Libermann, founder of the Congregation of the Immaculate Heart of Mary, and the first Superior General of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary.

Reverend Fathers, in calling upon me to speak of the virtues of your venerable founder, you have stirred up most cherished memories. To have touched the hand of a saint, to have heard his voice, to be his fellow country man, are honors by no means trifling. You have made this honor additionally interesting for me by selecting as the site for so joyous an occasion this magnificent church, a place particularly suited for celebrating the triumph of humility, for from its very foundations to the topmost point of its tower it proclaims to all the world with mute eloquence that memorable verse: "Qui potens est exaltavit humiles."

Between the Rhine and the Vosges lies a valley (Alsace) enriched by God with the most beneficent gifts of nature. In proportion as French and German blood intermingled, that people united quickness of intelligence to a perseverance of will. Under the influence of the Gospel their native qualities were more amply developed. In no land has Catholicity taken so deep a root. During ten centuries whilst it was the battle ground of rival nations it has ever remained true to the Faith. It has resisted as heroically and as successfully the plunderers of Gustavus Adolphus, as the assassins of the revolution.

But why recall the devotedness of Catholic Alsace in connection with a man beside whose cradle the faith had never kept watch? What had this child of Israel in common with a past whose origin contradicted his own? Those famous abbeys on the Vosges which recall to the children of Alsace the piety of their ancestors awoke no feeling in his heart. The young Talmudist was an adversary of the Christian name. Yet it was in the design of Providence that he was born in a land so eminently Catholic where persons and events tended to effect his conversion. The frequent intercourse of Israel with the people whose virtues were a living proof of the divinity of Christianity revealed the hollowness and sterility of the belief of the descendants of Sem.

At Metz, passing in the dry and repulsive study of the Talmud, the son of the rabbi of Saverne received the first shock of the controversy which was so profoundly agitating his brothers of Alsace. Twenty-five years afterwards he related in lively narrative the interior struggles of his soul at that time. He told how he became a victim of haughty fanaticism that exhausted itself, how he passed in turn from belief to doubt, from indifference to complete incredulity, how he searched amid the ruins of his collapsed convictions for some remnant of his former belief. Finally, in the very writings of the enemies of Christianity he caught a glimpse of the

truth. This led him to further investigations and finally to Christianity itself.

A soul as great as his could not rest satisfied with having found the truth for itself until it had communicated that truth to others. In doing so the young neophyte saw in the Catholic priesthood a means best suited to this purpose. It was a real joy for young Libermann when he learned that he would be received at the Seminary of St. Sulpice, under the direction of that illustrious Society which inherits the name and spirit of the Venerable Father Olier. It still possesses the simplicity of the great century in which it was born. Fed on the doctrines of a profound mystical theologian it has avoided all excesses in the direction of souls. It seeks perfection in fidelity to duty and it demands from human nature only what human nature can accomplish. To this wise and firm guidance we owe in a great measure an illustrious clergy, ever diligent and capable of passing through revolutions. In speaking thus I am expressing the unchanging admiration of Father Libermann for his former masters.

But at the very threshold of the priesthood young Libermann was struck down by a terrible disease, for which the Gospel has reserved one of its most striking descriptions (St. Matthew, XVII, 14, 15). Then he accepted a modest employment which his superiors confided to him at the seminary of Issy. He who had chosen to devote himself to the poorest and most neglected souls must himself experience what it is to be abandoned. It is thus that God cultivates extraordinary vocations.

But trials do not paralyze the influence of the servants of God. To whatever degree of humiliation they may be reduced they still exercise an irresistible influence. At one time it is hidden virtue that casts its rays in all directions; at another it is an attraction which one cannot resist. Behold the sorrow-stricken cleric whose infirmities prevent him from receiving Holy Orders always happy to be engaged in the meanest occupation. Behold him, a guiding light where the elite of the French clergy is trained. They gather around him and listen to him conversing on God, on the Blessed Virgin, and on Jesus in the Holy Eucharist. He is not a master of theology or of human eloquence. He is inferior in talent to many of the young men around him. "Have you heard the little Jew speak of God?" was the cry that passed around. The recreations were soon spent in pious discourses and walks became pilgrimages to some holy shrine. A new movement was introduced throughout the entire student body, traces of which have never been effaced from the seminary of Paris. Even we ourselves felt that holy influence in the provinces.

It is not so astonishing therefore when we find young Libermann, though a simple acolyte, at the head of a novitiate chiefly composed of priests. This was a new apprenticeship which he had to undergo before being fully prepared for the work for which God destined him. He studied the rules of the interior life in the works of Father Olier. Among the followers of Father Eudes he sought in the Sacred Heart the divine flame of the apostolate.

In passing from the profound views of one to the burning aspirations of the other he became acquainted with every phase of spirituality. Thus

was the young director of novices at Rennes able to understand and apply the teachings of those two great masters. He possessed in a high degree the discrimination that discerns a wavering or troubled mind, that searching glance that can penetrate souls, weigh their state, and foresee their wants. He possessed, too, that wise discretion and prudent reserve by which we abstain from all natural restraints in order to give full scope to grace. He had that condescension towards the weak in leading them to spiritual progress, that firmness that can deal heavy blows to rebel nature and cast it into the arms of God. All these qualities were his, not so much the gift of nature as the fruit of that grace whose light penetrated his intelligence and endowed him with a science superior to all human science, the science of the saints.

All this was a marvelous preparation for his mission. But as yet his mission was unknown to him. Not until he heard some of his young friends tell of the incredible miseries they witnessed in other lands did he realize what his mission might be. Soon he believed that it was the Divine Will for him that he should work for abandoned souls. But what obstacles stood in the way of such a plan! Where find the means to overcome those obstacles but in that very spot where Christ established the focus of all truth, the central government of souls—Rome?

But even in Rome what trials awaited the pilgrim to the Holy City! He was alone and without support. For shelter he had a wretched garret. He begged his food at the convent gates. His only travelling companion deserted him in the midst of such distress.

With the prudent slowness of Rome, Libermann and his plan to work for abandoned souls were judged. Finally the Vicar of Christ spoke approvingly. The hour for work was come.

Libermann, the servant of God, answered with the simplicity of a man who employs all his strength to follow faithfully the way of the Lord. "Fortitudo simplicis via Domini." As a sign of divine blessing many obstacles vanish: his infirmity leaves him, he is ordained to the priesthood, a band of young men joins him, and Mary, Queen of Martyrs, is about to extend her sceptre over the abandoned souls of Africa.

In every period of need the Church has received fruitful aid from new institutions. In the earliest times the Church laid the foundations of the monastic order. Side by side with these orders, which have been the admiration of all times, there is room for a more active and less rigorous form of religious life. To preserve the life of such religious congregations it was necessary to seek an interior immolation—it became necessary to insist more on self abnegation than on the total detachment of everything concerned with the exterior world as in the ancient orders. The contemplative was united with the active life.

Father Libermann understood admirably well this second phase of the religious life destined to hold so important a place in the divine economy. Hence his anxiety to establish the principle of renouncement as the ground work of his undertaking. Hence,

too, his desire to have his disciples men of prayer and recollection.

It is no wonder that a society founded on such principles, and animated with such a spirit of self-sacrifice and prayer, should be capable of fulfilling its mission. Twelve years had scarcely elapsed when the sons of Father Libermann were found working in Africa, Bourbon, the Isles of Mauritius, Haiti; and even the inhospitable Guineas and Senegambia saw them land on their shores. When these missionaries fell victims of zeal others arrived to carry on the apostolic work. And so the work progresses. From Nigeria to Zanzibar the conversion of the Negro goes on with every increasing success.

Nothing was ever more remote from the mind of Father Libermann than the desire to play any part whatever in the affairs of the Church. However, the Seminary of the Holy Ghost in Paris became a center of piety and of sound doctrine. There the spiritual conferences of Father Libermann gathered around him a band of priests who have since become models in the Church of France: Father Rohrbacher, renowned writer and historian; Cardinal Gausset, Archbishop of Reims, author of the well-known moral and dogmatic texts and other outstanding works; Cardinal Pitra, who surrounded the glories of French learning with a new lustre; Father Boix, a canonist as learned as he was modest; and Father Gauthier, from whom all Paris sought books. This Seminary of the Holy Ghost, under the guidance of Father Libermann, was for France one of the principal centers of the pure teachings of Rome.

Joyfully did the French bishops establish in the Eternal City a seminary under the direction of men animated with the spirit of Father Libermann. From this seminary have come theologians who were taught in the shadow of the Holy See and imbibed their knowledge at the purest source of truth.

No matter what he accomplished Father Libermann always shrank from publicity. He sought the commonest occupations as he infused into the hearts of his brethren an ardent love for the working classes, the poor, and the orphans. He repeated at work as well as in suffering his life's motto: "Sive vivimus, sive morimur, Domini sumus et Mariae."

It is not my province to anticipate the final judgment of the Church on such virtues. But while this cause is about to be introduced before the supreme tribunal of the Vicar of Christ, I would say: Complete your work, most Holy Father. Give to the scattered tribes of Israel a protector who came from their midst. Give a protector to pagan Africa. Give consolation and a new patron to Catholic Alsace whose venerated bishop has come to celebrate with us the memory of him whom he had the honor to lead into the sanctuary. Give a new pledge of affection and solicitude to that rising Congregation, the youngest of the great religious families.

My brethren, we must hasten by our prayers the accomplishment of these wishes. Such has been the idea of the worthy successor of Father Libermann and his institute during these days of supplication and thanksgiving. It is our duty to follow faithfully the way God has marked out for each one of us. No obstacle must throw us from our path: "Fortitudo simplicis via Domini."

OUR LEVITES

FERNDAL: Christmas Eve and Day were traditional. Anticipations had expressed themselves practically in decorations. Out of the ingenuity of Mr. Trahan an out-door Crib found being, becomingly among the small pines by the pump house, so that it looked across the dam. Spot lights made it visible at night.

During the week, our Stage produced "Angel Street," known to movie fans as "Gas Light." It is an intense psychological drama; our cast really lived it during their hour and a half on the stage. On the night after we had a Minstrel. Perhaps a Christmas Minstrel is becoming traditional? It boasts already a history of two years without armed resistance.

New Year's evening, we had an interesting three hours of movies, comprising a few reels of the Southern Negro and Share-cropper, and a government film on the Russian Campaign.

It was inevitable; it happens every year; it was a shock nevertheless. I speak of the resumption of class on January 2. The feast of the Epiphany came to the rescue not many days hence. "Lucia" in the afternoon helped make it a grand interlude.

We now have the pleasure of honoring in our midst Mr. William C. Costelloe, C.S.Sp., an Irish Scholastic (from Ireland) who is to continue his studies in Ferndale.

Out of the recent dark has risen an organization calling itself the "Stage-crafter's Union." Its purpose is to provide the secondary organization for the production of plays. It will, through small groups of devotees, scientifically study and attack the problems of stage-carpentry, stage-design, makeup, lighting, and costume.

There was a disputation this month. Mr. Kees was valiant in his assertion that the right of private property is natural. He had able opposition, but contrived after some eighty minutes to vindicate our faith in the encyclicals.

Father McNerney's Political Science class proceeds apace. He procured for us a very able and fascinating speaker, Father Higgins of Catholic University, who spoke for one hour and a half with no sign of audience-fatigue. Father McNerney promises more. Our gratitude to him.

The Feast of the Immaculate Heart comes as a fitting conclusion to our chronology of this month. We celebrated with a Solemn Mass, a good dinner and a free day. I am certain that all our prayers on this day included each and every confrere.

CORNWELLS: January 3 saw most of the scholastics back from the Christmas holidays. A severe blizzard on that day marooned several in their home towns. All are back and hard at work preparing for the semester examinations which will be held towards the end of the month. Because of inability to measure up to the standard two first-year men were asked not to return. This step is keeping the others right on their toes. The upper classmen were allowed to visit the Latin-American Exposition at Snellenburg's.

The Feast of the Epiphany was celebrated with a Solemn High Mass. The Glee Club rendered the *Adeste Fideles* at the Offertory.

On January 17 Fathers Kettle and J. Duffy represented the Community at the funeral Mass of Mrs. Margaret Callaghan, mother of Thomas Callaghan of the Novitiate. Our heartfelt sympathy goes out to Mr. Callaghan and to his family.

During the Christmas holidays Father Hoeger left for Bay City, Mich., to preach an eight-day retreat for the Sisters of the hospital where Father Thomas Wrenn is chaplain. At present Father Hoeger is conducting a similar retreat for the Sisters of the Immaculate Heart of Mary at Beaverville, Ill. These Sisters belong to the community founded by Father La Place, C.S.Sp.

Alterations have been made in the dormitories of the new wings and of the chapel wing. Celotex ceilings have been installed and the barn-like appearances of these dormitories has disappeared.

During the past month we had a visit from Father Thieffels. During his short stay we found him browsing among the antiques in the store room where he unearthed some valuable etchings. This is only one of his many hobbies and those of us who seemed interested really learned something from his talk on the authors of these etchings and their works.

There has been very little skating on the lake this winter due to the heavy snow falls. But basketball has put in its appearance and between intramural league games and outside games every Sunday the recreation periods have by no means been idle. Competition and rivalry is strong. The basketball floor is always in demand.

RIDGEFIELD: After a week of profound meditation and pious recollection the novices were suddenly dropped back into this world. No sooner had the retreat ended than all were employed in the pleasant task of decorating the house for Christmas. That old-fashioned yuletide spirit seemed to permeate the Novitiate as each novice carried out his assignment with noticeable delight. New methods of display were combined with old and the artistic talent formerly dormant blossomed forth in every novice as he strove for perfection in the art of interior decoration. Christmas was a day that had long been anticipated. To the tune of chimes and Christmas carols all were awakened at midnight. The beautiful rendition of a special Christmas Mass written by Father Carlo Rossini and sung by our own little schola embellished the occasion. Christmas day the mail that had been accumulating during the retreat was given to the anxious novices.

Shoveling snow has been the most popular pastime here. But there is also time for tobogganing. In the past it has been considered a dangerous sport but the novices like the heroic. They have devised various innovations and additions to the toboggan. One novice became "estranged" from the sled and was incapacitated for several days.

Several scholastics from Ferndale braved wind and ice in bicycling over to see us. These visits are always a source of enjoyment to all the novices. Father Kettle also paid us a visit.



OUR PROVINCE—

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No. 3



These two precious virtues (mildness and humility of heart) are the direct fruit of genuine and perfect love. They demand a very perfect interior, abnegation and great docility and submissiveness to God. Any wilfulness, self-confidence, attachment to self and to one's own ideas should disappear. A missionary who has these two virtues deeply rooted in his soul and who allows their power to animate all his activities is indeed sanctified by the Spirit of God.

—Venerable Libermann

Official

Our Province

Vol. 14

March, 1945

No. 3

USNR Chaplaincy Pending:

Father William F. Hogan.

Change of Addresses:

Chaplain Kenneth F. Dolan, C.S.Sp., 104th Gen. Hosp., APO 314, New York, N. Y.
 Chaplain John J. Sullivan, C.S.Sp., Navy 722, F.P.O., San Francisco, California.

Breviaries:

Our printer is unable to supply us with the spring volume. We plan to secure a supply of these books unbound from him in Canada with a view to having them bound in this country. We must also have the *pars vernalis* of our proper printed in this country. When ready the volume will be mailed to all those who have incomplete sets of the new breviary. We have your name on our mailing list.

Deaths:

Your prayers are requested for the happy repose of the souls of the father of Father Kettl and of the father of Father McCaffrey.

R. I. P.

DURING THE MONTH OF APRIL WE PRAY FOR:

Name of Confrere	Died	Age
Father John F. Dodwell	April 14, 1942	52
Brother Francis O'Brien	April 16, 1932	73
Brother Congal Gleeson	April 19, 1899	57
Father Henry Muespach	April 23, 1930	72
Father Thomas J. McCarty	April 25, 1943	44
Brother Antoine Willms	April 26, 1922	76
Father John Haas	April 27, 1914	58

Requiescant in Pace.

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MAILBAG PERSPECTIVE

Morogoro, East Africa: Last week (Oct. 15, 1944) I went to see Bishop Byrne at Nairobi. He is a little better but there is still danger of a necessary operation.—Most Rev. B. Hilhorst, C.S.Sp.

Onitsha, So. Nigeria: His Excellency, Bishop Heerey, is now on a visit to the Middle East Forces. His trip will include a short visit to the Holy Land where he will remember you all in his prayers. At least two Fathers from our Mission are chaplains in that area. We have a large list of Mass intentions at present. The olive oil arrived in good condition. Many thanks. Our Province and Mission News arrive regularly.—Father R. Daly, C.S.Sp.

Bishop's House, Little Rock, Ark.: The news of \$27,000.00 in checks for Saint Gabriel's was really amazing. Father Haines had told me of the number of pledges he has but, as you know, pledges are quite different from cash. I thought Father Haines would be very fortunate if he realized a maximum of fifty percent on the pledges. Times have certainly changed. I can remember, back in the early days of my episcopate, when a thousand dollar donation to a mission was something very unusual for us to get. But in all my thirty-nine years as a Bishop we never had any financial help for a mission like the present one for Saint Gabriel's. All praise to Father Haines. With this big financial help, Saint Gabriel's should certainly soon develop into one of our nicest and most attractive Colored Missions.—Most Rev. John B. Morris, D.D.

Dow Field, Maine: The last few weeks have been very busy ones for me. I have been to the Air Force Chaplain's Transition Course. There was very little time to do anything but go to class and eat and sleep. All who attend this course are expected to run a long stretch on what is called the "Burma Road." I did not come in last or near it and I was one of the few who did not have to go to the gym for a rub down.—Chaplain J. T. Kilbride, C.S.Sp.

APO 558, New York, N. Y.: The enclosed \$220.00 represents the annual collection which I took up on Mission Sunday. I know you will put it to work for the missions where it will do most good. Chaplain Joseph B. Murphy, C.S.Sp.

St. Elizabeth's Convent, Cornwells Heights, Pa.: I marvel at the work your Fathers are accomplishing. It is heartening to see the results of their labors. The new missions opened during the past few years are doing wonderful work. Father Dodwell is praying for that up in heaven.—Mother Mary of the Visitation.

APO 350, New York, N. Y.: I can now tell you that I have left the Paris area and have been given a new job. Before leaving I had the pleasure of visiting Chevilly. Many of the newer buildings reminded me of peaceful Ferndale. Father Griffin was my guide. I knelt at the tomb of the Venerable Libermann and said a prayer for peace.—Chaplain William Keown, C.S.Sp.

Mansura, La.: The name of the chapel at Big Bend is St. Catherine. It is a White mission. At last the rectory in Mansura is almost ready for occupation. I was fortunate in securing the services of a cook who lives very close. The Rationing Board very kindly approved my application for gas heaters. We use natural gas. Father Cornelius McGraw, C.P., is engaged to preach a mission the week of April 15. On May 2, Bishop Desmond will confirm in Our Lady of Sorrows Church, Moreauville. Fifty-two children are enrolled in catechism class there. You may be interested in knowing that Mansura is a country town of outhouses. Ten families in the town have modern plumbing. The Mansura land will not absorb water, so in the winter the farmers must dig trenches and therein confine the overflow of water. These trenches hold an all-year supply of water for the cattle.

Big Bend, too, has its special characteristics. Near it are the three best lakes for fishing in the State of Louisiana. It is a swamp land. Several of the Whites live on fishing and hunting. There is a vast amount of missionary work to be done in Mansura and the missions connected with it. In carrying on the missionary work it is often necessary to use an outhouse. Father Baumbartner used to say: "Well, this isn't New York, don't you know."—Father James Murnaghan, C.S.Sp.

Bishop's House, Little Rock, Ark.: I have some good news for you. Recently I received a letter from the Extension Society enclosing a check for \$500.00 from some good benefactor asking me to use this amount for the development of one of our Colored

Missions which I might select. Knowing how hard Father Hanichek is working to build up funds for construction work I will forward it to him when he needs it.—Most Rev. John B. Morris.

Helena, Ark.: I marvel at the faith and generosity of the people who send me money to help my work here. You may be sure I will try hard not to let them down. I am going to lose my best and most loyal parishioners within the next two weeks. Three families will move to their new homes in California. There are few White Catholics who can compare with them.—Father Joseph Hanichek, C.S.Sp.

Chicago, Ill.: I thank you very much for your contribution of \$300.00 to the National Catholic Welfare Conference for the year 1945. I appreciate deeply in my own name and in the name of the Bishops of the United States your kindness and your interest.—Most Rev. Samuel A. Stritch, Archbishop of Chicago, Treasurer, N.C.W.C.

Charleston, S. C.: Let me thank you for your recent letter telling me of your aid which you have given toward Father Cleary's debt. I have not heard a full explanation of his recent operation but understand that he is making satisfactory progress. The doctors believe that his problem is being solved. I hope so, for he is a very valuable man to us.—Most Rev. Emmet M. Walsh.

Basse Terre, Guadeloupe: Since my return here I have been overburdened with work: two clergy retreats, confirmations (3,000 boys), conferences, etc. Later I hope to have time to write an account of the progress made here especially with regard to our construction program: high school, professional school, orphanage, dispensaries, etc.—Most Rev. John Gay, C.S.Sp.

Hendricks Field, Sebring, Florida: After two weeks here I am beginning to get acquainted, but that I should be getting used to after being on four Fields in ten months. We have a nice chapel, nice people, nice climate. What more could a man want? It seems my arrival here brought trouble. Our only two theatres have burned to the ground and two planes crashed near the vicinity of the Field. One crash was of a small plane with one occupant. He was burned beyond recognition. The other plane exploded in mid air. In all the accidents I have witnessed either the men have walked away uninjured or have been burned beyond recognition.—Chaplain Henry J. McNulty, C.S.Sp.

APO 314, New York, N. Y.: On January 22 I received your most welcome Christmas greetings and the news of the death of Brother William and of Bishop McAuliffe. I shall remember both of them in my prayers. Our Province reaches me quite regularly and I always enjoy the news in it. Right now we are having some very cold weather. We can not have the stove burning during the night so it is rather chilly when we crawl out of bed in the morning. Not too bad, though, for one who slept in what was called the "Ice-box" at Ridgefield. After living in this climate one does not wonder why the Eng-

lish are fond of their warm colonies.

Our Christmas was a success and the choir performed in very admirable style. Ninety-eight of the patients went to Holy Communion. It was most impressive to see them at the altar rail on crutches, in wheel chairs, all of them showing quite visible signs that they had been wounded. The hospital has been full for the past months. When patients are removed more come to take the vacant places. Our little chapel of the Blessed Sacrament is constantly receiving visitors. Every division chaplain who has stopped in wishes that he were in my place while I would like to be with a division. I volunteered for the paratroopers but a convert Jewish priest with higher seniority received the job.—Chaplain Kenneth Dolan, C.S.Sp.

* * *

Navy 722, F.P.O., San Francisco, Calif.: Once more I went up in the air and again came down with a new address upon another island, the fifteenth I have been on in fifteen months of about 25,000 miles of flight. Which is simply by way of preface to say the sight of America again shan't be an unwelcome one. *Deo volente* such can happen three months hence. Three changes of address in three months have made me considerably a recluse, so far as mail goes. Given a brief space to settle somewhere, I'll doubtless get many a belated good wish. Candidly I am ever the debtor of anyone thoughtful to pray for me.—Chaplain J. J. Sullivan, C.S.Sp.

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Abbeville, La.: Due to the shortage of labor and materials I have deemed it prudent to postpone the erection of a chapel in Kaplan until conditions for building are more favorable. Father Brise, the pastor at Kaplan, has graciously given me permission to use his parish hall. With this in mind I have written (*approbante episcopo*) for the privilege of saying three Masses on Sunday. I hope that in the near future the mission will begin to function as a separate entity.—Father Joseph B. Donahue, C.S.Sp.

* * *

Washington, D. C.: I thank you for the account of Father Leen's death. It grieved me. I sympathize with you in your great loss. His outlook and work will go on. Induce the men of this province to keep this outlook and work alive.—Father W. H. Russell, Secretary, William J. Kerby Foundation.

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Arecibo, P. R.: The chapel at Quebrada was blessed on January 28. There was a big crowd and over six hundred confirmations. Esperanza had nearly eight hundred the next day.—Father Jos. D. Boyd, C.S.Sp.

* * *

New York, N. Y.: I beg to acknowledge and thank you for the copy of the letter giving an account of the passing of Father Leen. A great priest.—Msgr. F. X. Shea, Secretary to the Archbishop.

* * *

Kilema, Moshi, Tang. Terr.: When one procurator writes to another, the art of correspondence has reached a new high. But the Bishop has been ill and is only recuperating slowly, so he has asked me to take over a bit of his correspondence, and acknowledge your letters of March 30th and August

11th. It has been a bad year for His Lordship with his two attacks of sickness, and several months of safari work in between. It seems best that he should take a good rest for himself to get back his strength.

We were all disappointed at not getting any new men, but trust that the future will be much brighter in that line. We are missing a world of opportunities these days, because for a while we practically had the whole field to ourselves, but lo and behold, the opposition are now receiving new forces, and from America. Brother, it is pretty hard to take, but then we can take it. We have to.—Father James D. Manning, C.S.Sp.

* * *

Nyeri P.O., Kenya Colony, E. Africa: May I introduce myself as a lonely, unknown and unsung Holy Ghost Father, temporarily exiled (as Vicar Delegate) in this far-away vicariate. Recently the old Italian staff have been released from the Internees' camp, and our Zanzibar men who had kept the place for them, have gone back to their own vicariate. Among them was Father Marx and I am just re-addressing his June '44 copy of Our Province to him, but not before having read it from cover to cover and enjoyed every bit of it. The good old "Avis Mensuel!" to see it again after all these war years. And news about my own Province of Holland, more than I got all these years together. I felt to be "*en famille*" again.

Father, could you send me one of those lovely messengers straight away whenever they leave the press? A good work, an act of mercy!

And if you could find a good old American priest willing to send me his Sign or Commonweal or America just to keep up my spirits? I could do with all three of them, but of course, dare not well say so!

I don't know how long I shall have to stay here, but it looks as if for a few years more. Not a letter from Holland reached me so far so what can I do but look up to Mother America?

It must be quite a job to produce such a perfect family paper. Go on making people happy and better—that's what it did to me at least.

Hoping you will "stick to it," and with best wishes and prayers.—Father M. Witte, C.S.Sp.

NEWS FROM WASHINGTON

Father Thieffels' visit proved not only pleasurable to us but also profitable. During the few days he passed with us he repaired a number of broken-down gadgets and some household equipment of more than gadget importance. Our thanks.

It's a quiet season here with only four of us present, Father Provincial and Father Guthrie having gone to Puerto Rico, Haiti and Jamaica. Few visitors, but those who came were most welcome.

Among them were Father FitzGerald who made his "first." Father (Captain) McGoldrick gave us the news of the front line in Italy and of his audience with our Holy Father. He appeared to be the same as ever.

Brother Dominic made his annual retreat here. March, the regular month for the Brothers' retreat, is a busy time for Brother Dominic because the returns of the appeal made by St. Joseph's House come in during March. The scarcity of fuel oil added

to the austerity of Brother's retreat; a situation that was appreciated by him when he made his meditation on hell.

Father Thomas Gallagher, O.P., shared a meal. Father (a few days later, Rt. Rev. Msgr.) Jaselli stopped in, looking for help for the summer. The pastor of the parish in which our house is located was also one of the fourteen priests in the arch-dioceses recently made domestic prelates, and is now Rt. Rev. Msgr. Fannon.

LIFE'S CLOCK

The clock of life is wound but once,
And no man has the power
To tell just where the hands will stop
At late or early hour.
To lose one's wealth is sad indeed;
To lose one's health is more;
To lose one's soul is such a loss
As no man can restore.
The present only is our own,
Live, love, toil with a will—
Place no faith in "tomorrow"—for
The clock may then be still.

—Selected

THE CHAPLAIN SITUATION

The Supreme Command in the European Theatre has sent a chaplain back to the United States to insist on the immediate fulfillment of the requisitions for chaplains that have been accumulating in the War Department.

This chaplain paints a black picture. Many of our fine young priests are exhausted with their long work at the front, but they cannot be relieved because there is no one to take their place. More than a hundred hospitals have been left without priests because there are none who are not already assigned. Evacuation hospitals are the ones most lacking in chaplains, and the death rate is highest in these.

There are only eight priests in the Chaplains' School this month—out of eighty chaplains there. Only five of these have come from civilian life.

Three hundred chaplains have been requisitioned for overseas duty this month. The War Department is trying to fill these requisitions. Every priest who goes overseas at this time leaves a vacancy at home.

Our proportional representation in the Army Chaplains Corps is now thirty-three per cent instead of twenty-five. Six hundred chaplains are needed for the Army alone, besides one hundred for the Navy. **We must have them now.** Since our appeal at Christmas time, only twenty-eight applications have been received.

Of the seven hundred chaplains requested in our letter of January Fifteenth, 114 have been offered and their applications are in process.

We are most appreciative of this excellent response, and we thank the Bishops and Provincials who have made these priests available, as well as those who promised to release priests within the next few weeks. We are still far from our goal, but we are greatly encouraged by the response.

Full-time Auxiliary Chaplains are needed, and we will be glad to have the names of priests who are

available for such work in a civilian capacity—priests who cannot meet the physical requirements of the armed forces, but are quite able to do the work of a chaplain. These priests are most urgently needed in hospitals: the Army has given up hope of giving commissioned chaplains to hospitals in this country.

Part-time Hospital Chaplains are also needed. These should be priests who live in close proximity to service hospitals, and who have sufficient time at their disposal to take care of Mass and normal sick calls.

If there are still Military Establishments with Chaplains who can be replaced by civilian priests, we will be glad to know of these. There is often a lag between the reduction of personnel at a post and the transfer of a Catholic chaplain. When a Bishop or Provincial informs us of such a situation, we ask Washington to remedy it. We are not always blessed with success in these efforts to use our priests to best advantage, but we always try.

Most of all we need full-time Commissioned Chaplains, and the sooner we have them, the better it will be for the Faith of the large groups who now lack the ministrations of priests. We are counting on your good will that has never failed our Catholic men in any crisis.

The appeal of the following letter is so poignant that I feel I must share it with you.

"Bishop, my name is—Am a Lieutenant aboard this ship and I write for this reason. **'A Catholic chaplain aboard this ship.'**

"In this world of economic upheaval, social upheaval, political upheaval, and in some countries, religious upheaval, no one seems to consider our own social disorders, our own internal religious retardation. Remember, please, I write as a Catholic boy to one who can help—a confessor.

"For example: Aboard our ship are many Catholics, hundreds of them. Why, I've seen 500 men go to Holy Communion. But have we a Catholic priest aboard? No! Now these men are good Catholic boys, and each day, each Sunday, that they miss Mass, through no fault of their own, they stray further away from God. Each time we go away and have no Mass, no reception of the Sacraments, God becomes a mirage.

"In these trying days we need the teachings of our priests more than ever. We need them to guide us; we need them to go to when our hearts are broken because we've been amiss with our God; because we've been away from our wives, from our families, too long. Don't you see, Father, we are like babes in the wilderness. The other faiths have their devotions, but we Catholics are alone with ourselves. We are weak, my dear Bishop; out here anything amuses us. Morals? 'Well, some relaxation is needed,' is the reply.

"I do not deny the other faiths a minister, but this particular chaplain is to be detached and a Catholic priest is **Not**—I repeat, a Catholic priest is **Not**—his relief. Don't we deserve a break? Why can't there be two chaplains? Surely we shouldn't always suffer. The other faiths for 17 months had a minister—we did not. Now, someone should help Catholics.

"Most Reverend Bishop, I'm a lawyer by profes-

sion. Thirty-one past is my age. Am married three years, but no children. Been away over 14 months. Many others share my fate. My letter may lack continuity, my grammar may be bad, but please see the point. Time does not permit a more thorough discourse, but as God is my judge, and I am now in the state of grace, I write the **TRUTH**. May God enlighten you in this matter and may speedily help come forthwith.

"Would you, if ever in St. Patrick's Cathedral, say a prayer for me before the altar of the Immaculate Mother. . . ."

—Most Rev. J. F. O'Hara, C.S.C.,
Military Delegate

DUQUESNE DOINGS

The Women's Guild held a dinner in the community room early in January, and plans for the ensuing meetings were discussed. The members were entertained by the Fathers at a bridge party which followed. The response to an appeal came from the Guild in the form of a cheque for one thousand dollars in behalf of the student-loan fund.

Father Lucey was guest speaker at a Kiwanis Club meeting recently, and regaled the audience with an address entitled, "Behind the News in Africa." From all indications, attention given, questions asked and answered, Father Joe was not far "Behind."

The month of February opened very propitiously; for the Women's Alumnae, almost a hundred strong, braved the inclement weather for a visit to the Bluff, where they were guests of the president at a dinner in their honor. This alumni unit promises to bid fair for supremacy in the work of the drive.

Under Secretary of War Robert P. Patterson in a recent letter expressed regret because of the discontinuance of the Specialized Training Reserve Program at Duquesne and its transfer to Pennsylvania Military College; but concluded with the assurance that any increase in the program will result in immediate consideration being given to Duquesne University and its facilities for training military units.

Father Louis Dietrich left us on February 1 to pursue his studies in English at the University of Wisconsin. His duties as Alumni Secretary have been taken over by Father Lauritis and his classes distributed amongst the Fathers. The community will miss his benign smiles and his practical aids for its material welfare.

Father Dwyer is rapidly progressing towards complete recovery at the Mercy Hospital; whilst the latest report from Gabriels assures us of the marvelous improvement in the condition of Father John Gallagher.

Father Knight, already burdened with a variety of work, has taken over Father Dwyer's classes.

Father Lucey is also making arrangements, March and April being the tentative dates, for the establishment of alumni clubs in Harrisburg, Baltimore, Philadelphia, Washington and New York.

The first anniversary of the Emergency Fund Appeal was celebrated on February 1 by the announcement that of the \$75,000 pledged, \$45,000 has been collected. Our endeavor is to contact, during the next four years, all former students, a total of 38,000.

The Bishop's Program for Polish Rehabilitation identifies Duquesne University as the instruction center for social work aid in the Pittsburgh district. Courses were conducted for over a year, and their initial success was realized on Sunday, February 4, when the students who had satisfied the requirements were graduated. Father Francis Smith, Vice President, is director of the movement, which he explained in a graduation address. The ceremonies, with entertainment and a banquet, took place at the Schenley Hotel.

Heliodor Sztark presented the Library with forty volumes dealing with every phase of Polish culture.

From a student of Father John Gallagher. "... I was sorry to hear of Father Gallagher's illness. When you see him tell him I send my regards and hope he will soon be better. Another thing to tell him is that the cadets at Duquesne miss him. They claim he was the best physics teacher they had and because of his leaving some have failed."

SOUTHERN EXPOSURE

New Orleans has gone all out for the war effort and has suspended the famous Mardi Gras until after victory. . . . The war has brought prosperity to the town and to a number of colored people who are now making more money than they had ever hoped for. But the amazing fact is this: many people in our parishes are still on relief and getting government grants. Of course, they are usually old or sickly. I was doubly surprised when I heard the amount of these grants—\$15.00 a month. As the old pastor said when he held up the dime that was dropped into the basket for the coal collection, "There's a lot of heat in that, me byes!"

His Excellency, the Archbishop, taking advantage of prosperous times, has inaugurated a Youth Progress Program. The parishes in the archdiocese are to collect \$2,050,000 to be spent on seven projects. The one concerning us most is a new high school for Negro boys. It is to cost \$250,000 and the colored parishes have been asked to subscribe a little more than half the cost. Father Huber has been appointed chairman for the colored churches in the Uptown district. Both Holy Ghost and St. Monica's have oversubscribed their quotas. (Latest word—Feb. 23—is that the whole campaign was oversubscribed—\$3,000,000—with returns still coming in.)

In spite of all the money being poured into the city coffers, New Orleans hasn't changed much as far as a city clean-up is concerned. It glories in the motto, "The city that care forgot." They could have added: . . . "the board of health, street cleaners, paving companies and paint." In New Orleans it is called "Old World Charm;" in the rest of the country it is just plain dirt, and a bit less smelly. Walk one block off a main artery and you'll find the worst guts in the world. Compared with some of these streets 12th and Lombard is the *Champs Elysées*.

Basketball is now in full swing. The C.Y.O. has been badly crippled because most of the young men are now in, or about to be called to, the services. Sports interest now centers in the school. As of today the girls' team from St. Monica's is in first place. The older boys are in second place, and the sixty-inchers are in first place. It seems that the standard equipment for all games played on our

court is a ball, a whistle and a yard stick. Credit Father Brooks with the victories. (Reminds me of the days when Father Zamborsky was down here. As the Latin exercise puts it, "He had won so many victories that they compared him to Caesar." I'll always remember that one because it was a consecutive clause brought out with consecutive bumps. "Tot, man, tot").

Convert classes are always edifying and good for an occasional laugh. After I told one poor soul that the Trinity was a mystery which we cannot fully understand, her reply was, "Ain't it the truth!" Amen to that one, brother.

MISSION BAND SCHEDULE 1944

Date	Work	Place	Number of Men
Jan. 8-15	Novena	St. Peter Claver, Phila., Pa.	2
Feb. 13-15	Forty Hours	Our Lady of Blessed Sacrament, Phila., Pa.	1
Feb. 27— Mar. 12	Mission	St. James, Pittsburgh, Pa.	2
Feb. 27— Mar. 12	Mission	Holy Trinity, New York City	2
Mar. 12-20	Novena	Our Lady of Blessed Sacrament, Queens, Long Is.	1
Mar. 19— April 2	Mission	Blessed Sacrament, Phila., Pa.	2
April 7	Tre Ore	Holy Trinity, New York City	1
April 7	Tre Ore	Good Counsel, Pittsburgh, Pa.	1
May 15-24	Novena	Lady of Victory, Lackawanna, N. Y.	1
May 5-18	Ministry	Sacred Heart, Detroit, Mich	1
May 20-28	Novena (Pent.)	Cathedral, Newark, N. Y.	1
May 20-28	Novena (Pent.)	St. Monica, Atlantic City, N. J.	1
June	Collections for Missions		
June 10-18	Novena	Holy Trinity, New York City	1
June 20-27	Mission	Nativity, Broughton, Pa.	1
July, August	Ministry	Lady of Lourdes, Holy Trinity, All Saints, all in New York City; St. Mary, Deal, N. J.	
Sept. 10-24	Mission	Lady of Lourdes, New York City	2
Sept. 10-18	Novena	Sacred Heart, E. Portchester, N. Y.	1
Sept. 17-24	Mission	Sacred Heart, Detroit, Mich	2
Oct. 1-14	Mission	Imm. Conception, Waterbury, Conn.	3
Oct. 5, 12 17, 24	Lectures	Dominican Guild, Phila., Pa	1
Oct. 8-10	Forty Hours	St. Ann, Wildwood, N. J.	1
Nov. 19-27	Novena	St. Paul Shrine, Cleveland, Ohio	1
Nov. 30— Dec. 8	Novena	St. Teresa, Phila., Pa.	1
Dec. 1-8	Ministry	St. Francis, Brunswick, Md.	1
Dec. 1-8	Novena	Good Counsel, Pittsburgh, Pa.	1

DEATH OF FATHER LEEN

Ever since Father Leen died I have had in mind to send you an account of his passing.

The first indication occurred on the Feast of Christ the King. When giving a conference in a convent in the suburbs, he lost his voice for a moment, and found himself unable to connect his thoughts. The incident frightened him, as it was thus his brother's malady began. The specialist,

absent, could not see him until Friday. During the intervening days, Father was very pensive and silent. He realized as no one else did that the premonitory signs might be serious.

The examination on Friday disclosed abnormally high blood-pressure. The Doctor prescribed rest and a return to hospital on the Tuesday following for further tests. On Saturday Father went to Killeshandra (where the Holy Rosary Sisters have their convent and novitiate): saw nearly 40 Sisters on direction, and spoke to them (a farewell conference) on Sunday.

The examination on Wednesday was much more reassuring; the blood-pressure had fallen considerably, and the kidneys gave no trouble. Father was in splendid form when I called to see him on Thursday. He drew up the program of life he would follow when he left the hospital next day; the books he proposed writing—one on the Blessed Virgin ("Tis a debt I owe her"); one on grace; another on the priesthood.

I left him at 3:30 p. m. He got up, took the train to the other end of the city to see a patient in hospital; then came down to the city house of the Holy Rosary Sisters where he spent an hour, and returned to hospital for tea about 6:30 p. m. After tea he went to the oratory where he remained half an hour. When the maid went to his room to remove his tray at 8:15 p. m., she found him on the floor. His speech was gone, and he was paralyzed on the right side. We anointed him immediately. He died in 27 hours, on Friday at 10:50 p. m. (November 10, 1944).

His death is the greatest loss our province has ever suffered. We find it hard to adjust ourselves to his passing. No death has so affected us for many years. May God's will be done, and may his great and noble soul rest in peace.

—Father Daniel Murphy, C.S.Sp.

FATHER EDWARD LEEN, C.S.Sp.

A MEMOIR

by

Father R. Walker, C.S.Sp.

(Reprinted from the *Missionary Annals of the Holy Ghost Fathers, Dublin, February, 1945*)

On the 17th August, 1885, feast of St. Hyacinth, of the Order of Preachers, second day within the octave of the Assumption, and octave day of the feast of St. Laurence, deacon and martyr, a child was born to the Leens of Abbeyfeale. It was a boy—the third of the family—and they called him Edward.

Rockwell

In the light of what we know was a remarkable bond of family affection, it was the most natural thing in the world that Ned Leen should follow his two brothers, Jack and Dan, to Rockwell. He was but eleven years old when he entered the Junior Scholasticate. It was quite clear, however, that this young Leen was "du bois dont on fait les violons." Look at his picture in the old school groups. A remarkably handsome boy, features strongly chiselled, the expression a composite of candour, fearlessness and something of the enig-

matic quality, the *mysterium*, of the face of St. Therese in the portrait by her sister Celine. In August, 1900, the Lake House at Rockwell ceased for two years to function as a Junior Scholasticate, some of the boys being transferred to the juniorate at Blackrock and some to the Rockwell boarders. Among the latter was Edward Leen, now fifteen years old, with the lineaments of the man more clearly defining. In the playing field his splendid physique placed him in the front rank as a footballer. Strength, plus the prompt response of muscle and nerve to the command of his alert mind and the tremendous dynamism of his will, gave him a Munster-wide reputation for speed, skill and courage. The same qualities showed themselves in the classroom—indomitable application, attention and concentration to an unusual degree, swift ready assimilation, facile retention and manipulation. It was, therefore, with the prestige of an Exhibitioner and Prizeman in every grade that he took up duties as a prefect, still at Rockwell, in 1904. That prestige was hardly necessary in his case. His personality, the sense one had of combined strength and control, above all his sympathetic understanding and perfect justice, all cooperated to carry him successfully through a phase which was far more difficult in those days than it is now.

Higher Studies

In 1908 he left for Chevilly where he made his novitiate, entering upon the second phase in his formation. Doubtless he was reckoned a good novice, though, in his completely unspectacular piety, quite an ordinary one. One thing only we heard him say of his interior development in that year. He laid the foundations of his subsequent mastery of the spiritual system of the Venerable Founder, Father Libermann. The "Frenchy" tone of much that he had read in translations of the Founder's life and letters had hitherto repelled him. It took him his whole novitiate, he said, to overcome the distaste and to get to value Father Libermann's writings at their true worth. From Chevilly back to University College, Dublin, where he graduated First of First in 1912, then to Rome where in 1916 he added the laurels of the Doctorate *summa cum laude*. A year later he rounded off his higher studies with an M.A. on Kant's Theory of Duty. And if you look up the records of U.C.D. you will see in brackets after his name "With special distinction"—a rarely conceded honour.

Rathmines to Africa

With his Consecration to the Apostolate the period of Father Leen's formation was technically at an end, and he entered upon the active ministry. One cannot help, however, regarding the next fourteen years of his life as a third and concluding phase in the Divine preparation of the man for what was to be his life's achievement and its crown. It began with a brief period as Director of the House of Philosophy in St. Mary's. Fresh from a long period of exacting studies, with the strain of it all still upon him, he was at times tense, rigid almost, disappointed that his own soaring idealism did not always find a ready response in men whose characters were cast in less heroic mould than his own. There was in him at that time, before he mellowed out to a more Benedictine mode of spiritual life, something

of the awesome rigour of the old Irish ascetics. Nor indeed was his teaching always understood. With his great mind he could traverse a great field of thought, gather it together and accommodate it in the narrow compass of a sentence or even of a phrase. It meant everything to him. But he himself would be the first to avow that there were times when it must have meant little enough to some of his hearers.

Then, to his own intense satisfaction, obedience sent him to Southern Nigeria. However brief may have been his career as a front-line missionary, it was a vital link in his spiritual development. Here in Africa, for two years, he was in immediate contact with humanity at its frailest. And here in Africa, for two years, he moved in the constant company of another master spirit, the late Bishop Shanahan. Together they studied paganism in the raw. Together they saw, at its crudest, the unhappy deordination and disharmony of man's powers which is the sad heritage of original sin. Together they watched the transforming effect of God's grace, the literal inundation of Southern Nigeria with the Divine Life through the sacraments. Together they talked of education and of the boundless potentialities of the classroom as the workshop for the forging of the nation. Together they discussed the plans which were later to materialise in the establishment of the Missionary Sisters of the Holy Rosary, in the amazing story of which Father Leen ranks with Bishop Shanahan as co-founder. Here, in Africa, finally, he had ample opportunity to live and work shoulder to shoulder with missionaries of lesser intellectual calibre though their hearts were equally great. Men said that it was a matured and mellowed Father Leen that returned from Nigeria in 1922 to take up duties as Dean of Studies at Blackrock College.

Blackrock: Dean and President

To attempt to assess the character of Father Leen's nine years of work at Blackrock—he was president of the College from 1928 to 1939—savours almost of impertinence. Let us say that it was during this period that one saw emerging his life-synthesis. In that synthesis there was one fundamental thing: a tenacious, diamond-clear grasp of reality, the truth of life as God wishes us to see it. Then there was first the negative application of this realism: a hatred of the false, the sham, (may we use the word?) the humbug. It was a recognisable element in the technique of his approach to every problem (and he laboured to inculcate it in the speakers of the Students' Debating Society) that he began by playing his mind on it like an oxy-acetylene flame until the outer crust gave way and the principles lay revealed. As for the principles—and this was the positive aspect of the synthesis—they could all be reduced to a single standing column of truth. To the boys of the College he said: "Be men—men in the fullest sense of the term." True manliness—*virtus*—for him meant everything. It meant giving the last ounce of effort in the playing-field to the final whistle. (And how he would pace up and down the touchline at the matches! Who remembers the occasion at St. Mary's when a tiny thirteener tackled and brought down an opponent twice his size and Father Leen vaulted the railing to run on to the field and clap him on the back?) It meant intellectual

development of the highest order—purchased at the price of unflinching endeavor in classroom and study-hall—with what he used to call “a fine contempt for the imperfect and incomplete.” It meant above all the transformation of all these things through growth in the Divine Life of Sanctifying Grace, with its corresponding demand for the ordered control of all the natural powers. Would they have a model of ideal manhood and perfect manliness? Let them fix their eyes on the vision of Jesus Christ. His passionate eloquence on this theme was electrifying.

Life Synthesis

To his students in the Senior Scholasticate, when he afterwards took over the chair of Ethics and Psychology, he gave the same truth in other terms: “The good and the natural are one.” God did not first make us and then straddle us with a yoke of law to be obeyed or else. . . . The laws are implanted in our nature. Only in obedience to these laws can we hope to find our full perfection and, as a consequence, our full happiness. To his retreatants he preached the same doctrine in yet another form. Holiness, he would say, is not an accident, a bitter eventuality which we must brace to with a grimace. It is but the normal development of our lives as men. It is the perfection and crowning of our manhood. To thwart ourselves of holiness is to miss the fullness of life.

Education

To Blackrock College Father Leen gave an unmistakable cachet. Education in its wider national aspect felt something, too, of the impact of his powerful personality. Someone wrote splendidly of him after his death that “his soaring supple intelligence fretted like an engaged eagle against the anomalies and deficiencies of current systems.” He condemned, as a source of intellectual and moral decay, the fatal dualism which was the heritage of a system imposed on our schools by alien rule, and laboured by every means in his power to uproot it. That the process of eradication is still far from complete was surely no fault of his.

Professor, Invalid, Author

In the year 1931 Father Leen was appointed professor of Ethics and Philosophy in the Senior Scholasticate. He must have thirsted for the change as the tired hart after the fountains of water. Now, with his mind fully matured he could plunge deeper than ever into his studies in philosophy and theology. Now at last he was free in a measure to give the retreats and lectures and spiritual direction for which so many religious communities were clamouring. Everywhere he went, nuns behind the pillars of convent oratories took down his conferences in shorthand and afterwards committed them to treasured typescript.

Then a long and painful illness with arthritis, testing his endurance unto heroism. *In craticula non negavit*. He took it well, and in due course was delivered from the prayers of—how many?—and the devoted ministrations of his life-long friend and kindred soul, Dr. Jim Magennis, to whom he dedicated *In The Likeness of Christ* in gratitude. Father Leen hardly knew what a holiday was. Now he was sent to take a leisurely convalescence abroad. Meanwhile, however, at the request of Messrs. Sheed and Ward, the direction of his superiors, and the urging of that tireless and saintly publicist, the late Father

Kearney, he had prepared his first book—*Progress Through Mental Prayer*. When it appeared in 1935 it was a best seller at sight, stirring hearts and opening minds and raising pertinent questions of the spirit everywhere it went. People wrote from all parts of the globe to say that it had opened a door of escape from *cul-de-sac* systems of spirituality to a new world of liberty of spirit and joy in the Lord—how they came upon sudden revelations of themselves, line for line and feature for feature. For it was Father Leen's distinctive gift in the literature of the spirit to be able to hold the clear and undistorting mirror of his own thought up to the reality of life with such effect that readers marvel at the printed page that puts into such felicitous language their own most intimate experiences.

Then, in steady succession, came *In the Likeness of Christ*, *The Holy Ghost*, *Why The Cross*, each in its turn a spiritual and literary triumph. But a hard-won triumph. For twenty years the thought had been maturing, the problems wrestled with, turned over and over in conferences to audiences of countless different types. The style, too, was not a fortuitous thing. Father Leen owed much of the Latin dignity of his prose to the conscious imitation of Newman. The influence of Maturin is discernible in his remarkable psychological approach to the reader. The nervous vigour of R. H. Benson and the urbanity of Marmion, too, can be sometimes glimpsed in his pages. But it was said at once that the real secret of his amazing appeal was that he had re-discovered the thrill of the strong meat of the incontrovertible Christian dogmas. You will search his works in vain for flowers of piety. Every sentence is a sword thrust with Catholic truth at point and hilt.

America

Catholic America began to take notice of the advent of the new spiritual master. His fifth book, *The True Vine and Its Branches*, was published by an American firm (as was also *The Church Before Pilate*), and almost immediately Father Leen was invited to visit the United States for an extensive lecture tour. He accepted in the late spring of 1939 and for five months gave, on an average, two lectures a day up and down and across the States. His audiences ranged from non-denominational gatherings among the social registerites of the Newport colony to religious communities and regional convocations of school-teachers. Recalled halfway through his schedule by the gathering war clouds in Europe, he returned by the “Yankee Clipper” on its last peace-time flight to Foynes. Father Leen was delighted with all that he had seen of American Catholicism, deeply impressed by its earnestness and full of hope for its future. Shortly after his return to Ireland he became superior of the Holy Ghost Missionary College at Kimmage. In the same year he received, on published work, the degree of doctor of literature from the National University. It was gratifying to the many admirers of Father Leen that the arbiters of such distinction should accord this academic accolade to an author not yet five years in print; and still more, that the honour should crown works which—it is hardly too much to say—more than any other individual effort in centuries serve to link us to the fading past of “Saints and

Scholars" that is at once our country's pride and accuser.

For by this time Father Leen's name had become international. "In Maynooth," wrote the president of Ireland's National Seminary (as early as 1937) "we have come to regard Dr. Leen as one of the foremost spiritual writers of the day." One found him mentioned in learned reviews side by side with Dom Marmion, Garrigou-Lagrange, Sertillanges, Karl Adam, and Tihamer Toth as one of Europe's greatest exponents of Catholic truth. The honours heaped upon him, however, did not change the man. In absolute simplicity he carried out his duties as superior, fulfilled his crowded engagements, snatched what time he could to give to the clamant publishers his last completed work, *What is Education?*, and to prepare for the press his long-awaited book on Our Blessed Lady.

Death

Then, one day at the close of October, he became slightly unwell. To all appearances he recovered immediately from what was thought to be a passing indisposition. He himself, however, recognized more serious symptoms and to his provincial superior, as well as to the Sisters of the Holy Rosary at Killeshandra (where he gave his last week-end retreat) he announced with certainty his forthcoming death in the manner of a man giving notice of a business engagement. Never was he more magnificent in his simplicity, in the splendour of his fortitude. On the evening of Thursday, the 9th of November, seated in his room in the nursing home where he had entered for treatment, he chatted with the greatest cheer with his visitors. After tea he went to the oratory for his evening visit to the Blessed Sacrament and night prayers. He had but returned to his room when he was seized by the fatal attack to which he succumbed, serenely conscious to the end, a little over twenty-four hours later. It was Friday, the 10th of November, feast of Saint Andrew Avelino who died at the foot of the altar and to whom Pope Pius XI used to pray for the grace of a sudden death. It was Father Leen's wish, too—expressed in a last meeting with a colleague—to die in harness. He was in the sixtieth year of his age, the thirty-fifth of his religious profession, and twenty-ninth of his priesthood. He himself would surely ask us not to speak of what men would call his untimely end as tragic or calamitous, but to see in it, and seeing, conform ourselves to, God's high purpose.

An epitaph? One flashes to the mind in the words of Isaiah which Holy Church applies to the Precursor: "*The Lord hath called me from the womb of my mother and he hath made my mouth like a sharp sword; in the shadow of his hand hath he protected me and hath made me as a chosen arrow; in his quiver he hath hidden me.*" If the passage of this chosen arrow was all too swift among us, only in the joyous reunion of heaven shall we know how many were they whose minds and hearts he opened and drew with him in his flight to the fuller and more perfect life which is hid with Christ in God.

A CHRISTMAS DAY BATTLE

From early morning on December 24, 1944, until late that night the foot troops were steadily moving towards the front. There was little time for rest or

for eating. The few stops we made were just long enough to catch our breath and get a few snacks to eat. Near mid-night we arrived at our destination, not to rest but to prepare for the attack on Christmas Day. At 0800 Christmas Day, we (the three battalions of the regiment) set out on the attack. Being attached to the Second Battalion I went into battle with them. Our objective was taken within two hours without a bullet being fired. Our objective was no sooner reached than word was brought to me that the Third Battalion had walked into a living hell. Immediately I started for the Third Battalion to administer the sacraments to the wounded and dying. This work continued until around 1400 in the afternoon. Then, after a slight rest, I was able to say one Mass on Christmas for I was needed badly at the first-aid station and on the battle field.

To me Christmas Day was not a day of peace but of living hell. There was no sign of peace anywhere; only suffering and torture. The pen of the best writer could not fairly describe the horrible sight of that battle field. My men engaged in their first battle that day. For many it was their last.

—Chaplain Joseph Lang, C.S.Sp.

From the Jan. 29, 1945, column of Jack Bell, Pittsburgh Press war correspondent, we have taken the following:

WITH THE 75TH DIVISION IN BELGIUM—The Jerries caught them on the crest of the hill, three tanks and a platoon of infantry. The artillery crashed. Mortars were zeroed on them. The first shells killed two doughboys and wounded three. The rest dived for roadside ditches or crawled under the tanks—but every shell was right on them.

Chaplain Joseph Lang, Pittsburgh, saw the men fall and ran to them. Pvt. Phil Gerlach, of Detroit, a first-aid man, and an artillery lieutenant followed. Gerlach started working on one man, who died in his arms; a shell explosion killed another, who dropped beside him.

"I started with another wounded man but didn't think it worth while," Gerlach said. "I didn't think we'd get out alive. The shelling was terrible. Father Lang came over and said, 'I guess this is the end, boys. If you want, I'll give you absolution.' We all felt as he did about it."

And there, on the Belgian hillside under the thunder of German shells with the dead and wounded beside them, these men dropped on their knees and bowed their heads as the chaplain spoke words that none heard because of the din of war.

OUR LEVITES

FERNDAL: Winter has shown imagination this year. Its combinations exceed our ingenuity to match them with skate and ski, or with any contraption. So, unless we become shovel-athletes, or don boots for primitive tramps up and down the road, we press our noses against the glass and wish, or play "Apache" under the porch.

But there are other things in life. Our accelerated course is due in, come the end of February, and we are looking to the brakes and steering. To mix metaphors, we are anxious for a three-point landing.

Report has it that a governor will once more temper the throttle, after the examinations.

Monsignor Dillon made his usual retreat here at the usual time. Even though his fellow guest has always been mid-year examinations, we like to see him. He seldom fails to entertain us for a space in the auditorium. His performance is in two scenes, the first comedy, the second, of a grave and inspiring nature. He talks with artistry and power. This time he spoke on education. He approved of some modern Catholic trends, and while apologizing for seeming the iconoclast, urged us to be progressive, despite the lifted eye-brow of a certain type of tradition.

During the Church Unity Octave, Father Olesh of St. St. Seminary, Stamford, celebrated Mass in our chapel according to the Ukrainian rite. On the night previous, he gave a long talk on his liturgy, illustrating it by vestments and other appurtenances, and pointing the purpose of the Octave with *obiter dicta* on the historical and political difficulties in the way of reunion with certain dissidents.

A well done entertainment—one of Emmet Lavery's radio plays with an African setting, namely the Mission-exhibit African hut,—marked our community celebration of the anniversary of The Venerable Libermann's death. Our thanks go to the Second Theology class. It was, we think, a step forward in this tradition. February 2 was, in all, a much hailed free day, no ordinary one. At Benediction, during the Magnificat, we were stirred as if by memory.

The *Disputatio* of February 3 was credited by "under-the-porch experts" as one of the best. Our Latin section had the floor; Mr. Giangiacomo defended; Messrs De Dominicis, Crowley, Crocenzi, with Mr. E. Kelly (who supplied the balance of power) objected. The thesis was that revolution, under certain conditions, is licit.

It has been traditional, we discover, sometimes to substitute Compline for night prayer. We give our vote that it is a good tradition. On Sunday night, February 4, we commended our spirit into the hands of the Lord, chant-wise, and went to bed pleased and impressed with our first Compline in choir.

That about concludes our News of the Month except some random bits given in the following disorder. On February 6, a large group of us became minus corpuscles for the Red Cross. Some of the confreres are old timers at it now. It would be bad for the war if distinctions were transmitted with blood. Mr. Heim now ornaments the presidential chair of the C.S.M.C. The Kendrick endeavor goes on apace. On Shrove Tuesday we enjoyed the Holy Childhood movie. "Restitution" is a popular brand of conversation at present. Could it be that the examinations influence interest, in a small way? Hmm? "*Nisi ditiior.*" Remember?

RIDGEFIELD: During the past few weeks Mother Nature has been snugly covered under a blanket of snow. The novices who awaited the first snow flake with impatient expectancy would gladly trade the whole landscape in for one blade of grass. However, every opportunity is accepted to indulge in those winter pastimes that a thick coating of snow affords. Skiing was recently introduced with a great

Pray for the repose of the soul of:

Brother Arthème Valleix who died at Nazareth Hospital, Philadelphia, on Friday, March 2, at 6:30 P.M., at the age of 75, after 58 years in the Congregation. Burial was at Cornwells on Monday, March 5.

Father Joseph J. Boehr, who died at St. Ann's Hospital, Fall River, Mass., on Saturday March 3, at 2:00 A.M., at the age of 74, after 54 years in the Congregation. Burial was at Ferndale on Wednesday, March 7. Bishop Keough celebrated the funeral Mass in North Tiverton.

deal of success. The skis are crude products of barrel parts which are fastened to the feet with old wire. Surprisingly enough they serve the purpose.

The novices made another appearance at the blood bank. The novelty that once marked these occasions is no longer present. Some are becoming so accustomed to shedding their blood that after the war it may be necessary to bleed them periodically to keep them fit.

After a hasty retrospect into the past month a collective account of varied events will give the reader a fair conception of the versatility of which a Novitiate is capable; a calf was born and now our vaccine family numbers four . . . new benches and tables fashioned by the skilled hands of Father Maguire were welcome additions to the recreation hall . . . The halls and rooms of the second floor scintillate under a fresh coat of paint . . . The climax came in the changing of the charges and now the atmosphere once again assumes its usual serenity as the novices prepare for the holy season of Lent.

CORNWELLS: The mid-year examinations are over and everyone, including the professors, is happy. We are back to our daily routine looking forward to a number of free days during the semester, final exams and then vacation.

February 2 was celebrated in the usual manner, with solemn blessing of candles, solemn high mass and solemn benediction. The Glee Club rendered Cesar Franck's "Panis Angelicus." The "Magnificat" was sung alternately by the sopranos and the scholastics. Rosewig's "Ave Maria" was rendered at the offertory of the mass. Father Hoeger gave an inspiring talk on the Venerable Libermann in the Study Hall.

Lent was ushered in with the traditional blessing and distribution of ashes. The Stations of the Cross are conducted every Friday at 5:25 P. M. Fathers Hoeger and Jones are preaching Lenten courses in St. Henry's, Philadelphia, and St. Paul's, Burlington, N. J., respectively.

On February 1 Father Kettl received word of the death of his father. Word has also reached us that Father McCaffrey's father passed away. To both these fathers we extend the sincere sympathy of the community in their bereavement. Several high masses were sung for Mr. Kettl and the scholastics have offered a spiritual bouquet and have requested a month's mind high mass.

Fathers Recktenwald, Noppinger and Eugene Moroney dropped in for short visits during the month. One of the highlights of these visits was Father Noppinger's illustrated lecture on his missions in

Kilimanjaro. The scholastics demanded another appearance so Father Noppinger made a two-night stand here, while visiting Trenton schools with his movies during the day. The scholastics are quite mission-minded and this program gave them new incentive in preparing themselves to follow in the footsteps of our heroic missionaries.

YOUTH PROGRESS PROGRAM

(Address of Rev. Ivan V. Huber, C.S.Sp., pastor, Holy Ghost Church, New Orleans, La. Station WDSU, Tuesday, January 30, 1945).

We hear a great deal these days about plans for a better post-war world. With the desire to provide a better future for our youth, Most Reverend Francis Joseph Rummel, Archbishop of New Orleans, inaugurated the Youth Progress Program. Its purpose is to provide religion in education, recreation and protection.

We know that the Boy of today is the Man of Tomorrow. In these men of tomorrow we look for our national leaders.

Above all there is needed in the world today a return to religion; not a return based on emotion and sentiment but a return founded on deep intellectual conviction. Thinkers everywhere recognize the need of a spiritual awakening if the civilization of the world is to endure.

Religion is not the refuge of weak minds but the indispensable weapon of those who would be strong.

Religion alone furnishes the key to a completely successful life; nothing else can overcome the selfish impulses of man and give him a goal really worthy of attainment.

We must strive for complete education of our youth. Education means the preparation of the whole man for his whole destiny, for the commonwealth of earth and the kingdom of heaven. A youth with a trained conscience cannot know too much! If he has no conscience, the less he knows, the better! In prisons, in gangdom and the underworld are enough powerful minds to take over the running of our nation. Why are they outlawed or behind prison bars? Because their education did not have proper religious training.

Hon. G. Edgar Hoover, head of the Federal Bureau of Investigation, mentions the glaring fact that whereas educational facilities were never better in the United States, crime and crookedness were never so far flung in public life and private.

I quote a letter published in the American Magazine:

My son, a freshman in college, spent last weekend at home, and he told me he was studying history, chemistry, French, economics and English literature. "Don't you," I asked, "take any course in religion?" He looked at me with amazement. "Religion?" he said. "I wouldn't take religion anymore than I'd take Greek or Sanskrit. The idea is to study just what will be useful later." I let it go at that, but what he said has been on my mind ever since.

Is religion really as dead as Greek? Doesn't it have as much relation with life today as economics or chemistry? Aren't

we taking a dangerous course if we neglect religion in educating our young people?

Most assuredly I answer this mother in the words of Christ: "What would it profit a man if he gain the whole world and suffer the loss of his immortal soul?"

Because I am trying to emphasize the spiritual element in a successful life, I will read a few excerpts of a most humanly and spiritually touching letter; a letter found among the possessions of a young Royal Air Force pilot listed "Missing, believed killed."

Dearest Mother: Though I feel no premonition at all, events are moving rapidly, and I have directed that this letter be forwarded to you should I fail to return from one of the raids which we shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed my task over to the extremely capable hands of my comrades.

Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, for I have done my duty to the utmost of my ability.

I have always admired your amazing courage in the face of continual setbacks; in the way you have given me as good an education and background as anyone in the country, and always kept up appearances without ever losing faith in the future.

Today we are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen, and I count myself honored to be fully trained to throw my weight into the scale.

For this I have you to thank. Yet there is more work for you to do. You must not grieve for me, for you believe in religion and all that it entails. I have no fear of death. I would have it no other way. The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice, and I feel like the martyrs of old.

We are sent to this world to acquire a personality and a character to take with us that can never be taken away from the individual.

I consider my character fully developed. Thus at an early age I am prepared to die, with just one regret, and one only, that I could not devote myself to making your declining years more happy by being with you.

Your loving son.

Are the ideas expressed in this letter unusual? No, I think they are typical of all sincere believers in God.

It is a youth such as this aviator, a youth of sound character and principles that the Youth Progress Program will groom to be our leader of tomorrow.

Give generously to this grand cause.



OUR PROVINCE-

Vol. 14

APRIL, 1945

No. 4



When souls are so enslaved by the power of the demon that they resist divine grace it is then an absolute necessity for the missionary to be holy for he needs to soften these souls and dispose them to receive the divine word. This requires more than talk. The missionary must draw abundant graces and powerful blessings from God's goodness. This can be accomplished only through a holy life.

—Venerable Libermann

Our Province

Circular Letter No. 22

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DURING THE MONTH OF MAY WE PRAY FOR:

Name of Confrere	Died	Age
Father Charles Leroux	May 1, 1915	59
Father Charles Steuer	May 14, 1918	92
Father M. Mayer	May 15, 1936	63
Father John Moranville	May 16, 1918	..
Brother Pius Bluem	May 16, 1939	80
Father John Desnier	May 19, 1909	52
Father John Wietrzynski	May 20, 1902	27
Father Francis Schwab	May 23, 1903	58
Father Michael Kelly	May 31, 1931	50

Requiescant in Pace.

Brother Columba Leddy died 5 P.M. April 23, 1945, at the Philadelphia General Hospital, Philadelphia, Pa.
R. I. P.

Paris, Dec. 12, 1944

Received Feb. 26, 1945

My dear Confreres:

"If we were children of this world, I should begin by wishing you a Happy New Year; but, since we belong rather to heaven, I shall simply wish you what God wills for you—a happy eternity." That was the way in which our Venerable Father looked at things. It is doubtless also because we are not "children of this world," that, according to our General Customary, "it is not the custom of the Institute for the members to wish one another a Happy New Year. . . except in cases where there are particular reasons, such as relationship, etc." (No. 312).

I should not wish to be the one to depart from the accepted customs of our religious family, so dear to all of us. Still, at the end of a year, especially one of these war years, so crowded with events and so laden with grave consequences, it is surely permissible for us to pass some time in serious reflection together.

Ever since the first of January, 1940, we have been wondering what each new year had in store for us. In 1940 it turned out that defeat was before us, that we should see the country occupied, and the Mother House cut off from all the provinces and missions. The first of January, 1941. . . . 1942. . . . 1943. . . . each New Year's Day found us with the same anxieties, with the most unexpected circumstances become actual, with distant hopes, but with no appreciable change in our situation. Then, on June 6th, 1944, the "landing" which had so often been announced finally took place. On August 25, Paris was liberated. Even now, although the armies are moving at a slower tempo, progress continues.

What kind of a year will 1945 be? It will be what God wills it to be, and what we make it.

It seems evident enough that the consequences of this war will be enormous, at least from a social point of view. It is impossible for us to foresee them, but we are sure of one thing—that Providence is watching over it all, and will be able to draw good from evil and arrange everything for the greater good of all the souls which are to be saved.

Poor travellers on this earth as we are, we pass one milestone after another. Each year brings us to the next one, and also brings us closer to the rendering of our account to the Sovereign Master. The important point is that we must be good laborers, so that the Master will praise our work and reward us for it. It is not for the world or for the life of the world that we endure from day to day. We are in the service of the Master of the Harvest, and we must carry on our work under the conditions which He sets for us. The external conditions do not depend on us in any way, but the conditions of our daily work are fixed for us by our Rules and Constitutions, and the observance of these depends on us in a very real sense.

It is not our job to direct great world events. Our choice in the matter will not be consulted. We know that God directs these events for the greater

good of souls, and even if we do not understand their purpose or their meaning, we know that what God does is well done and will always turn out to be the best arrangement for procuring the salvation of the greater number of His creatures. Providence is infinitely wise, with the wisdom of a Father. Could it then have decided to send or to permit such scourges, if they were not to be wielded by those same paternal Hands as instruments of renovation and salvation for nations and for souls? All we can do is adore the inscrutable plan of it all, accept it, and conform ourselves to it with joy and gratitude.

But there is something else, and it depends on us. It is our personal endeavor and it consists in continuing the work of Our Lord by laboring, each one to the best of his ability, to save the souls of others, while not neglecting our own. Each year that goes by adds something to the sum total of our efforts and of our merits. It also add something to the sum total of our infidelities, our negligences, and our responsibilities. We shall be judged according to this program.

"What remains now of the difficulties and pains which you underwent for your God during the year which has just passed?" Nothing but the satisfaction of having suffered for Him and the eternal reward which you will never lose, provided you remain faithful until death." This other thought of our Venerable Father completes the one we quoted before. At the end of a year, or even at the end of several years, if we cast a glance backwards, what do we find left of the past that can count with God?

All things weighed carefully, there remains what we have suffered, and the degree of the Love of God with which we have suffered. It is one and the same law which governs both salvation and expiation. It is this law that Our Lord willed to fulfill. By suffering He expiated sin and saved souls, and it is by suffering with Our Lord that we shall continue His work of salvation. Adversity, under whatever form it is met with, is always the best school for acquiring that detachment which our Venerable Father laid down as the foundation of our personal sanctification.

Such thoughts as these, my dear confreres, suggest themselves, after the mind of the Venerable Father, at the close of 1944 and the beginning of a new year which will doubtlessly also be filled with grave implications for the future. Let us all make the resolution to perform our daily duties faithfully, as good religious, priests, and missionaries. It is in this way that we shall contribute our part towards the accomplishment of the designs of God's mercy upon the world.

That is my wish, dear confreres, and that is what I ask of God for each one of you during the year to come. Assuring you once again of my best and most affectionate sentiments towards you all in Our Lord, I give you my paternal blessing.

✠L. Le Hunsec, C.S.Sp.
Superior General.

GENERAL NEWS ITEMS SINCE CIRCULAR LETTER NUMBER 21

MOTHER HOUSE: It is a great joy for the Mother House to have easier communications once again with our provinces and missions. During the occupation it was only by the way of our procure in Lisbon and occasionally by diplomatic pouch that some letters managed to reach us. Now we have news by air mail in a week or two! Everything is censored, but neither the missions nor the Mother House have state secrets to communicate to one another!

Every letter we receive from the confreres speaks of the great joy of being once again in communication with the Mother House, and every letter also asks with insistence for help and reinforcements.

We saw Fathers Dehon, Hirlemann, Dugon, de Fraguier, Guenee, Gavaud, Nonerie, and Adjudant le Mauff (Brother Edmond), when they passed through Paris. We have had news of Fathers d'Agrain, de Milleville, Basset, Sillard, Lamour, George, Bousant, Fourné, and Michel. We learned with great sorrow of the death of Father Houchet, Chief Chaplain of the Leclerc Division. His name and influence reflects the glory of his Division. At the Kehl Bridge, on November 24, when he was going to assist a wounded man, he fell dead with two bullets in his chest. His death had a profound effect upon the Division, for he had been greatly loved and respected. General Leclerc wrote the Superior General a very beautiful letter on that occasion.

FRANCE: Proposed by Father Laurent, the new provincial, the Provincial Council has been approved as follows: assistants: Fathers Cromer and Jaffré; councillors: Fathers Windholz, Girard, Didailler, Crossé, Clivaz, as well as the superior of Saverne and the provincial procurator. Father Cromer has been named superior of the provincial residence, 393 rue des Pyrénées. Father A. Dhellemmes is the new provincial secretary. Father Didailler is Superior of Langonnet; Father Windholz, Master of Novices at Piré; Father Moulis, Master of Novice Brothers at Chevilly. In spite of the delays caused by the difficulties of communications, the year has seen the normal course of activities taken up again in all the houses. At Chevilly, the F.F.I. are evacuating the part of the house which they still occupy. Mortain cannot be used until the repairs are made. In the meantime it is serving as a shelter until a hospice has been erected in the town. Cellule and Allex are continuing with their classes. St. Ilan has evacuated St. Michel and taken possession of its own property again. Orly is requisitioned for the use of the American Army, and the clerical novitiate is still at Piré. There are forty-two novices.

From Alsace we have heard that Saverne was liberated on November 22 without a shot being fired. Blotzheim too was liberated on November 19 without incident. We have no news yet about Neufgrange, but in any event the house was entirely empty and unoccupied. At Saverne, everybody had been taught a few words of English to greet the American soldiers, but it was the Leclerc Division which arrived there! The enthusiasm knew no bounds.

IRELAND: Only one message from Father Murphy has arrived, although he wrote several others. It is dated September 19. On September 8 there were fifty-three professions at Kilshane, and eighty new novices replaced the newly-professed. The house is really too small for them all. The enrollment in all the colleges is excellent.

BELGIUM: Writing on September 29, Father Declercq had good news from all his houses. Young Father Van Wesemael, while acting as a chaplain in the Ardennes, was taken away by the Germans on the 2nd of September. His body was found in the forest, thirty kilometers from there. His face was unrecognisable, and all his papers had been taken. It was only by his cincture that he was identified. He must have been killed on September 4. Another letter written on October 26 says that none of the houses has suffered damage. The senior scholastics, the novices and the junior scholastics were able to start their year's work at the beginning of October. In November, it became necessary to send the boys home from Lierre because of the danger of robot bombs.

HOLLAND: From Father Vogel, October 10: So far the liberation has caused less damage than we had feared. At Gemert, there was fighting all around the property of the Community, but the house did not suffer in any way. A few days later, an aerial bomb fell about twenty meters away and broke all the windows, but did not injure anybody. Weert also was liberated without any damage. Baarle-Nassau was occupied by refugees from the flooded areas. Three Fathers and eleven Brothers have returned there, and are putting the house back in condition. The chapel is destroyed. There only remains to mention Gennepe. All the personnel was turned out of doors when the place was requisitioned at the beginning of September. The occupation troops tried to make them dig trenches. They refused, and were obliged to disperse. Five Fathers and Brothers have managed to get to Gemert. We have no news of the sixty-five others.

ENGLAND: From Father Parkinson, October 5, and from Father Coffey, September 21: Everything is going well. We had five who made their Consecration to the Apostolate in July. Of these five young Fathers two are named for Sierra Leone, one for Benue and one for Mauritius. The fifth one is continuing his studies at the University. Three scholastics were ordained to the priesthood in October. There are thirty-five students at the junior scholasticate.

ROME: From Father Monnier, September 25 and October 14 and 29: The liberation of the city took place on June 4 without incident as far as we were concerned. About a hundred French soldiers lodged at the Seminary, as well as several of our Fathers, chaplains in the French and Americans armies. We started the year with fifteen seminarians, four of them French. Two of the latter have been mobilized here. Two Irish Scholastics, Messrs. O'Connor and O'Brien, have passed the examinations for the doctorate in theology. The former received the note "summa cum laude" and the University medal; the latter received the note "magna cum laude." They made their Consecration to the Apostolate on the first of November. The cost of living is unbeliev-

ably high.

FRIBOURG: A novitiate has been opened in Switzerland for our aspirants who cannot go to France. It began on September 19 with twelve receiving the habit, one of them a Novice Brother.

CANADA: From Father Taché, October 8: In August, 1943, we opened a senior scholasticate in Montreal. It is on the slope of Mount Royal, removed from the noise and dust of the industrial areas, and close to the Seminary of St. Sulpice where our scholastics follow the classes. Just now there are twelve theologians and sixteen philosophers. Bishop Gay passed a month with us in Montreal.

ST. PIERRE ET MIQUELON: Cable from Msgr. Poisson, October 24: All are well. The work goes on normally. We are anxious for news from France.

GADELOUPE: From Bishop Gay, October 15, and from Father Quentin, September 16: Bishop Gay made a trip to Canada in search of personnel, but, because of the mobilization, he was not able to obtain as many workers as he would have liked. Fathers Arostéguy and A. Robin from Martinique, preached the annual retreats. Bishop de la Brunelière has promised to give the next one. The junior seminary is going well. We are getting more vocations now.

MARTINIQUE: From Bishop de la Brunelière, October 15: We have managed to keep all the establishments going, in spite of some cases of sickness. Several Fathers who were sick have been able to go to St. Alexander's in Canada for a rest.

FRENCH GUIANA, (South America): This vicariate has been saddened by the loss of Bishop Gourtay who died on September 16. We have not received any details yet.

DAKAR, (West Africa): From Bishop Grimault, November 7 and from Father Walther, October 14, 22 and 25, November 10 and 14: The junior seminary at Ngasobil has had a particularly hard time due to the death of Father Asvan and the sickness of Father Lalouse. A good number have been mobilized. We have opened a primary school for girls at Dakar, and another one at St. Louis. Catechism classes are given in the Lycée. The consecration of the church is announced for January 24.

ZIGUINCHOR, (West Africa): Fathers Boussant, Monerie, Guéneau, Ritz, and Brother Privat have all been mobilized. In other words, we have lost all the reinforcements sent us since the beginning of the war. The Prefecture has thirty-five students at the preparatory seminary at Carabane, thirteen at the junior seminary at Ngasobil, and three senior seminarians at Koumi (Ivory Coast).

FRENCH GUINEA, (West Africa): From Bishop Lerouge, October 17 and from Father Balez, October 5: The three young Fathers who were sent us these past few years, Fathers Fournel, de Milleville, and Le Mailloux, have been mobilized. The first two are in France and Father Le Mailloux is at Bamako. The school question is always prominent in our minds. At the seminary there will be a sub-deacon next year. There would have been two, but the other one was mobilized. We are building a church at Kindia and preparing to build one at Kankan.

YAOUNDE, (West Africa): From Bishop Graffin, November 10, and from Father Bonneau, November 24: There are 229,000 Christians in the vicariate, in spite of the fact that there has been a falling off in the total population. In 1940 three new stations were founded, at Bibé, Adzala, and Batouri. There are now six stations manned by native priests. Our material situation is good, thanks to the allocations from the government and the supplies coming from the Allied Nations. Fathers Pouille, Dehon, de Fraguier and Houssaye left to be chaplains some time ago. Three other Fathers were mobilized in 1943, but they have returned, one after the other.

DOUALA, (West Africa): From Bishop Le Mailoux, August 24, September 25, October 6 and 22, November 7, and from Father Krummenacker, October 29: There are 115,000 Christians and 17 native priests in the vicariate. The Christians are still very generous. That fact enabled us to build churches at Ebolowa, Sangmelima, Ndogbele, and Samba. Nearly 25,000 children in all attend the schools in the missions. We intend to build a normal school at Makak. It will be for the two vicariates.

GABON, (Equatorial Africa): From Father Faurer, October 30: We have received the Circular Letters up to No. 18. The mission of Okano-Boue has been moved to Makakou where the country is more thickly populated and more beautiful. The mission of Mbigou has been moved to Dibwangui, forty kilometers farther south, where it will not be destroyed periodically by tornadoes, and can be more easily reached. The schools are well developed and the teachers are well chosen and better prepared for their work than formerly.

LOANGO, (Equatorial Africa): From Bishop Friteau, October 25, and from Father Molager, October 4: Everything is going well. We are waiting anxiously for news and for reinforcements. We have had no news since Circular Letter No. 18. We are not in want here.

BRAZZAVILLE, (Equatorial Africa): From Bishop Biechy, August 29, September 9 and 16, October 15 and 22, and from Father Moysan, November 13: The years of separation have passed in peace and tranquillity for us. All the works of the mission are developing well, especially the schools, thanks to the subsidies from the government. What we need now are Fathers and Brothers who have specialized training, and Sisters who have degrees! In 1940 we founded Ouesso in the north. Other foundations must be made very soon. Fathers Defosse and Flottat are at the seminary at Mbamou, where there are 5 theologians and 30 junior seminarians.

BANGUI, (Equatorial Africa): From Bishop Grandin, September 2 and 30, November 6 and 13, and from Father Hemme, August 24 and November 5: The vicariate is developing in a consoling manner. Bishop Grandin has eloquent statistics to prove the urgent need of large reinforcements. Father Leperdriel, away off by himself at Fort Sibut, already has 400 Christians and 1,000 catechumens. Several Fathers are alone at their missions and there are new foundations which will have to be made. The vicariate now counts 30,000 Christians and would very soon reach the number of 50,000, if only we had more Fathers. When the missionaries were

assembled for the annual retreat, they sent a message to the Superior General, assuring him of their filial attachment, in spite of the four years of separation.

KILIMANJARO, (East Africa): From Bishop Byrne, October 4: Everything is going well. The different works are progressing, and all the members are in good health, despite some fatigue. Bishop Byrne was not well, and had to undergo an operation and take some treatments. His health is improving as a result.

BAGAMOYO, (East Africa): From Father Stam, May 12: Our life is normal and everything is progressing well. All are in pretty good health. Father de Vries and his companions look after nine stations, using Méru as their center. The results are consoling.

DIEGO SUAREZ, (Madagascar): From Bishop Fortineau, November 9, and from Father Besnard, August 31 and November 17: The vicar apostolic and the principal superior have returned from visiting the various stations. Everything is going as well as can be expected. Bishop Fortineau was very sick in 1942, but has completely recovered. We have received no letters since No. 14, and we were unable to hear Father Gay's talks over the radio. On October 9, Bishop Fortineau ordained three native subdeacons.

MAJUNGA, (Madagascar): From Bishop Wolff, November 14: The colony has not suffered because of the war. Father Chagnon, of the station of Mandritsara, died on July 31. He was stricken suddenly with peritonitis and was taken by plane to Majunga. The operation showed that he had a stomach ulcer which was causing all the trouble. He died the next morning. Bishop Pichot is still at Majunga awaiting an opportunity to return to France. Father Batiot is pastor at Majunga and procurator for the district.

REUNION: From Bishop de Langavant, September 7: Things are going fairly well, but we are anxious for news and reinforcements. Father Raimbault was nearly killed in the cyclone we had last April. His church and a great part of the other buildings were destroyed. He also lost all his manuscripts and his laboratory. A good number of the junior seminarians, who have finished their studies at St. Denis, are to go to the Colonial Seminary as soon as transportation facilities are available for them. The Colonial Seminary will be happy to receive them, as there are a great many vacant places there.

BISHOP PIERRE GOURTAY

Bishop Gourtay died at Cayenne on September 16. He was 71 years old. He was worn out from work, and should have had rest and care, but circumstances did not permit him to take them. He died after the manner of a valiant soldier who has spent himself in every other way, and finally makes the last sacrifice, that of his life. He was consecrated bishop of Quimper on March 25, 1933, after he had already had a remarkable career. His first appointment was as professor at the college at Langonnet. Then, during the difficult period following the dispersion in 1904, he was forced to remain outside the Community. He was in Gabon from 1909 to 1916.

From there he went to Reunion, where he was principal superior from 1919 to 1932. Despite the fact that he was 58 years old, the Congregation of the Propaganda, on the proposal of the Mother House, took him from Reunion to place him at the head of the difficult mission of Guiana. He did not belie the confidence that had been placed in him, but instead displayed the energy and activity of a young man. He encouraged the works which already existed and founded or planned the foundation of many others. There were many kinds of human misery to be ministered to: lepers, convicts, all sorts of ignorant and abandoned. He supported the civil authorities in their plan to create religious centers which would at the same time be centers of civilization for the employees of the gold mines. He managed to get possession again of a piece of property which formerly belonged to the Congregation, and founded an agricultural and professional school on it. He hoped for reinforcements which would have permitted him to extend this establishment for abandoned children.

He was noted for those fine qualities which it is a pleasure to meet with in the tropical countries. He was kind and condescending towards everybody. He was a good listener, and was always at the disposal of those who wished to see him, trying to understand their needs and to help them. His was the great merit of being able to make friends wherever he went. He could accomplish this even without having known a person for a long time, for, from the very first moment, he inspired confidence. As the first vicar apostolic of Cayenne, he carried on in the traditions of Bishop Delaval, in the spirit of zeal of Father Guyodo, and with the meekness of Father Emonet.

A. Cabon.

BOOKS RECEIVED AT THE SECRETARIATE

Father Joseph Janin, *Missionary Workmen*. A volume of 300 pages about the Holy Ghost Brothers, their raison d'être, their activities, their value. This study is intended especially for those who may have occasion to direct a missionary vocation. It explains the role of our Brothers, their work in Africa, in the Colonies, and in Europe. It outlines their formation, their ideals, and the value of their lives in the sight of God and in the sight of men. An excellent volume, well thought out and well presented.

Father Janin, *What is a Holy Ghost Father?* In the collection "What is a . . . ?" A pamphlet of 32 pages, intended for propaganda work. It describes with Father Janin's customary clarity, the origin, the end and the methods of the Congregation of the Holy Ghost.

Father Liagre, *Our Divine Life in Jesus Christ*. A volume of 142 pages. Father Larnicol had the happy thought of publishing under this title four beautiful conferences which Father Liagre gave in former years at the French Seminary, and doubtless also at the novitiate. They deal with sanctifying grace, its nature: our divine sonship, its first consequence; our brotherhood with Christ, its second consequence; our relations with the Holy Ghost, its third consequence. Father Larnicol, without changing the text of Father Liagre in any way, has

added a general introduction, as well as a special introduction for each conference. It is a remarkable work. Father Liagre's exposition of these complex problems is very clear and is based upon the doctrine of St. John and St. Paul. On sale at Chevilly, 20 francs.

COMMUNIQUE

The General Secretariate would be grateful if our provincial and principal superiors would send to the Mother House as soon as possible the directory of their personnel and the names of the members of their council.

CONFRESSES OF WHOSE DEATH WE HAVE HEARD SINCE CIRCULAR LETTER NUMBER 21

Date (1944)			Age	Prof.
May 20	Fr. Heinrich Pantforder (Ger.)	Normandy Front	36	12
June 6	Mr. Fridolin Freis, schol. (Ger.)	Russian Front	31	9
June 17	Fr. Jean-Marie Esvan (Fr.)	Dakar	75	47
June 28	Br. Victor Sillère (Fr.)	Haiti	89	68
July 31	Fr. Louis Chagnon (Fr.)	Majunga	44	20
July 31	Br. Albertin Haendler (Fr.)	Russian Front	31	11
Aug. 6	Br. Leu Descroix (Fr.)	Haiti	66	45
Aug. 28	Br. Jerome Peltret (Fr.)	Limoux	56	24
Sept. 4	Fr. Ferdinand Van Wese- mael (Bel.)	Bra	29	9
Sept. 16	Most Rev. Pierre Gour- tay, titular bishop of Arad, Vicar Apostolic of Guiana	Cayenne	71	46
Sept. 26	Fr. Albert Dallet (Fr.)	Ouaghzemi (Algeria)	32	11
Sept. 29	Br. Vitalis Reichenberger (Ger.)		35	17
Oct. 3	Fr. Jean-Marie Mestric (Fr.)	Gourbeyre	44	24
Oct. 18	Fr. André Fautrard (Fr.)	Ourous	40	16
Oct. 31	Br. Sulpice Widloecher (Fr.)	Russian Front	31	11
Nov. 2	Fr. Léon Reuillé (Fr.)	Combo	36	9
Nov. 18	Fr. Jean Busson (Fr.)	Limoux	62	38
Nov. 24	Fr. Jean-Bap. Houchet	Strasbourg	41	20
Dec. 1	Br. Pol de Leon Dineuf (Fr.)	Langonnet	78	22
Dec. 4	Fr. Louis Auvray (Fr.)	Pointe-a-Pitre	69	44
Dec. 8	Br. William Rudzki (U.S.)	Philadelphia	66	45



SUPERIOR GENERAL'S EPISCOPAL JUBILEE

Letter of Father Joseph Janin, first assistant general, to the members of the Congregation, on the silver jubilee of the Superior General's elevation to the episcopacy.

Paris, January 6, 1945
Received March 27, 1945

My dear Confreres:

On May 30 this year we will celebrate the silver anniversary of our beloved Superior General's episcopal consecration. It seemed to us—to the general council and myself—that we should take advantage of this opportunity to manifest to him our loyalty and, at the same time, to redouble our prayers to draw down upon him the blessings of heaven.

It will soon be nineteen years since he first took up the burden of governing the Congregation. All

of us know with what devotion and industry he has acquitted himself of this difficult task. The development of our beloved institute as regards both personnel and foundations, has been uninterrupted. Truly his administration has been blessed by God.

Moreover, during the tragic period through which we are passing, while the whole of Europe has been turned topsy-turvy, our Congregation has been wonderfully safeguarded. It has not it is true, escaped entirely unharmed, but the damage has been slight compared with what might have been. Our heavenly Protector, our *tutela domus*, has truly been a guardian.

Hence, we have a two-fold reason to be grateful to God. On this anniversary day we will offer Him our most fervent thanks and beg Him to continue to bless our Superior General and the institute confided to him.

In 1917 a similar anniversary was celebrated by Archbishop Le Roy. Father Grizard sent a circular letter to all the members of the Congregation. We will follow the example thus set for us and will do what was done then. At the Mother House, a mass of thanksgiving will be celebrated at nine o'clock, at which will assist all the members of the community and friends who wish to share in our joy. Afterwards a reception will be held at which Bishop Le Hunsec will be presented with our good wishes and felicitations. In the evening solemn benediction will be given at the conclusion of which the venerable jubilarian will give his blessing to the Mother House and to all the Congregation.

We invite all the communities where it is possible to celebrate a ceremony of thanksgiving in the chapel. In any case, all can unite with us in spirit.

May God hear our prayers and keep at our head for a long time our esteemed leader, for the great good of the Congregation and its works.

Be assured, my dear confreres, of my religious and fraternal devotion.

J. Janin,
First Assistant General.

In accordance with the request of the General Council, all the communities of the province will observe May 30 as a day of thanksgiving in observance of our Most Reverend Father General's jubilee. Wherever possible, a solemn high mass and benediction of the Most Blessed Sacrament should be celebrated.

George J. Collins, C.S.Sp.
Provincial

AFRICAN TRANSPORTATION PROBLEM

Lisbon,
February 20, 1945

Dear Rev. Father Provincial:

It is very strange, but there is no way of sending your missionaries through Lisbon to British East Africa. It is easy to send them to Mozambique. But from there no sailing is assured by any shipping company. Our police will not issue the permit allowing foreigners to come here.

All boats sailing from here take a lot of protestant American missionaries to many parts of Africa. Only to the East Coast—after Mozambique—is it impossible.

The reason I have delayed so long my answer is the absurdity of this exception. I wanted to study the matter thoroughly. Now I have lost all hope of helping you in this transportation problem.

Yours respectfully and devotedly,
(Signed) J. S. Correia, C.S.Sp.

MILITARY ORDINARIATE

April 2, 1945

Very Reverend dear Father:

I cannot leave the Military Ordinariate without an expression of the deep personal gratitude I feel to you and all the Religious Superiors who have done so much to lighten the burdens of my office.

Our Catholic men in service have participated in the grandest mission work the world has ever known, and they have been led by a magnificent force of chaplains.

The other day I read the encomium of the Vicar Apostolic of Sweden, who states that the Catholic airmen detained in his country have given a magnificent example of practical Catholicity by their faithful attendance at Mass and the Sacraments, and by their friendly approach to the priests who have served them.

It is the same everywhere. From the humblest missionary to the Holy Father himself, there is universal praise for the practical Catholicity of the American service men—and no higher tribute could be paid to those who have trained them and those who guide them spiritually in their military life.

Please accept this very inadequate expression of sincere appreciation. You and your community will always have a place in my prayers, an inadequate but very sincere token of my appreciation of your loyal support of the Military Ordinariate.

Wishing you every blessing of God this Easter and always, I am

Sincerely yours in Dno.,

✠John F. O'Hara, Cs.C.

I am most grateful for your letter. I hope you can be with us in Buffalo on May 8th. Congratulations to Father Lang and the community.

CITATION

Under the provisions of AR 600-45, 22 September 1943, as amended, and pursuant to the authority contained in Memorandum 34, Headquarters, Ninth United States Army, subject: "Awards and Decoration," 8 September 1944, as amended, the Bronze Star Medal is awarded to the following:

Chaplain (Captain) JOSEPH M. LANG, O 550 472, Headquarters and Headquarters Company, 289th Infantry, for heroic achievement in connection with military operations against the enemy on 15 January 1945, in Belgium. Litter bearers teams were struggling against almost unsurmountable odds and exerted painstaking efforts in evacuating the wounded over treacherous ground covered by enemy artillery and mortar fire. Realizing the importance of the speedy evacuation of these wounded infantrymen, Chaplain LANG voluntarily and with great personal risk to his own life, assisted the litter bearers, carrying the wounded over irregular terrain one and a half miles to the battalion aid-station. The cool fearlessness and personal bravery displayed by this heroic Chaplain as he repeated this

process time and time again despite the dangers involved are of a high order reflecting great credit upon himself and his unit.

RECOVERY

One of the duties of the Superior General which always proves to be a cross is the distribution of personnel to the missions every year. It is a much heavier one in these times when the missions are insisting that they must have reinforcements. We can understand their feelings very easily. However, those in the missions seem to be making the same mistake that we made here after the liberation of Paris—that of being too ready to imagine that the war was over and that normal life would begin at once. We had to accept our disillusionment and arm ourselves with patience when we realized that we did not have any more transports, or any materials for making the vast repairs which are necessary, that our manufactures were drastically reduced, our harbors destroyed or rendered useless, and that our mines and factories were without coal and electrical power, and our reserve stocks completely gone.

Many difficulties block every step of the progress of rising again from the depths, and we cannot move ahead as quickly as we should wish and as our missions beg us to do.

The young Fathers have been employed temporarily at different posts and in different dioceses, replacing priests who have been killed or taken prisoner. They cannot leave the work of which they have charge at a moment's notice. Several of the young Fathers who had received their appointments are still prisoners. Some of them are sick. The Alsatian Fathers have been cut off from their families for four or five years. Naturally they wish to go home, as soon as the differents parts of their country are liberated, in order to offer Holy Mass in the presence of their loved ones for the first time, and take final leave of their families. No one can say that their wish is not a legitimate one!

As for transportation facilities, it is enough to say that the first group of functionaries which were sent out by the Ministry of Colonies had to wait in Marseilles and Algiers for more than a month. Only about the middle of December will regular service be organized, with departures from the port of Sete, which has been repaired as quickly as was possible. There will be two boats to carry on the service of the French East Africa Line and the French Equatorial Africa Line. Another boat will go as far as Madagascar and Reunion. By the beginning of January we shall start making use of them. A first group will leave then, and others will follow as soon as the Ministry of Colonies can assure us of accommodations for them.

We might add that the Ministry of Colonies has been very helpful, but, of course, even the officials have to take account of what is at their disposal.

The voyages will be made at the expense of the Ministry of Colonies. That body will put the amount concerned on the budget of the respective colonies, and these latter will collect from the missions.

✱L. Le Hunsec, C.S.Sp.
Superior General.

Note: The Ministry of Colonies has let us know that the weight of baggage that can be taken by missionaries going to the colonies is not limited as far as the boats are concerned. By railway, however, no more than 50 kilograms will be taken free of charge. The price for what is in excess of that weight is prohibitive.

MOTHER HOUSE THEOLOGICAL CONFERENCES

1945

1. Moral: The rules for conferring Baptism "in articulo mortis" on the children of infidels, Jews, heretics.
Dogma: The relations between Sanctifying Grace, the gifts of the Holy Ghost, and the infused virtues.
2. Moral: The intention required for consecrating validly.
Sacred Scripture: The Prologue of St. John, and the dogmas it contains.
3. Moral: The eucharistic fast.
Dogma: Must an adult prepare himself for the grace of justification?
4. Moral: The obligation of celebrating Mass for the intention formulated by the person who gave the stipend.
5. Liturgy: The banns of Marriage.
Moral: What necessity is required in order to celebrate Mass if one of the things prescribed by the Missal is lacking.
Dogma: The condition of children who die without Baptism.
6. Moral: A heretic, who was doubtfully baptized, is now re-baptized. Is he obliged to make accusation of all the sins committed since his doubtful Baptism.
Canon Law: The legislation now in force concerning the reading of books on the Index.
7. Moral: Absolution by telephone.
Dogma: Is final perseverance a gift distinct from Sanctifying Grace?
8. Moral: The firm resolution required for the validity of Absolution.
Liturgy: The recitation of Matins.
9. Moral: How is the absolving Priest to measure the satisfaction he imposes?
Dogma: He does a Sacrament, which was valid but in form, revive?

* * *

Father Edward Leen's last ms., a collection of sermons entitled "Christian and Religious Ideals," is now in the hands of his publishers, Sheed and Ward. There is an introduction by Father Bernard Kelly, C.S.Sp.

OUR LEVITES

FERNDALE: Looking back on life is like recalling a mountain train ride, long stretches of open spaces and short spans of tunnel journeying. Minimized even to a month's review very little of the darker moments are remembered. Only the good seems to stand out.

The final exams of the school year, 44-45, proved to be the dying gasp of an exhausted acceleration course. Need we further report that more than the course was exhausted? However, living at Ferndale minus class is a privilege relegated to only the hottest summer months—and so until June the regular routine continues.

Had Virgil Partch been present immediately preceding the canonicals he would have had ample material for a year's supply of his famous drawings. But they are over and done with, and if faces be indicative the victory lies with those on the adverse side of the pool table.

Walks through the countryside are somewhat of a tradition here but travel by night (and this on foot) is rather rare. Yet rare things sometimes happen, to wit, our sauntering to town to hear Monsignor Fulton Sheen addressing an assembly at East Norwalk High School. With his customary "crescendo, decrescendo eloquence," the Monsignor spoke on "International Problems" discussing the subject from the view point of religion.

Refusing to be outdone, Father McNerney fulfilled another promise by presenting for our enjoyment and erudition one John Yancey, a Negro labor leader from Chicago. Mr. Yancey developed a thesis very close to us when he posited pertinent remarks on the Negro question.

Anticipating departure day Father Raymond Shanahan has left for St. Joseph's Home. Such an assignment interrupted his plans to aid in a vocation drive conducted by six of our young fathers who have spread throughout this vicinity in search of proverbial "torch bearers."

Like the dessert that follows the meal a word about the ordinations to the priesthood on Thursday, March 8, will serve to end this piece. Everything—yes, even the weather—was ideal for the occasion. The high standards of ritual that have been established in the past were maintained if not actually surpassed. A special complimentary note must be accorded the polyphony choir (eighteen voices in three parts) whose rendering of the various numbers really bespoke a "splendor of the Liturgy." Perhaps the over-all effect of the day was a feeling of nostalgia for those who have seen their day, and a renewed desire in the hearts of those who are to follow.

Bishop O' Brien, administrator of the Diocese of Hartford, was the ordaining prelate. Following is a list of the location and the officers of the seven young fathers' masses:

Father Edward J. Bernacki (Immaculate Heart of Mary, Pittsburgh): archpriest, Rev. Stanislaus M. Zaborowski, C.S.Sp.; deacon, Rev. Walter S. Mroz, C.S.Sp.; subdeacon, Rev. Joseph Zydanowicz, C.S.Sp.; sermon by Rev. Joseph Sonnefeld, C.S.Sp.

Father Anton P. Morgenroth (St. Aloysius, Great

Neck): archpriest, Rev. Edward J. Donovan; deacon, Rev. James E. Collins; subdeacon, Rev. Thomas G. Chase; sermon by Very Rev. A. F. Lechner, C.S.Sp.

Father Remo J. Bonifazi (St. Anthony's, Fitchburg): archpriest, Rev. Angelo Carpinella; deacon, Rev. Raphael Posco; subdeacon, Rev. Rocco DiLorenzo; sermon by Rev. Erminio Mastroianni.

Father Leonard Anthony Bushinski (St. Casimir's, Shenandoah): archpriest, Rev. Clarence M. Gregas; deacon, Rev. Joseph A. Lauritis, C.S.Sp.; subdeacon, Rev. Joseph A. Zmijewski, D.D.; sermon by Rev. Anthony S. Rybarczyk, C.R.

Father Francis T. Colvard, (St. Edmond's, Philadelphia): archpriest, Rev. John Stanton, C.S.Sp.; deacon, Rev. John Burns, C.S.Sp.; subdeacon, Rev. Walter Burke, O. Praem.; sermon by Rev. Joseph Quinlan, C.S.Sp.

Father Robert L. Heim (St. Matthew's, Philadelphia): archpriest, Rev. James J. Rice; deacon, Rev. John C. Pergl, C.S.Sp.; subdeacon, Rev. Mr. Howard Heim, S.J.; sermon by Rev. Edward Smith, C.S.Sp.

Father Edward G. Marley (St. Joachim's, Philadelphia): archpriest, Rev. John B. Dever; deacon, and preacher, Rev. William Marley, C.S.Sp.; subdeacon, Rev. Maurice J. Duffy, M.M.

RIDGEFIELD: An occasional budding has been noticed on the barren plant life about the property and a novice has heralded the glad tidings of spring with unrestrained exuberance. Welcome, sweet Spring Time!—welcome to the season of baseballs, tennis rackets and swims—welcome to the outdoor projects of picks and shovels, rocks and mud and honest sweat—welcome to profession which looms brightly in the future—welcome to Spring!

The penitential season of Lent has nearly run its course. The retreat which precedes Easter is upon us and the novices are busy about many things in preparing for the Holy Week ceremonies.

We have begun the study of the "Vows of Religion." Interest in this subject which was long since at ebullient point boiled over. Perhaps it may be in part due to the fact that this study marks the termination of our classroom activities.

Several scholastics from Ferndale journeyed over to brighten up a cloudy Saint Joseph's Day. The novices were particularly happy to hear that the first philosophers had completed a successful year. Encouraging news to the future first philosophers.

CORNWELLS: The closing days of February and the month of March have left both joy and sadness in their wake. On February 23, Father Kettl attended the funeral Mass in New York of Mrs. McCann, wife of Dr. Alfred McCann, noted radio lecturer. On February 26, Father Hoeger began a ten-day retreat to the Maryknoll Sisters at Ossining, N. Y. During the retreat he was informed of the death of his brother Clement. The funeral took place from St. Stephen's Church, Philadelphia. Twenty priests were present in the sanctuary. We extend our heartfelt sympathy to Father Hoeger and the family.

Father Park gave the annual retreat to the boys at Eddington, February 26 to March 2. From all reports that have come our way, Father Park has lost none of his fire and zeal when speaking to boys.

On March 2, the Community was saddened by

the announcement of Brother Arthème's death at Nazareth Hospital. On the morning of that day he had been found on the floor of his room here at the college, stricken with cerebral hemorrhages. He was given the last sacraments and rushed to the hospital, where he died at 6:30 P.M. The funeral took place from the College chapel with the recitation of Matins and Lauds, followed by a solemn high mass sung by Father Williams who was assisted by Fathers Holt and Sheridan.

Brother Matthew spent several weeks in Nazareth Hospital after two severe operations. He is back with us again, a little thin, but taking it easy. He can be seen walking around the property looking wistfully at the fields and hoping soon to be able to get back to work.

The annual Novena of Grace in honor of St. Francis Xavier was held every morning after the Scholastics' Mass, March 4-12. Novena prayers, a prayer for religious vocations and benediction was the order of the Novena.

The Brothers' retreat this year was preached by Father Haas, March 11-17. The Brothers renewed their Act of Consecration to the Apostolate at benediction which followed a *missa cantata* in honor of St. Patrick. The previous evening, the scholastics staged their annual St. Patrick's Day show. This year they called it the "Cornwells Tuxedo Jamboree." The highlight of the entertainment was, of course, the medley of Irish songs. The actors and sponsors deserve credit for their performance.

On Wednesday, March 14, we were thrilled to have three of the newly ordained priests sing a solemn high mass in the chapel. Father Robert L. Heim was the celebrant, and Fathers Francis T. Colvard and Edward G. Marley were deacon and subdeacon, respectively. Father Hoeger gave an inspiring talk on the Catholic priesthood. After benediction the newly ordained gave their blessing to the Fathers, Brothers and scholastics. *Ad multos annos!*

St. Joseph's Day, the Brothers' feast day, was celebrated with a solemn high mass, followed by a free day which was welcomed by all. In the afternoon our St. Patrick's Day cast regaled the Sisters and apostolines at Mother Katharine's with the "Tuxedo Jamboree."

Visitors during the month included Fathers Nugent and Kavanaugh from the local parish church, Fathers Lechner, Stanton, Recktenwald, E. Moroney, Holt, Kirby, Francis and Charles Trotter, Meenan and Chaplain John Burns, U.S.A.R. Also Brothers Novatus, Dominic, David and Regis and Mr. E. Kempf.

We are now looking forward to the mid-semester's next week, Holy Week ceremonies and Easter with its welcome holidays.

DUQUESNE DOINGS

Shadows of the past are spreading over us again; and they are welcome. We refer to the rebirth of the amateur plays. Early this month, Father Baney directed a group from the English club in producing **Ring Around Elizabeth**. A large and appreciative audience saw the play on both occasions and those who remember say it was a marked improvement over similar performances of other days.

Father Francis Smith is sponsoring an adult edu-

cation program that has all the ear-marks of an added attraction to the curriculum. Registration results are not available at present. The title was made popular some years ago at the University of Chicago. It really means study for study's sake and not in view of degrees or credits.

Varsity Hall, remembered on many counts by the scholastics who came in years past to Summer School, is gradually being remodeled and reinhabited. The latest arrivals are Fathers Goebel and Lucey.

Among many distinguished visitors and guests the name of Chaplain Joseph Griffin, Captain, USAR, must not be omitted. Father Griffin is at present at Deshon Hospital, near Butler, Pa. He brings the good news that his ailment is only temporary.

Among the relics of the past are the Lenten courses. The pulpit exchange system, rather common in this diocese, has done away almost entirely with this time-honored custom. However, there have been several calls to which Father Baney and Father Duffy have responded. Father Edward Smith is preaching a Tuesday evening novena at Saint Canice Church and is attracting large crowds.

Father Hilary Kline accepted for his family the citation and decoration posthumously made to his brother, killed in action.

Father Michael Dwyer returned from Mercy Hospital last week. It was good to see him looking so well and to know that he has convalesced so quickly and completely. Because the semester's work is now under way, Father Dwyer is not likely to do much active work until Summer School.

On the first Thursday of every month a group of girl graduates has been meeting at the University to plan future material aid. Since its inception, it has been growing steadily, until on March 1st a total of 128 were dined in the Community quarters.

The Devotion of the Forty Hours began on March 2, and continued through the three days. The student-body took advantage of every available opportunity to make visits, approach the Sacraments and attend Holy Mass. During the Lenten season there is a noon day Mass at which a goodly number assist.

Perhaps he will receive no further eulogy; nor does he need one. (See this issue, Ed.). Yet this Community might appear ungrateful without expressing its corporate regrets at the death of Brother Arthème. A strange and lone figure, he walked quietly into our lives and just as quietly and as naturally stole out, without fanfare or farewell. An exile from a land he loved he kept her sacred memories in her language, and went as sent, meekly and obediently where duty called. He belonged to a generation that is quickly passing, and with it, a great deal of what has become revered tradition amongst us. May the portals of heaven have opened widely to receive his soul.

News from Father Dietrich is frequent and excellent. Billeted in the University Club on the Campus at Madison, Wisconsin, where he has many clerical associates, he is enjoying the rarified atmosphere of the intellectual aristocracy.

Father Timothy Murphy comes to visit us frequently and brings us the very latest news from the Hill district, where his priestly zeal is making itself felt more and more.

The Annual Retreat for students took place dur-

ing the days of Passion Week. Father Federici conducted the exercises, and in a masterful fashion carried an attentive congregation along the way of fundamental Faith. Any further word of praise would be understatement.

Speaking of preaching and of praise it is gratifying to hear warm words of sincerity coming from the diocesan clergy, many of whom spent a day of Recollection recently at the Passionist Monastery. The Conferences were given by Father O'Donnell in his usual and inimitable style.

And more Retreats:—Brother Gerard and Stephen went to Ferndale to join the Brothers in their annual Retreat preceding the Feast of St. Joseph. Their devotedness to work, constant and arduous, at the University, had them back in Pittsburgh for their Feast Day.

A modest publication which deserves more publicity appears weekly on the Campus; it is known as the "Duquesne Durational." Begun by Father Dwyer, it has since passed into the capable hands of Father Baney, head of the department of English. With great expectancy, also, we are awaiting the next issue of the Alumni Bulletin. Replacing Father Dietrich, Father Lauritis is the new editor.

Not the least of our happy surprises during the month was a brief visit from Father Provincial, who brought us the latest news from confreres, scattered through the West Indies, some in mission fields and others in prisoner camps.

BROTHER ARTHEME VALLEIX, C.S.Sp. 1869—1945

During late years a visitor to one of our communities would not get very far past the front door when he would notice a ghostlike apparition softly padding along the corridor. There would come to the visitor the impression of two large, round eyes, disembodied, drinking in every last detail. Not that the eyes looked at you; they just gave you the feeling that they missed nothing. Upon inquiry you would be told that it was only Brother Arthème, the unofficial censor of community morals and keeper of community conscience.

The religious life of Brother Arthème spanned fifty-seven years, and practically all of it was spent in this province. Through the portals of many houses many confreres passed, and Brother observed them all. And as he observed, he stored up in his memory many impressions to be called upon in the moments when he deemed it necessary to pass judgment on the passing parade. Born in Olby, Puy-de-Dôme, France, on June 12, 1869, he received the name Louis in baptism, and wherever he went all the days of his life, he carried with him and preserved staunchly the little bit of his native land that was ever in his heart. The schools of his beloved Olby furnished him his primary education, but his major study was his native land, its history, its customs, its traditions.

And it was the piety that comes from the simple, profound faith of a people near to God which prompted him to dedicate his life to God in the Congregation. Accordingly he entered the novitiate and

on September 8, 1887, in the chapel at Chevilly, Louis Valleix made his religious profession as a Brother in the Congregation and henceforth was known as Brother Arthème. Two years after his profession, Brother Arthème was assigned by his superiors to the province of the United States and he took up residence as cook in the house in Bay City, Mich. After a year, he was transferred to Pittsburgh. Chippewa Falls and Detroit, also, were the beneficiaries of his cooking ability, and it was at St. Joachim's, Detroit, on December 8, 1900 that he pronounced his perpetual vows. In 1917 he was appointed once more to the community in Pittsburgh, where he remained until the following year, when he received his obedience to Ferndale.

In 1922 the novitiate for clerics was established in Ridgefield and Brother Arthème became the cook for the new establishment, although he sometimes gave the impression that he thought he had been appointed assistant Novice Master. In any case he added considerably to the formation of the novices, as they were quite often under his direction in the kitchen. After six years in Ridgefield, he was sent once again to Pittsburgh, but his days as a cook, if he ever were one, were over, and during his stay of seven years in Duquesne he exercised his talents in keeping a watchful eye on the community and its visitors. In 1935, full of years and experience, with the wisdom begotten of long observation, he took up his residence in Cornwells, there to remain, the unofficial Nestor of the community, until death came to him in Nazareth Hospital, Philadelphia, on March 2, 1945. After seventy-six years of life, fifty-eight of them spent as a religious, he was laid to rest among the confreres who had preceded him.

Many indeed were the confreres whose lives touched upon that of Brother Arthème, and upon each of them he left his impress in varying degrees. Wise with the cunning of keen observation, he could draw what he considered an infallible conclusion from any or no premise. Meek with the unbending assurance that what he wanted was right, he figuratively possessed the land. Pious according to his own ideas of piety, he fulfilled the exercises of his religious rule with a rigidity that made him a model of regularity. Critical of outlook and caustic of tongue, he freely, though not always publicly, gave pointed scope to his ideas. He gave of himself and of his work to the Congregation, and so his memory will be held in benediction and fear, for he sought out the wisdom of all the ancients, he was occupied with the Prophets, he kept the savings of renowned men, and he searched out the hidden meaning of proverbs.

Brother Raphael Haag died March 8, 1945 at Manaos,
Amazon, Brazil.

R. I. P.

Official

Appointments:

Father J. A. Pobleschek, Dayton, Ohio, pastor.
 Father A. J. Hackett, Lake Charles, La., pastor
 Father P. A. Lipinski, Pittsburgh, Pa., Immaculate Heart
 Father W. J. Long, Detroit, Mich., St. Benedict
 Father J. C. McGlade, Phila., Pa., St. Joseph
 Father F. J. Nolan, Natchitoches, La., pastor
 Father S. J. Schiffgens, Pittsburgh, Pa., Duquesne University
 Father H. J. Thessing, Emsworth, Pa., Sacred Heart, pastor
 Father E. J. Carson, Carencro, La.
 Father J. P. Lonergan, Lafayette, La., pastor
 Father J. R. Marx, Washington, D. C., Ass't mission procurator
 Father J. E. Stegman, New Iberia, La., pastor
 Father W. L. Lavin, Ferndale
 Father F. X. Walsh, Tuscaloosa, Ala., St. Mary, pastor
 Father E. J. Recktenwald, Chippewa Falls, Wis., Notre Dame
 Father H. F. Flynn, Ferndale
 Father J. B. Hackett, Arlington, Va., St. Paul, pastor
 Father M. J. Hayden, Cornwells
 Father H. J. Montambeau, Muskogee, Okla., pastor
 Father J. R. Kletzel, Pittsburgh, Pa., Duquesne University
 Father C. J. Hogan, Ferndale
 Father J. R. Muka, Millvale, Pa., St. Anthony
 Father J. J. Walsh, Washington, D. C., Catholic University
 Father J. G. Walsh, Ferndale
 Father E. D. Clifford, Ridgefield, Conn.
 Father J. F. McNamara, Millvale, Pa., St. Ann
 Father J. B. Zydanowicz, USNR, pending
 Father A. F. Woehrel, Kilimanjaro, East Africa
 Father J. T. McGinley, Kilimanjaro, East Africa
 Father F. C. Garstkiewicz, Kilimanjaro, East Africa
 Father C. J. Moroz, Kilimanjaro, East Africa
 Father J. L. Varga, Kilimanjaro, East Africa
 Father L. F. Trotter, Kilimanjaro, East Africa
 Father J. F. Pergl, Kilimanjaro, East Africa
 Father R. G. McCraley, Kilimanjaro, East Africa
 Father R. A. Burkhart, Sharpshurg, Pa.
 Father W. S. Mroz, Arecibo, Puerto Rico
 Father F. P. Meenan, New York, N. Y.
 Father R. N. Puhl, Cornwells
 Father R. F. Shanahan, Phila., Pa., St. Joseph
 Father W. R. Hurney, Sharpshurg, Pa.
 Father C. F. Flaherty, Tarentum, Pa.
 Father R. F. McGinn, Detroit, Mich., Sacred Heart

Ordos 1945:

We still have in stock a supply of ordos for the current year.

Missals:

Missals with proprium bound in, black or red sheep skin binding, are ready for immediate delivery. Price \$26.00.

Perpetual Vows:

By decision of the Provincial Council, dated April 4, 1945, Brother Michael Yaksic was admitted to perpetual vows (May 7, 1945). (Const. 10, par 73

b, Const. 21, par. 187).

Release from Vows:

By decision of the Provincial Council dated April 4, 1945, the three following scholastics were released from their three year vows:

Messrs. James Cummings,
 James Hogan,
 William McGigue.

(Const. 20, par. 163).

Signed George J. Collins, C.S.Sp.

Provincial

Delegate of the Sup. Gen.

Provincial Council:

The Provincial Council held its annual meeting at Washington, D. C., April 4-5, 1945.

Retreats:

The retreats will be held this year at Duquesne University, June 10 to 16; at Ferndale, June 17 to 22; at Conway, Ark., October 15 to 19; at Grand Coteau, La., October 22 to 26. Father J. J. Sonnefeld will give the conferences. The retreat for the Fathers in Puerto Rico will be held in January 1946 and the exercises will be conducted by Father A. F. Lechner.

Chaplaincies:

Father J. A. Burns, USAR., 1st Lieut., Chaplains' School, Fort Devens, Mass.
 Father W. F. Hogan, USNR., Lieut., (j.g.), Chaplains' School, College of William and Mary, Williamsburg, Va.
 Father J. B. Zydanowicz, USAR, pending.

New Addresses:

Father J. A. Griffin, USAR., Captain, Deshon General Hospital, Butler, Pa.
 Father H. J. Haley, USAR., 1st Lieut., AAF Pilot School, Strother Field, Winfield, Kansas.
 Father E. L. Lavery, USAR., Captain, Middle East Service Command, APO 617, Miami, Fla.
 Father J. A. McGoldrick, USAR., Captain, Hondo Air Base, Hondo, Texas.
 Father W. H. Pixley, USAR., Captain, 473rd Infantry Regiment, APO 464, New York, N. Y.
 Holy Ghost Fathers, Box 186, Jayuya, Puerto Rico.

Promotion and Citation:

Father Joseph M. Lang, USAR., Captain, Bronze Star Medal, (See p. 44).

Arrivals:

On March 22 at New York, from France, en route to the French West Indies and to French Guiana, South America: 8 Holy Ghost Fathers and 5 members of the Colonial Clergy of Paris.

On March 22 at Norfolk, Va., from Mombassa, East Africa, Father John R. Marx.

Departures:

Fathers J. G. Noppinger and R. A. Wilhelm, for Mombassa, East Africa (sometime this month).

Apostolic Consecration:

Departure Ceremony, Ferndale, May 1st.

The retreat, April 24 to May 1 at Ferndale will be preached by Father F. P. Trotter.

Your prayers are requested for the happy repose of the souls of: Father Hoeger's brother, Father Wolfe's father, Father Buckley's sister, Father Paul V. Murray's brother and for Mr. John Sloan's father, R. I. P.




OUR PROVINCE—

Vol. 14

MAY, 1945

No. 5



As men who possess the community spirit you are to sanctify yourselves and assist in the sanctification of your brothers in the religious life. Give good example in all things. Be men of prayer, faithful in the observance of your Rule, filled with its spirit, see Our Lord in the person of your superiors obeying them with exactitude and simplicity in all that concerns religious life and your holiness.

—Venerable Libermann

Our Province

Official

Vol. 14

May, 1945

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DURING THE MONTH OF JUNE WE PRAY FOR:

Name of Confrere	Died	Age
Father Patrick J. Brennan	June 2, 1944	46
Father Francis Retka	June 6, 1938	61
Father John Schroeffel	June 6, 1925	48
Father Martin Hehir	June 10, 1935	80
Father Albert B. Mehler	June 20, 1942	68
Father Paul Kwapulinski	June 22, 1927	52
Mr. Michael Kenny	June 25, 1916	25
Father Theophile Meyer	June 30, 1938	81

Requiescant in Pace.

Military Promotion:

Chaplain Kenneth F. Dolan, C.S.Sp., USAR, Captain.

Change of Address:

Chaplain Edward A. Curran, C.S.Sp., Captain, 213th A A A, W, Bn., Seattle, Washington.
Chaplain Joseph J. Cassidy, C.S.Sp., Lieut., Catholic Chaplain's Office, USNTC, San Diego 33, Calif.
Chaplain John A. Burns, C.S.Sp., 1st Lieut., USAR, New York Replacement Pool, Brooklyn Port of Embarkation, New York.

Arrival:

At Staten Island, New York, May 5, 1945, on the SS. Nathaniel Alexander, from Mombasa, East Africa, Father Cornelius J. Hogan.

Auxiliary Chaplains:

Fathers John M. Haines and John T. Donohue Army and Navy General Hospital, Hot Springs National Park, Arkansas.

THE QUEEN'S WORK CHAPLAINS' SERVICE

Several chaplains have used the Sodality as a spiritual organization and a Catholic activity organization for men and women in the services. Such organization would always have to be a project of the individual chaplain. It could never be a mass movement.

Yet the Central Office of the Sodality is ready and eager to serve chaplains both in the establishment and in the conduct of such sodalities. Where they have been established they have had a notable influence. The ideal of our Blessed Lady is a "natural" in times like this. The Sodality gives Sodalists an unobtrusive sense of responsibility for their own personal conduct and for the opportunities which they all have of bringing back lax Catholics to the practice of their religion. The Sodality is a flexible organization ready to adapt itself to the needs of a particular post, the needs of men or women in their particular occupation or location. In many cases, their former association with the Sodality gives them the feeling of a fresh tie with things they have known.

We are most anxious to be of service to anyone who cares to write for help.—Daniel A. Lord, S.J.

(Editor's Note: The Queen's Work is now publishing a bulletin called "Chaplains' Service." The names and addresses of all our chaplains have been placed on the mailing list of this new publication. For questions regarding the Sodality, write: Rev. Daniel A. Lord, S.J., The Queen's Work, 3742 West Pine Blvd., St. Louis 8, Mo.)

**VERY REVEREND FATHER
IGNATIUS SCHWINDENHAMMER, C.S.Sp.
(1818-1881)**

(Superior General of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary.)

On nine o'clock on Sunday morning, March 6, 1881, a heart attack ended the life of the Superior General, Very Reverend Ignatius Schwindenhammer.

Born at Ingersheim, near Colmar, (Upper Rhine), on February 13, 1818, of a very illustrious family, Ignatius Schwindenhammer proved to be an obedient and industrious young man and of a very serious and precocious disposition. Educated at the lyceum of Colmar and the junior seminary of Chapelle and later on at Strasbourg, he was distinguished for his knowledge, piety and regularity.

At the senior seminary the study of the ecclesiastical sciences captivated him. Docile to the inspiration of grace, he made continual progress in the spirit of his holy vocation. For fear that his great attraction for instrumental music might absorb his attention too much and thus become an obstacle to his spiritual advancement, he generously gave it up altogether. However, it was always his delight and satisfaction to sing the praises of God; he was one of those who gave their cooperation willingly to Father Muehr for the singing of pious hymns at the Cathedral of Strasbourg.

The senior seminary was the field where he began particularly to exercise his zeal. The action of the fervent seminarist was the more efficacious because he concealed under a humble and modest exterior, his remarkable store of theological knowledge. He had scarcely received holy orders, when the flame of his sacerdotal spirit already cast a vivid brightness around him which spread great edification amongst his fellow-students. Some chose to enter the pious society which he himself was to join and others were determined to enter the ranks of the diocesan clergy. He was the soul of this group of pious seminarists. Among these was one who later became superior of the French Seminary in Rome, the Rev. Father Freyd, who died in 1875. Another one, Bishop Kobes, vicar apostolic of Senegambia, evangelized West Africa for more than 20 years.

This holy contagion was also felt in his own family. Two of his brothers, drawn by the example of his virtues, became priests and religious; a third one, the youngest, chose to attach himself to him in the same society; and two sisters, guided by his advice, entered the Congregation of the Sacred Heart of Louvencourt at Amiens.

Before arriving at the last degree of holy orders, Father Schwindenhammer had to offer a double sacrifice to God; his mother and father died within a short time of each other. He made it with generosity. He himself hastened to the bedside of his dear parents in order to prepare them for the last passage and he had the consolation to see them both die happy deaths.

Ordained priest by Bishop Roess, he celebrated his first holy mass in his home parish on the feast of the Assumption, 1842, in the midst of a joyful people, proud to have given such a minister to Holy Church. As for himself he was solicitous and troubled

about his own future. His soul longed for a more perfect life and an opportunity for works of zeal. Divine Providence came to his aid and sent him a trustworthy friend in the person of the Venerable Libermann. Having returned from Rome where he had received encouragement from the Holy See to found a congregation for the evangelization of the colored race, Libermann had spent some time at the seminary of Strasbourg to prepare himself for the reception of the priesthood. A certain attraction immediately united these two souls.

Father Libermann knew of the perplexities of his friend with regard to his future. At Our Lady of Victories, Father Desgenettes had asked for a pious and zealous priest to replace a subdirector of the Archconfraternity, Father Tisserant, to whom Bishop Affre had at last given permission to follow his vocation for the colored work.

This was an inspiration for Father Libermann. He called to the feet of Our Lady of Victories Father Schwindenhammer who responded to the appeal in the hope of working more efficaciously for the good of souls and arriving at his own vocation. Libermann's confidence was not misplaced. It is impossible to estimate how many souls Father Schwindenhammer reconciled to God during the year he was attached to the blessed sanctuary. Many others he formed to a more perfect life and aided some to consecrate themselves to the works of the missions. Soon, however, the new subdirector, in his turn, heard the voice of Mary inviting him to enter the society of her Immaculate Heart, at Neuville, under the direction of Father Libermann.

From the first day the fervent novice seemed by his spirit of recollection and regularity, his love for work and union with God, to be a veteran of the religious life. The holy founder soon appreciated the treasure given him by Mary; and made him his councillor, and gave him his entire confidence. Scarcely had Father Schwindenhammer made his profession, (March 19, 1884) when he was made professor, master of novices and soon after, superior.

When Father Libermann was obliged to go to Paris in 1848, on the occasion of the union of the Congregation of the Immaculate Heart with the much older Congregation of the Holy Ghost, he appointed Father Schwindenhammer superior of Our Lady of Gard. This brought to light his special qualities for organization and administration. The community of Our Lady of Gard, composed of scholastics, novices and brothers, was a model of regularity. The zealous superior, moreover, frequently evangelized the parishes in the neighborhood. It is needless to speak of his work in the confessional or of his celebrated conferences at Amiens on social questions after the revolution of 1848. He was conspicuous amongst the renowned clergy of those days.

Nevertheless, always humble and filled with the highest esteem for Father Libermann, whose eminent qualities and heroic virtues he never tired of admiring, he daily advanced in the art of understanding persons and directing souls; guiding them all with that "*fortiter et suaviter*," which the holy founder always followed as his fundamental maxim.

Thus was formed the successor of Father Libermann. When the hour of reward struck for this

great servant of God, one of his most intimate sons and companions at St. Sulpice entreated him to tell him his intimate thoughts about a successor to guide his children, about to become orphans. Inspired, no doubt, from on high, the sick Father Libermann asked for two days to reflect before God, and then designated Father Schwindenhammer "as the one who is to sacrifice himself after me."

He, however, wished to make a supreme effort of faith and love to preserve the precious life of the venerated Father, as his children called him. "Let us redouble our efforts with Our Lady of Gard," he wrote to the fathers, brothers and aspirants of the community. "Let each one offer himself as a victim, in place of our dear Father. I made the offering of myself this morning at Our Lady of Victories, but several of us are necessary as an equivalent for our holy superior."

However, Providence had other designs and Father Schwindenhammer was to sacrifice himself in another way by his work and sufferings. He did indeed sacrifice himself without hesitation, during his thirty years as superior general. The life of Father Libermann had been so short that much was still to be done, in order to execute the wishes and plans of the holy Founder. The new superior began his work with determination. Study, work of administration, special correspondence, many circular letters, the beginning of new works in France, Ireland, the Antilles, on the East and West Coast of Africa, as far as the Indies—these tasks absorbed all his energy as well as that of his associates; all of which he followed with the greatest attention. All his efforts had one end in view: the good of the congregation for the glory of God, the sanctification of souls and especially the evangelization of the colored race.

To the French Colonies he sent his sons for the education of youth and the evangelization of souls. One of his first and dearest works was the French Seminary in Rome.

In spite of his numerous occupations he still found time for the direction of souls. It is impossible to say how much good he effected in this ministry. Many profited by his exalted spiritual advice, his generous devotedness and the Christian strength which came from the bottom of his heart. He not only indicated the way but also urged generous souls of good will along the path of perfection.

Religious congregations were special objects of his care. For this reason he devoted himself especially to the spiritual care of the Congregation of the Sisters of St. Joseph of Cluny and that of the Immaculate Conception, because both consecrated themselves, sacrificed themselves along with the Congregation of the Venerable Libermann. To these two Congregations he joined also in his spiritual care the Sisters of the Sacred Adoration and Reparation. The annual retreats which he gave during twenty years in their communities will never be forgotten. His instructions were sedulously collected and preserved and are still used for meditation and retreats. Divine Providence guided him and made him, as it were, a second founder for the work of the Reverend Mother Javouhey. Her Congregation recognizes the fact that it was owing to his indefatigable zeal that it was organized and de-

veloped.

This institution, destined for the apostolate, naturally recalls another work which had its trials but also great merit for Father Schwindenhammer. It was the so-called Apostolic Work, destined to procure means and sacred vestments for the missionaries. He established such a work in 1854, with the blessings and encouragement of the Holy See, and directed it for several years. He encouraged and took part also in many other lesser and humbler works which he protected and guided by his advice. He was happy to see his associates occupy themselves with the Unions of the Holy Family and Patronages as well as orphanages. He knew that such works had the need of zealous priests to maintain and make them productive of a truly Christian life, priests, who would forget themselves in order the more easily to come to the aid of their brethren, to make themselves all to all, even among the lowest classes of society.

Such a life, according to human standards, should have been prolonged for many more years for the good of the Church, the missions and souls! However, Father Schwindenhammer had spent himself before his time, by his many and incessant works, coupled with a life of profound study which absorbed him to the very end. It may truly be said that he died in the midst of the fray with his weapons in his hands. He was saddened by the sight of the evils that weighed on the Church and human society. He would have desired to remain in the midst of his children, to sustain them in their trials now and in the future.

But for him the crown was ready. He had strengthened and developed his Society, having supplied it with constitutions which the Holy See, after an examination by one of the most eminent theologians of Rome, had approved without a change. He succeeded in having the cause of Father Libermann introduced and saw him declared Venerable in 1876.

Father Schwindenhammer's end resembled his life. Abandoning himself into the hands of God, he prepared for death and gave his last instructions to his children. He spoke at length of what was still to be done for the good of the Congregation, and expressed the desire to be able to accomplish it himself; then, affirming his complete resignation to God's will he murmured: "As the Good God may wish." Animated with such sentiments, he received Holy Communion for the last time. A few hours later he was barely able to pronounce the holy names of Jesus, Mary, Joseph, having received a last absolution and indulgence. While the prayers for the dying were being recited, he peacefully gave up his soul to His Creator.

The body of the Venerable Superior was placed, the evening before the burial, in the large parlor of the Seminary of the Holy Ghost. Among the many who came to show their veneration and offer their prayers for the repose of his soul, was the coadjutor of his Eminence, the Cardinal Archbishop of Paris, Bishop Richard.

His obsequies, celebrated in the chapel of the Seminary, were a veritable triumph and a recompense bestowed already here below on a great soul. Many most distinguished persons were present. Bish-

op Fava, of Grenoble, a close friend, came from his distant diocese to celebrate the funeral. After the absolution he delivered a most eloquent panegyric, an improvised discourse which stirred his very soul as well as his many listeners, and represented, as in a mirror, the principal traits of a life replete with good works and merits.

The eminent prelate expressed the conviction of all when he said: "All we here present have assisted at the triumph in death of a humble religious, and will keep imprinted on our minds and in our souls his counsels and examples."

FATHER JOSEPH JACQUES BOEHR, C.S.Sp. 1870—1945

Joseph Jacques Boehr was born in the town of Illhaeusern, Alsace on November 2, 1870. At the age of five he began his primary education with the children of the Orphelinat des Soeurs de Saint Vincent de Paul in his native city. After four years however, he was enrolled in St. Charles, Schiltigheim, where he remained until 1884 when he began his high school at Mesnieres. His philosophy course he did at Langonnet and his theology at Langonnet, Chevilly and Grignon. At Grignon on October 28, 1894 he was ordained to the priesthood and on August 15, 1895 he made his profession and his apostolic consecration.

His missionary life began with his consecration and continued all the days of his life. His first assignment was to Portuguese West Africa where in the territory of Cimbebasie, as it was then known, he began his ministry. This meant that he had to undertake to learn not only Umbunda, the native language, but also Portuguese, a task to which he applied himself with characteristic thoroughness. For fourteen years he labored in the missions of Portuguese West Africa, establishing schools, chapels, farms. Always in a hurry, he gave the impression that there was in his mind so much to do and so little time in which to do it. And always he was beset with the perfectionist's phobia that no one else could do a thing as it should be done and that hence he himself must do everything in his own way. This characteristic he was not to lose at any time of his life. Full of energy and driving force and anxious to see his mission advance spiritually and materially, he gave of his vast vitality, never sparing himself, never asking for himself any easing of the rigors of missionary life. He did not know how to take it easy. There seemed to be in him the belief that if anything could be done in an easy way, it could not be well done. He remained in Africa until the ravages of fever and the strain of work made it necessary for him to return to Europe for a rest.

He was not, however, destined to return at the end of his rest to his beloved mission in Africa. The establishment in Portsmouth, Rhode Island, needed Fathers who could speak Portuguese, and so Father Boehr once more crossed the ocean, this time to carry on his work in the United States. Upon his arrival in 1909, he was appointed assistant to Father Rooney in St. Anthony's, Portsmouth. This entailed the necessity of his learning English and it was one of the first tasks to which he applied himself when he arrived. At the time there were attached to the

parish of Portsmouth missions in Little Compton, Tiverton, and North Tiverton and the work was as truly missionary as any that had to be done on the Dark Continent. With the same indefatigable zeal which had marked his days in Angola, Father Boehr took up the work in his new appointment, and his nervous, hurried, yet graceful pace became well known in all the district.

In 1923 the mission of The Paraclete in North Tiverton was ready for a resident pastor and Father Boehr was commissioned to undertake the work. The name of the parish was changed to that of The Holy Ghost, new land was acquired, a rectory, and hall built and gradually there was established, under the unflagging zeal of Father Joseph, as he became known, the beginnings of a deep-rooted, lasting Catholic life. Gradually the parishioners came to know better this distant, strict, stern pastor, and as they came to know him better, they co-operated with him. Unstintingly he gave of his time and his energy. No one in the parish worked harder than did he and the sight of him in his overalls became to the people as familiar as the sight of him in his cassock. In three languages he spoke to them each Sunday. He ministered unto their spiritual and material wants, chided them sternly when they deserved it, ruled them ruthlessly, and always he worked at top speed. In the course of time assistants were sent to him, but he had lived too long alone to make the best use of his helpers. Temperamentally he was unable to change his fixed ideas and his settled mode of living and so he could not bring himself to delegate authority or to allow initiative. Gradually however the high speed and intensity at which he worked began to tell upon him. His heart could no longer carry the burden and in 1943 he was forced to give over and retire. Upon his retirement he went to Ferndale, but his stay in that community did not appeal to him for his heart was in North Tiverton and so, after a few months in Ferndale, he begged to be allowed to return to spend his declining days among the people whom, in his own unemotional and unsentimental way, he loved and who so well knew him. It was there that he was stricken with his last illness and from there he was admitted to St. Anne's Hospital in Fall River for an operation. But the rugged heart gave out and on March 3, 1945, he died. Four days later the Bishop of Providence, in the presence of the brethren and the neighboring clergy, sang the pontifical requiem mass over his remains and his body was brought to Ferndale and there interred.

Fifty years in the priesthood were given to Father Boehr, fifty long, arduous years during which he witnessed many changes without himself ever being changed, save as the passage of the years marked themselves in the wrinkles on his chiselled countenance. What he was on the day of his ordination, he was on the day of his death—an inflexible individualist, a strict adherent to the letter of the law. No man had greater regard for the law than had Joseph Boehr. Whether the law was made by God or man or by himself, there was to be no deviation from it. And because of this attitude his life was harsh. He was not well known either to the diocesan priests or to his own confreres, for he ever kept

himself aloof. He did not like social gatherings; he considered them a loss of time. Punctiliously he followed his religious rule and expected all others likewise to follow it. He marked out for himself a path of conduct in conformity to the life of a priest as he envisioned it, and he expected and desired all others to follow it with him. He was a hard man, hard on himself and hard on those who lived with him, but his sternness came not from malice but from the character and education that were his. Consumed with nervous energy, he could not bear to see anything awry, whether it was a curtain or a curate, nor did he believe in letting the right hand know what the left hand was doing. Poverty he cultivated assiduously both in himself and others and of regularity he made almost a fetish. Always he was the priest and the religious, and as such he will long be remembered by the people for whom he worked so long, for to them he was father, guide and pastor.

MAILBAG PERSPECTIVE

APO 519, New York, N. Y.: Have had to hold up this report somewhat, as we have been so busy here that I have not been able to devote the time to desk work. At the last regional meeting of the chaplains, I met Father Strahan the first time I have seen him in eight or ten years. He looks very well, is kept busy; does a lot of flying over to Belgium and around England. I had one of his former parishioners here in the hospital, an Oklahoma boy.

Father Dolan was supposed to have come, but did not make it—a last minute change. He does not have a jeep so it is harder for him to get around, and he just has his own unit to care for. I have had another confirmation group, and am enclosing a few snaps taken during the confirmation. We had one week of winter. It snowed heavily and the six inches of snow lasted a week. But then the rains came, and the snow has gone, and it looks like April, for the grass is green and growing visibly, the spring flowers are beginning to bloom, and the English skylarks are singing all day long, even though it rains regularly about 18 hours a day.

I was made a captain on February 1. Father Griffin has gone a long time ago and is somewhere on the continent. Father Joe Murphy seems to be around yet, as Father Strahan mentioned seeing him, but I have not seen him since my last trip to London.

The work piles up. The number of men coming and going is large. Nearly every week we send several groups back to the USA, mostly by boat, but occasionally by plane; mostly men who have been badly burned and who cannot stand the long boat ride. Most of the new men coming in are suffering from trench foot, and some of them have to have amputations up to and beyond the ankles. The fighting is still very fierce, and it is very cold on the continent with an unusual amount of snow. It breaks your heart to look at them, so many of them are so very young.

Well, I have not been around the wards at all today, as all the back mail came in last week, and I have a deskful that I am trying to answer this morning. I have five men for instructions in the afternoon, and will get around the most serious

wards after we finish the Rosary here in the chapel at 7:30, if somebody does not come in at that time.—Chaplain John A. Strmiska, C.S.Sp.

APO 758, New York, N. Y.: Many thanks for your letter just arrived. The group chaplain who told me that Father Ray had been wounded, informed me last night that Father Ray is now with his unit. I was with him early last December. I have seen Father O'Brien several times since then. We were to have met at one of our houses but things grew hot and neither of them appeared. My outfit was in a forward area and had been heavily shelled for three nights in succession. They were far in advance and heavy fighting was in progress. Anything could happen.

At present several of us Catholic Chaplains are conducting a week's mission for the men in a local church. It gives the men an opportunity to receive the sacraments and the chaplains a few hours' prayer and recollection before the next big push.—Chaplain Eugene L. A. Fisher, C.S.Sp.

APO 532, New York, N. Y.: Greetings come again from the "Land of Sunshine," as Italy is called. I left the States on December 18th, and I did not arrive in Italy until the middle of January, and all but four days of that time was spent on the water. I never want to look at another ship unless it is the one that carries me back to the good old United States! I came to Italy by way of Southern France, where I spent four days. I then took another ship for Naples. On arriving there, I was informed that I was not to go back to my old outfit, but that I was to join another for temporary duty, the chaplain of the new outfit being in the hospital. Thus, the new address above.

I spent the holidays in the middle of a raging Atlantic, on a small ship, where it was next to impossible to stand on one's feet. I did not get sick, however, due to my having become a sailor, so to speak, after crossing the Atlantic three times. Going on deck was out of the question, as some of the waves were as high as the ship. But, we arrived safely, and now I am back to work again. I am now the chaplain of Father Ray's old outfit; but, as I said, it will be for a short time only. I will receive mail, however, at the address above.

I feel much better now that things at home have been taken care of, and the rest has done me a world of good. God alone knows when I shall have the opportunity of returning to the States again, but that does not bother me in the least. When the time comes, I will go home, so there is not much use of worrying or thinking about that bridge until I come to it.—Chaplain William H. Pixley, C.S.Sp.

Internment Camp, Jamaica, B.W.I.: For the coming Feasts of Easter and Pentecost I should like to send you my best wishes with the promise of prayers for Peace in the world. Best regards to all the confreres. The Ordos for 1945 have arrived. Many thanks for all your kindness.—Very Rev. J. Kirsten, C.S.Sp.

Detroit, Mich.: Everything going along nicely here. The mission is thriving. First class of five will be baptized there on Holy Saturday. Congregation multiplying rapidly.—Rev. Thomas J. Clynnes, C.S.Sp.

Oklahoma City, Okla.: All deals complete. I have

the cash for the purchase of the property on the east and closed the deal for the trade on the west of the school. Now I am satisfied, and I know you will be pleased. The next goal is a church.

The bishop here for the annual banquet and said the Sunday Mass. Both bishops were present in the evening.—Rev. Clement A. Roach, C.S.Sp.

Helena, Ark.: Our enrollment is up to 151. Made another classroom of the combination office-sacristy. The vestment case is in the small dining room. I eat from a card table and fold it away. Happy to relate that a third sister comes at the end of this month. Nineteen of our Baptist school children got permission from their parents to become Catholics. Some of them make their First Holy Communion on March 11. On March 18 the bishop comes to confirm about twelve of our children. My building fund is up to \$6,200, including Bishop Morris' \$500.00. I had to slow up in my drive as I couldn't keep up the pace.—Rev. Joseph T. Hanichuk, C.S.Sp.

New York, N.Y.: The Annual Pre-Lenten Dance was held this year on Wednesday evening, February 7th, at the Renaissance Ballroom. It was one of the most successful to date, both socially and financially. Fortunately, it was before the midnight curfew went into effect. They danced till 3 A.M. The Reverend Raphael A. Ward, O.F.M., was the Franciscan selected to preach our Annual Mission this year from March 18th-24th. His instructions and sermons were very well done and he talked to a crowded church each night of the Mission. It was our pleasure to have our Very Reverend Father Provincial with us the night of the closing to give Benediction of the Most Blessed Sacrament. On Thursday evening, March 22nd, fourteen new convents were received into the true fold of Christ here in St. Mark's Parish. They were pleased to be able to make their First Holy Communion on Palm Sunday. The Ladies of the Sodality served them a Communion Breakfast Sunday morning after Mass. A new class of instructions is scheduled to begin Monday evening, April 9th. The Solemn Ceremonies of Holy Week were carried out in liturgical fashion beginning with Solemn High Mass and singing of the Passion on Palm Sunday morning. The Annual Reception of men and boys of the Parish into the Holy Name Society will take place this Sunday, April 8th. The Senior Sodalists will have their Annual Day of Recollection this year on Sunday, April 22nd.

ATTENTION: HISTORIANS

Dear Father Ackerman: St. John The Baptist Church, Clyde, Kansas. This letter may be of some interest to you. I was born in Arnheim, the city well known on account of the futile attempt by British and American troopers to capture it as a Rhine crossing. In the early nineties we moved to Weert in Dutch Limburg, because there was no college in Arnheim those years. But my mother owned the hotel "The Rose" in Weert, so all six of us went to that city to attend college and academy. On account of my father's failing health they sold the hotel which was not occupied immediately by its new owner.

About that time the French Fathers of the Holy Ghost, exiled from France, came to Weert and rented

the hotel. I read one statement which said that the boys of the new order occupied the larger hall as a study hall and the stage as a chapel. But it was not true that my father ever allowed frivolity, even not at concerts during the fair days. The first boys the fathers had, about 30 of them, attended St. Joseph's College, as we did, but by that time I had left there to take my course of philosophy at Roldue before going to the American college.

The fathers later built their own institute west of the town, closer to the canal. This town is now in the hands of British troops. The Germans destroyed the towns of Horst and Venray. There was a large hospital for the insane near these towns. The Germans drove these poor people out. The brothers and sisters have tried to gather as many as they could find out of 1,800. Most of these unfortunate people are now housed in the college building of the Holy Ghost Fathers. Of course I do not think their own classes are going on. I thought this little news may be welcome to you.

Yours in Christ,
Rev. Henry Spoorberg.

NEGRO CHOIR IS FEATURED

A full length technicolor motion picture is being made at St. Monica's Catholic church (Negro) featuring the church's choir and starring a 14-year-old Tulsa singer.

For the past 20 years, Father D. P. Bradley has been working to get some of the well-known and loved Negro spirituals adapted for use in the Catholic Mass—last year he succeeded. Sister Mary Elaine at Our Lady of the Lake College adapted some of the spirituals for use at Mass.

The H. W. Kier Company is in Tulsa now filming a picture that will include the music written by Sister Mary Elaine and the St. Monica choir.

Tulsan in Title Role

Nancy Paul, a student at St. Monica's school, will be starred in the title role of "That's Nancy." Harold Jameson will play the other child part.

The picture is a story of how Negro spirituals became a part of the Mass. Spencer Williams, a Negro actor, will play the leading adult role.

It took Sister Mary Elaine 14 months to adapt the music into a Mass. She used eight spirituals in the composition and translated them all into Latin.

The spirituals used are: "Blow Your Trumpet Gabriel," "Go Down Moses," "I Am Standing in the Need of Prayer," "Go Away," "Going Home," "Deep River," "Swing Low Sweet Chariot" "I Feel Like a Motherless Child."

Innovation For Mass

This is the first time any folk music has ever been used in the Mass since the Church was established.

Mrs. Andre Wilkins is the church organist and Miss Bernice Sims is the director of the choir of mixed voices featured in the picture.

Kier, owner of the San Antonio film company, said he expected the picture would be released in three or four months.

—Tulsa Daily World, Jan. 20, 1945

OUR LEVITES

RIDGEFIELD: The joyful strains of Alleluias announced the closing of the Lenten Season and bade the Novices rejoice in the Resurrection of the Lord and in the passing of the penitential days. Then the Easter vacation gave the Novices a week of relaxation and an opportunity to introduce their renowned game of soft-ball.

The beauties of nature have fully taken possession of the Novitiate landscape and the pleasing perfume of fruit blossoms scents the air. It is truly the mortified Novice who is not tempted to steal a momentary glance from Rodriguez to drink in all this loveliness.

The manual labor projects seem to multiply and gain momentum. The property was combed of its winter's "spoilage" and this required all hands. Nature collaborated with the beautifying process aiding the Novices to produce the desired results. The Lake, that perennial project of the Novitiate, sprang into prominence and is at present the center of attraction.

Chicks and ducklings in quantities have swelled our fowl family. The number of our livestock is on the increase. The dirt foundation of the chicken house was covered with cement to provide a home for turkeys and geese due to arrive soon.

A group of Ferndale cyclists turned up during the Easter vacation. We were particularly pleased to see them and welcome them back.

During the month we welcomed to our Community Father Edward D. Clifford.

CORNWELLS: With traditional splendor and beauty the Fathers and Scholastics carried out the solemn Liturgy of Holy Week. The night watch of Holy Thursday, the singing of the Passion and the Adoration of the Cross on Good Friday, the glorious strains of the Exultet and the Easter Mass on Holy Saturday were awe-inspiring to many of the young Scholastics who had never seen them before. Easter vacation was pleasant.

"Spring cleaning" has begun on the grounds. A few weeks ago Father Pergl received 25,000 trees—white pine, red pine and hemlock—from the State and has planted them on the field west of the lake. This is in accordance with the reforestation program. Father Pergl has also emptied the lake. Work on cleaning it will begin shortly. We hope to enjoy many a swim during the summer months. The cleaning of the lake brings with it memories of former days when Father Roth undertook the project. This scribe has forgotten the exact yardage of dirt that was "wheel-barrowed" from the bottom.

Once more baseball has taken over. We use two fields with three teams on each. There are daily intramural games and at least one outside game every Sunday. Much enthusiasm has been manifested so far.

In union with every American Cornwells mourned the passing of President Roosevelt. Following the wishes of the new President, Harry S. Truman, we dispensed with classes on Saturday morning, April 14. We hope and pray that the new President will bring us out of this war soon and lead us to a just and lasting peace.

During the past month Mr. Ernst Kempf, C.S.Sp., spent a day with us and Fathers Leonard Trotter and Frank Garstkiewicz dropped in for short visits.

FERNDAL: On the twenty-fifth of March the community had the pleasure of playing host to thirteen south-bound French missionaries, not all of whom were members of the Congregation. Five of them belonged to the Colonial clergy. Their stay with us, while very brief, was enjoyed by all. Our French and German vocabularies were soon exhausted, but a generous supply of grunts and gestures helped immensely in putting our ideas across to them. And they in turn were gentlemen. It must have taken supreme effort to keep their smiles from breaking through their beards.

As a prelude to the ceremonies of Holy Week, "The Mysteries of the Mass," a seventeenth century mystery play by Calderon de la Barca, was produced on the Ferndale stage. The final rehearsal was given on Palm Sunday afternoon in full costume for the benefit of local friends and benefactors of the community, and on the following evening the performance was witnessed by the community itself. The stage set represented the facade of an English Gothic cathedral, ivy-covered tower, buttresses, medallion lancets, and all. Through the open narthex arch could be seen a priest offering the Holy Sacrifice, while the "mass of history" was being portrayed simultaneously in the cathedral close. The very simplicity and beauty of the play itself did much to leave with us a deeper understanding and keener appreciation of the Holy Mass.

Messrs John Murray and Joseph Brennan left us during the month to prefect at St. Joseph's House, Philadelphia.

Holy Week ceremonies were carried out with traditional Ferndale ease and accuracy. A group of scholastics chanted Tenebrae at St. James' Church, Stratford, on the evening of March twenty-eighth. On Good Friday another group sang at Three Hours' services in St. Mary's Church, Norwalk, and St. Aloysius' Church, New Canaan.

After a week of Easter vacation it was not the most enjoyable of experiences to get down to the books again, but work is still the best of anesthetics. Manual labor charges were changed recently. On that account there should be little chance of anybody going mad shining the same door knob for the next three months.

During the past few weeks members of the Fourth Year Theology not home on vacation visited parochial schools throughout the diocese of Hartford and the archdiocese of New York, and gave vocational talks to the children. Retreat in preparation for Apostolic Consecration will begin on the twenty-fourth. Father Francis Trotter will conduct the exercises. With the departure of these sixteen young Fathers Ferndale will lose one of its most talented and industrious classes. It will be difficult to find another group with such varied interests as evidenced in the field of tailoring, bookbinding, carpentry, music, and barbering. Our wish is that the energy and enthusiasm they have shown at Ferndale will

continue with them throughout a long and successful ministry.

Father Norpinger paid us a hasty visit on the eve of his long-awaited return to Africa. He visited the various classrooms to bid us farewell and to give us his blessing. Our prayers are with both him and Father Wilhelm for a safe return. Father Holmes was also a recent visitor, as well as Father William F. Hogan, sporting his new Navy uniform. While Father Wolfe was here, he gave us an interesting talk on the administration of the sacraments at La Puerto Rico.

On April 14 one of the most enjoyable of this year's disputations was given. The thesis, "The Subject of Infallibility is Twofold: the Pope and the Bishops," was most ably defended by Mr. Schenkel despite the barbed edges of the objectors' arguments.

This has indeed been a year of surprises. The latest news of a startling nature was the recent announcement from Rome that only those who have reached their twenty-sixth birthday may be ordained at the end of their third year of Theology. A number of scholastics will be affected by this decision, but all seem to have received the news in the characteristic spirit of the Congregation "*paratus ad omnia*."

DO CATHOLICS APPRECIATE THE HOLY GHOST?

Pentecost is the Feast of the Holy Ghost. It is a feast of supreme importance in the eyes of the Church. To impress its importance on our minds, she celebrates it with the same solemnity with which she celebrates the great feasts of Christmas and Easter. In spite of this, however, her children in general do not seem to participate in her celebration of Pentecost with the same festive spirit that is so evident in their celebration of Christmas and Easter. They enter fully into her spirit of delight in the possession of the Incarnate Son of God. They do not seem to have caught, in any great measure, her spirit of exuberant joy and gladness in the possession of the Holy Ghost.

It is not surprising, of course, that in a certain sense, the feasts of Christmas and Easter should prove more appealing to us than the feast of Pentecost. It is only natural that the Divine Person Who presents Himself to us, clothed in a body and soul as we ourselves are, should, at first glance, appear more attractive to us than the Divine Person Who is not united in this manner to our human nature. It was so, for example, with the Apostles. At the Last Supper, when Christ promised to send them the Holy Ghost, they did not manifest any great enthusiasm. Perhaps they did not relish the idea of exchanging the warm companionship of Christ's human presence, for what may have seemed to them, at first, the cold comfort of His Spirit. Even in the presence of the Risen Lord Himself, they felt ill at ease at first, because they thought He was a spirit, and no longer a human being like themselves.

The Master knew how deeply attached to His Sacred Humanity the Apostles had become during the three years He had been with them. He wanted their love for Him as a Divine Person to be even

greater. That they might know something of His Divine Personality as the Only-Begotten Son of God, He spoke to them constantly of His Father. That they might know still more, He promised to send them His Holy Spirit. "He shall glorify Me," He told them, "because He shall receive of mine, and shall shew it to you." (John: 16, 14).

Enlightened by this Divine Spirit, they would come to see more clearly the glories of His Divinity. They would see that He was never alone, but that always His Father and His Spirit were with Him in the unity of the indivisible Godhead. They would see more clearly too into the depths of His Sacred Humanity. They would see in His Sacred Face not only the reflection of the beauty of the Son, but also traces of the majesty of His Father and the sweetness of His Spirit.

At the Last Supper, the Apostles apparently could not understand why their Divine Master attached so much importance to the coming of the Holy Ghost. He had told them that the presence of this Divine Spirit in their hearts, would mean much more to them than would even their continue possession of His own human presence. "It is expedient to you that I go," He told them, "for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you." (John: 16, 7). When this Divine Spirit, however, actually came down upon them on the day of Pentecost, they realized at once that Christ had not exaggerated in the slightest the importance of what the Holy Ghost was to do for them.

They found that He kindled in their hearts a far greater love for Christ than they had ever known before. They had thought they had loved Christ and were willing to die for Him, but they had everyone abandoned Him. Now, however, in the company of His Holy Spirit, they went forth into the whole world to confess Him fearlessly, counting it a privilege to suffer for His Holy Name. They found too, that side by side with this new love, there grew up in them likewise a new awareness of the presence of Jesus. Though they could no longer see His face or hear His voice, they found that the Holy Ghost kept them in constant touch with their beloved Master, just as really, though in a different way, as when they walked the roads of Galilee by His side.

As this new and greater love for Christ was born within them, there was born in them also a deep and lasting gratitude to the Divine Spirit Who had kindled it in their hearts. As they experienced this new and greater intimacy with Christ, their hearts went out in glad surrender to the Holy Ghost, that He might bind them ever closer to their beloved Jesus. They recognized now that this Divine Spirit was just as delightful a Personality as they had found Christ Himself to be. Henceforth their enthusiastic appreciation of the Holy Ghost knew no bounds. A zealous devotion to Him filled their hearts and flowed over to leave its witness in loving profusion on the Scriptural record of their words and works.

The attitude of the average Catholic towards the Holy Ghost is unfortunately too much like the attitude of the Apostles at the Last Supper. Our Divine Lord in His Sacred Humanity has won the affection

of our hearts as He had won that of the Apostles. Like them, we do not feel any desire for, or even of, another Comforter. We do not seem to realize how much we already owe to the Holy Ghost. We forget that we could not have any true devotion at all to Our Divine Lord, if it were not for the operation of the Holy Ghost within our souls: "No man can say, the Lord Jesus, but by the Holy Ghost." (I Cor.: 12, 3). Our devotion to Him will increase too, only inasmuch as we cooperate with the loving impulses of His Holy Spirit.

As the Holy Ghost kept the Apostles in close touch with the Divine Master Whom they could no longer see or hear, so He will keep us in touch with Him too. We often wish that the supernatural presence of Christ's Humanity in the Blessed Sacrament would convey to us the same sense of reality that the natural presence of His body and soul conveyed to the Apostles. If only He were as vividly real to us in His Sacramental life as He was to them in His Public life! We pray to Our Lord as the Apostles did "Increase our faith." (Luke: 17, 5). We seldom think to ask the Holy Ghost to increase in us His gift of understanding, and yet it is precisely an abundance of that gift that we need, if our supernatural vision is to become as acute as we should like it to be.

Faith is as it were a Divine microscope, given to us to enable us to perceive what is not visible to the naked eye. Unless the microscope is properly focussed, however, the image we see will be vague and blurred. It is only the Holy Ghost Who knows how to focus properly the Divine microscope of faith that is in us. He is the Finger of God, and as He adjusts the microscope for us by His gift of Understanding our vision will become clearer, and we shall see with the eyes of our mind illuminated by the light of faith, that the Host before our eyes contains in very truth Our Divine Lord and Master Himself. As we approach to receive Him, the Holy Ghost will also quicken in us by His gifts of Wisdom, our supernatural sense of taste, so that we can relish the exquisite flavor of this heavenly food.

As the Holy Ghost fills our mind with the knowledge of Christ and floods our hearts with His love, we shall come to know more about this Divine Spirit also. He will teach us that Our Divine Lord has far more love for us than He could ever express through His Sacred Heart alone; that His love for us is not only a human love, it is also the love of a Divine Person; and that it is to satisfy His Divine Love for us that He sends us His Holy Spirit, because the Holy Ghost is the Person of Love in the Blessed Trinity, and it is in the Holy Ghost that the Father and the Son love both themselves and us. (S. Th. lq. 37 a. 2).

At Pentecost, therefore, the Church calls on us to rejoice, because there is given to us the Holy Ghost, Who is "The Kiss of the Father and the Son" (St. Bernard). It needs little reflection to see that we could have no greater cause for joy. It we really love Christ, we shall long for an ever increasing participation of His Spirit, and we shall pray to receive it because Christ Himself has told us "... how much more will your Father from Heaven give the good Spirit to them that ask Him." (Luke 11, 13). Since however, the Holy Ghost is Himself a

Divine Person, we should extend to Him the courtesy of a direct invitation, beseeching Him in the words of the Church: "Come, Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love."

On the day of Pentecost, therefore, and on every day of our lives, we should open our hearts in cordial welcome to the Divine Spirit Who comes to take up His abode within us. Instead of offering Him merely our implicit, if not perfunctory adoration, we should pay constant and eager attention to this Divine Guest, listening for His every word, and anticipating His every desire. Under His loving guidance, we shall learn to serve God in the same spirit of abounding love and glad enthusiasm that characterized the early Christians, and that now characterizes those whose piety is truly Christian, because it is inspired by the Spirit of Christ. As we gaze on the Face of our Redeemer, we shall raise our minds also, in prayer, to the Holy Ghost, Who applies the fruits of Christ's redemption to our souls.

Whoever is thus devout to the Holy Ghost—thinking of Him, praying to Him and listening to Him—will soon discover, as the Apostles did, that He is indeed, as the Church tells us, "of all consolars best."

(The above was contributed to our Sunday Visitor for Pentecost by one of the Fathers of the Province. Ed.).

DUQUESNE DOINGS

It is regrettable that there was no congregation present to see and hear or partake in the Holy Week ceremonies, which were performed with all the pomp and ritual of a Basilica. As the Chapel walls echoed the plaintive and joyous chants, it was like a spirit of Ferndale returning for an Easter visit.

Fathers Lauritis, Gallagher and Federici were forced to cancel an engagement at the Sacred Heart Church, to keep a previous appointment to sing the Passion on Good Friday at the Church of the Annunciation. Meantime, Father Baney so amply repaid the Sacred Heart Congregation by afternoon and evening sermons that it has asked the pastor to invite him as the Lenten preacher for 1946. The compliment, it might be added, was well merited. Father Coakley chooses from the elite of the country.

We were glad to welcome, albeit the occasion was sad, Father Wolfe, who arrived from Puerto Rico, for the funeral of his beloved father. A number from the community assisted at the obsequies in Irwin, Pennsylvania.

During the brief Easter recess the little heralded, but much expected **Alumni Bulletin** made its appearance. It is new, different, inspirational, pithy and full of interest. Congratulations, Father Lauritis, for a job well done in the best of Duquesne's traditions.

"... And here and there is a toll-gate, where we buy our way with tears." Sobs from their 'public' and regrets from their confreres greeted the receding figures of Fathers Hogan and Recktenwald. Father Hogan bade us farewell on April 7, and when last seen, was dressed in the uniform of a Navy Chaplain. Father Recktenwald, hounded by recurrent illness since his first days here, has been appointed to Chippewa Falls, to help Father "Mac" naturally, but also to be near the Mayo Clinic for a

physical checkup. He left us on April 17.

Without the pretense of a eulogy or the blatant fanfare of words, it cannot be denied that both gave their very best to Duquesne and Duquesne will miss them. And to each, the community says: "**Prospere procede, et regna**"

And then, as a result, back to the scenes of his former labors comes Father Schiffgens, recently of Emsworth to be designated by Father Provincial and elected by the Board of Directors to fill the vacancy in the Executive Council. His financial acumen, proven by remarkable success is a good omen for his future as Treasurer of the University.

Mother superior or their delegates, of 19 of the 26 religious communities affiliated with the Sisters Alumnae of Duquesne University attended a luncheon at the University, April 21, as guests of Very Rev. Raymond V. Kirk, C.S.Sp., president, to discuss plans for the foundation of a \$100,000 trust fund to establish 30 full time scholarships available to the teaching Sisterhoods whose members attend Duquesne University.

After receiving the approval of the different communities to the plan, Father Kirk announced that the University will contribute two-thirds of the cost of each full-time tuition on each scholarship and suggested that the remaining money be raised by the communities or by direct appeal to the pastors of the parishes in which the communities work. A committee of three including Father Kirk, Rev. George A. Harcar, C.S.Sp., of Duquesne University, and Sister Therese, S.S.J., president of the alumnae association, was appointed to complete plans for the campaign.

The Women's Guild of Duquesne University held its annual dessert bridge party on Saturday, April 21, at 1 o'clock in the Hotel Schenley, the proceeds to go to the University Student Loan Fund. A musical program was presented by students of the Music School of Duquesne University.

Dr. Robert P. Fischelis, of Washington, D. C., secretary of the American Pharmaceutical Association and a leading figure in American pharmacy, was the principal speaker at the dinner in the Hotel William Penn, April 19, which marked the 20th Anniversary of the founding of the Duquesne University School of Pharmacy. Other speakers were Rev. Francis P. Smith, C.S.Sp., Vice-president of the University, and Dr. Hugh C. Muldoon, who has been dean of the School of Pharmacy since its beginning.

TO MONSIGNOR KIRSTEN AND HIS FELLOW-PRISONERS

Mother House, Feb. 20, 1945

Received at Washington April 21, 1945

Dear Monsignor:

It is just three days since I received your message of Sept. 20. It gave me great pleasure. It is proof that in the midst of the tribulations which are the result of the world-wide topsy-turvy conditions which have existed for six years, and over and above all nationalities, our spiritual family remains, under the protection of the Most Blessed Virgin. **Cor unum et anima una.**"

Soon, let us hope, better days will follow, which will allow for the taking up again of apostolic labors.

Is Benue for you? I would indeed want that, but it is God's secret. Quidquid sit, our prayers for your intentions and for all the Fathers and Brothers will obtain from the Divine Goodness patience and strength in your trying situation, and great confidence for the future.

With all my heart I bless all of you and am, in Jesus and Mary,

Yours devotedly,

✠L. Le Hunsec, C.S.Sp.

MISSION PROCURATOR'S APPEAL

April 20, 1945

Dear Friend:

"Have you heard the little Jew speak of God?" That was the question on every tongue at the Issy seminary, in France, just over a century ago.

The "little Jew" was Francis Mary Paul Libermann, a convert from Judaism, whose love for God aroused in others wonder, and in himself an unquenchable thirst for souls. That love helped him overcome all obstacles to ordination, including the dread disease of epilepsy. led him to found a society of missionary priests for the salvation of abandoned souls, the Congregation of the Immaculate Heart of Mary, later united to the Congregation of the Holy Ghost.

Today the sons of the Venerable Libermann (he was declared venerable by Pope Pius IX), the Holy Ghost Fathers, over 4,000 strong, carry on the work of the "little Jew" in near lands and far, continue to seek abandoned souls wherever they may be found. For this they need your help—your prayers and alms. Without these they have little hope of success. Can they count on you for some material aid, however small? Won't you help them to reach even more souls; or will they have to abandon the abandoned?

I ask your aid now especially as we prepare for Pentecost, the great feast of the Holy Ghost, which this year occurs on the two hundred and forty-second anniversary of the founding of the Holy Ghost Fathers, May 20, 1703. It is our earnest hope that you will join us in preparing for it by reciting the enclosed prayers to the Holy Ghost each day of the Pentecost Novena, May 11 to May 19.

During the Novena, Mass will be offered daily in our seminaries for your intentions. Please send them now so that they will be in before the Novena opens. The general intention is that our leaders may receive light and courage to conclude a just and lasting peace.

Asking God the Holy Ghost to bless you, I am
In Mary's Immaculate Heart,

CHARLES CONNORS, C.S.Sp.

Mission Procurator

BROTHER COLUMBA LEDDY, C. S. SP.

(1868—1945)

The man, whom we in the Congregation know as Brother Columba, was born in Philadelphia on February 9, 1868 and received the name Simon at Baptism. His grammar school education was received in St. James' School and his High School in the Gesu. After leaving the Gesu he worked for a time as apprentice to a machinist, although in his after life he gave every indication of having promptly forgotten all he learned about tools and machinery. Apparently however, he was interested in religious institutions, for he found employment in Cornwells long before he thought of entering the Congregation. After working about Cornwells for several years, he entered the novitiate for the Brothers and on Christmas Day, 1905 he made his religious profession and took the name of Columba. Until 1910 Brother Columba remained in Cornwells as cook's helper and then he was appointed to Duquesne. But the community of Duquesne came to the realization that, whilst the dove can be a poetic animal, it can also be a trying one, and so after two years in Pittsburgh, Brother Columba returned to Cornwells to remain there until 1939, when he was assigned to the novitiate in Ridgefield. The latter did not too much appeal to him, however, and his wandering steps often led him far from the confines of the grounds of Ridgefield, although in all fairness it must be said that it was a diseased mind rather than an ill will that prompted his vagaries. Sick and out of his mind, he was found wandering the streets of Philadelphia and was brought to the General Hospital, where, fortified by the Last Sacraments, he died April 23, 1945. On the following April 26th, he was buried in Cornwells after the Requiem Mass sung by Father Provincial, assisted by Father Francis Leddy, C. M., a nephew of Brother Columba, and Father James J. Sheridan, C. S. Sp.

It is a difficult task to write a full and true appreciation of Brother Columba, for there was mixed up in him so many and so varied elements that the pattern of his life is not a single one. Certainly he possessed a surprising simplicity which at times bordered on profound and Machiavellian duplicity, whether stemming from malice or not, we perhaps shall never know. He was without doubt simple in

all the signification of that word, but his simplicity was such that he had the ability to get what he wanted without seeming to want it. Of apparently boundless good humor, he could "smile and smile, and be a villain." In the midst of a community, he went his solitary way alone, and no one knew the thoughts that meandered through his mind. He loved solitude and hence sought it often, especially when he decided that he had done enough work. With an uncanny ability to seek out unthought of hiding places, he used this gift to great advantage to himself and he had the proficiency of sinking so completely into the background of the commonplace that he could not be detected.

There is no doubt but that there was a twist somewhere in the mind of the good Brother, a twist which made him do the extraordinary things he did in the extraordinary manner in which he did them. This psychopathic twist manifested itself in innumerable ways, such as presenting a bouquet of flowers, cut from all the flower beds of the property, to an Apostolic whose singing at a concert had pleased him, or using the Superior's desk, ink, pen and paper to write his correspondence, or surrounding his bed with one inch stubs of lighted candles to give himself warmth. Many and varied are the tales that could be told of the doings of Brother Columba, and now looking back on them, they seem funny, but to those directly involved at the time, they were only irritating. Perhaps he could have been different. But the seventy-seven years of life given to him, the forty years of religious life were for him full years, happy, carefree years. He followed his rule with variations, but these came not from malice but from thoughtlessness and unsteadiness. One thing about him that stands out in the memory of this writer. In the days when I knew him, he was never asked to do the most menial job, and he was asked to do many, that he did not do it and he did it without any openly expressed objection whatever may have been his inner feelings. For this he deserves great credit, and I think that those of us who knew Brother Columba will not be too harsh in our judgment of him, for in his own way and according to his misguided lights, he served his God and kept his rule.



OUR PROVINCE—

Vol. 14

JUNE, 1945

No. 6



Live together in the most perfect peace and unity. Bear one another's burdens. Suffer one another's defects. Soften the trials of your confreres and console them in their sorrows; never judge them. Love them and be meek to them even when they cause you grief. Let their common judgment prevail over your private judgment. Tenacity to one's own ideas is one of the greatest evils in men who are bound to live together in the peace and charity of Jesus Christ.

—Venerable Libermann

Our Province

Vol. 14

June, 1945

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DURING THE MONTH OF JULY WE PRAY FOR:

Name of Confrere	Died	Age
Father Patrick McDermott	July 3, 1918	59
Brother Rudolph Goeckler	July 5, 1902	74
Father Basic Kuhn	July 11, 1897	43
Father Anthony Thome	July 12, 1936	65
Brother Placidus Nohr	July 22, 1905	34
Brother Adolphus Wolfe	July 22, 1909	64
Brother Wenceslas Senger	July 28, 1882	45
Requiescant in Pace		

Official

Appointments:

Father E. C. White, Emsworth, Pa., bursar.
 Father J. E. Landy, Carencro, La., pastor.
 Father S. A. Zamborsky, Charleston, S.C., bursar.
 Father J. D. Sullivan, Chippewa Falls, Wis., Holy Ghost, bursar.
 Father P. A. O'Donnell, Lake Charles, La., bursar.

Degrees Received:

Father J. Gerald Walsh, Ph.D., cum laude, University of Montreal, Canada.
 Father Salvator J. Federici, Ph.D., Georgetown University, Washington, D.C.

Arrival:

At New York, June 7, 1945, on the SS. Henry St. George Tucker, from Mombasa, East Africa, Father Martin J. Hayden.

Change of Addresses:

Father K. F. Dolan, 104th General Hospital, APO 519-A, New York, N. Y.
 Father Paul A. Lippert, 116th Sta. Hosp., APO 1000, San Francisco, California.

Father N. J. Keown, Hq. 19th Repl. Depot, APO 176, New York, N. Y.

Father J. J. Sullivan Navy 3002, San Francisco, California.

Father J. A. Griffin, 3384th S C U, New Cumberland, Pennsylvania.

Father J. T. Keown, Portsmouth Navy Yard, Portsmouth, New Hampshire.

Father H. J. Haley, 216th Base Unit, Wendover AAF, Wendover, Utah.

Father James J. Bradley, C.S.Sp., 216 S. Craigie St., Box 505, Salisbury, N.C. (Phone 2893-M.)

Holy Ghost Fathers, Box 203, Jayuya, Puerto Rico.

Apostolic Consecration:

By decision of the provincial Council dated May 16, 1945, Brother Michael Yaksic was admitted to Apostolic Consecration. (Const. 10, par. 73 b; Const. 21, par. 186, 187). He made his Apostolic Consecration at Holy Ghost Missionary College, Cornwells Heights, Pa., on June 4, 1945.

Official Patron:

The official patron of the new parish in Arlington, Va., is Our Lady, Queen of Peace.

Bulletins:

The official Bulletin of the province covering the years 1940 to June 1, 1945, is now due for publication in "Our Province." The accounts should be sent in as promptly as possible, carefully written with an eye to full historical accuracy. The same for the "Questionnaire on our Work Amongst the Colored" which was sent out last year. Each one is free to answer the Questionnaire in the most convenient form: concise answers, or a running commentary on the separate headings or an essay using separate sheets of paper.

Perpetual Vows:

By decision of the provincial Council dated June 15, 1945, the following twelve scholastics were admitted to perpetual vows: Messrs. J. P. Kelly, M. F. Connolly, F. Greff, P. C. Niehaus, D. Bittner, M. Carr, A. J. Bullion, J. Phalen, R. F. Schenkel, J. Otto, S. Otto, and R. Roach (Const. 10, par. 73 b).

Deaths:

Brother Amatus Mallens, Lugoba Mission, Bagamoyo, East Africa. Brother of Father James A. Marron.

Mrs. Ellen White, mother of Father James J. White of Kilimanjaro, East Africa. Brother of Father Edward D. Clifford.

George J. Collins, C.S.Sp.

Provincial,

Delegate of the Superior General.

Office of the Provincial
 1615 Manchester Lane, N.W.
 Washington 11, D.C.

May 13, 1945

Dear Father:

The national edition on Our Sunday Visitor, Pentecost issue, 1945, will carry an article on Devotion to God the Holy Ghost by one of the Fathers of the province. We have a pressing obligation to promote

this our special devotion amongst the faithful at all times and in all places. The test of our zeal will be the personal quality of our own love for God the Holy Ghost to whom we are dedicated and under whose banner we serve. We have ready to hand a new volume of meditations just published entitled, "A Tryst With The Holy Trinity," in which the author, Father Hoeger, multiplies reasons why we must be devoted to the Third Person of the Most Blessed Trinity if our work as religious, as priests and as missionaries is to be fruitful.

During the year we have had many opportunities to cite the need of this devotion. The ever-increasing demands for our Novena to the Holy Ghost show that the faithful are becoming more keenly aware of the need of the Holy Ghost in their lives. It is our bounden duty to make this awareness grow and spread and bear fruit.

In a world suffering much from a too great reliance on the natural and the material, a real rebirth to a new Christian order can only come about through means wholly spiritual and super-natural. These are the graces, the gifts, the fruits and the glories of the Holy Ghost.

Our military chaplains, all of them, continue to give a good account of themselves and of their work. They have our admiration, our gratitude, our congratulations and our continuing prayers. There is a work truly missionary in a field where laborers are found only with great difficulty. Archbishop Spellman and the entire staff of the Military Ordinariate bear witness to their zealous ministry no matter where or what the assignment. Their sacrifices and successes have brought added lustre to the family name. We salute them.

Last year's appeal at Pentecost totalled \$8,567.43, an increase over the previous year. Now with the War in the West successfully ended there will come impatient even insistent demands from all sides for immediate help during the months ahead when painful readjustments are being made all over the world.

For obvious reasons much will have to be tentative until the War in the East is over and our full personnel is once more available with the return of our chaplains from the armed services.

We urge the same patience all of us must practice if we are to find a way out of our wartime difficulties into the surer and steadier paths of peace. We cannot expand without plans. Help will be needed by the provinces and missions prostrated by the grievous ills of the past six years. Our province has been singularly blessed for which we are indeed grateful to Almighty God and to His Immaculate Mother, Mary, Refuge of Sinners and Queen of Peace.

The Status Animarum for 1944, shows we are charged with the spiritual care of 46,302 families comprising 232,367 souls. The complete report will appear in the June issue of "Our Province." On the material side, parochial, institutional and other debts were further reduced by \$146,781.38. The list of these debt payments will be posted at the annual retreat in Duquesne University, June 10 to 16; Ferndale, June 17 to 22; Conway, Ark., October 15 to 19, and Grand Coteau, La., October 22 to 26. Good and careful management are evident everywhere.

The province, the home and the foreign missions profited financially and directly through the zealous

work of the mission procurator's office under the Missionary Cooperation Plan. The mission procurator and his assistants also rendered valuable help to our mission and missionaries in goods and services despite wartime restrictions and endless red tape. Their ability to help is limited only by the resources at their disposal. The mission procurator's office is suffering from growing pains. A handy remedy is not yet available. The temper of the times demands caution. The total receipts of the office in 1944 were \$199,569.92 of which sum \$159,124.07 represented mass stipends. The following printed items were distributed: 135,625 copies of the Mission News, 80,000 vocation pamphlets, 11,320 Calendars and 4,000 Maps of our missions. The NCCS (National Catholic Community Service) the Catholic branch of the USO (United Service Organizations) placed in their centres, free of charge, 50,000 copies of our attractive vocation pamphlet, "How Would You Look In This Uniform?"

In the further interests of vocations to the Missionary life talks were given in 88 schools: in the archdiocese of New York (14), and Detroit (3), and in the dioceses of Grand Rapids (10), Hartford (47), Syracuse (6) and Rochester (8).

Besides, movies and lectures were given in all the schools of the diocese of Buffalo (1943-44) and in all the schools of the archdioceses of Baltimore and Washington (1944-45). Wherever possible personal visits were made to the houses of prospective candidates.

The generous support of the province by all the communities, residences and missions, without exception, has made safer and stronger than ever the financial position of the provincial procurator.

It is proper and natural to report many fine improvements at Duquesne University, Cornwells, Ridgfield, Ferndale and here.

Since 1913 two hundred and seventy-three priests have been ordained at Ferndale.

The Pontifical Association of the Holy Childhood had the best year in its history.

The Master Insurance Policy is gradually going into effect. It will cover the Puerto Rican missions by agreement with their Excellencies the Bishops of San Juan and Ponce.

New properties were bought and paid for in Hot Springs National Park, Ark., and in Sanford, N.C., whilst additional purchases were made in Oklahoma City, Okla., Helena, Ark., Salisbury, N.C., Bay City and Detroit, Mich., (Holy Ghost), Arecibo, Barceloneta and Hato Rey, P.R. New parishes were opened in Mansura, La., Shreveport, La., Jayuya, P.R., and the new parish of Our Lady, Queen of Peace, in Arlington, Va., will officially open this week (May 20, 1945).

New buildings were erected in Detroit, Mich., (Holy Ghost Mission Church), Tulsa, Okla., (school and convent), and Okmulgee, Okla., (church).

The Apostolic Nuncio in Guatemala and El Salvador has asked our help and the Archbishop of Los Angeles is anxious that we be soon established there.

So far we have received only nine papers in answer to the Questionnaire on our work amongst the Colored in the United States.

Now that the Bulletin for the years 1940 to 1945 is due from each house perhaps this will give an opportunity for answering the Questionnaire without multiplying efforts. The Questionnaires and the Bulletins are important.

Now available are a new edition of the Holy Ghost Prayer Book and Modern Africa by Father Wilhelm. A Manual of St. Joseph by one of the Fathers is nearly ready. Missals with our proprium may still be purchased through the provincial procurator. The Pars Verna of our breviary we regret to announce has been unduly delayed through no fault of ours, simply a war casualty. We hope to have it as soon as possible.

"Our Province" endeavors to keep us officially informed.

We recommend to your prayers our Holy Father and the welfare of the entire Church, our Most Rev. Father General and the Congregation with all its missions, the provincial and the Province with all its problems, the sick, the old, the dead, our chaplains, those who have strayed away, the tempted, those in difficult posts, the poor of the world, the soldiers of the world, their leaders, the fallen of every nation, a just and lasting peace.

With all kind wishes and the hope that the Feast of Pentecost will be blessed for you and for all of us, I am

Faithfully yours,
George J. Collins, C.S.Sp.

Provincial

PENTECOST APPEAL

Abbeville, Our Lady of Lourdes	\$ 25.00
Alexandria, St. James	50.00
Bay City, St. Joseph	225.00
Carencro, Our Lady of Assumption	40.00
Charleston, St. Peter Claver	25.00
Chippewa Falls, Notre Dame	200.00
Chippewa Falls, Holy Ghost	219.35
Conway, St. Joseph	100.00
Cornwells, Students' Auxilliary	50.00
Dayton, St. John the Baptist	30.00
Detroit, St. Benedict the Moor	114.75
Detroit, St. Mary	300.00
Detroit, Sacred Heart	375.00
Detroit, St. Joachim	100.00
Emsworth, Sacred Heart	150.00
Emsworth, Holy Family	75.00
Fort Smith, St. John the Baptist	50.00
Glenfield, St. Mary	25.00
Helena, St. Cyprian	10.00
Hot Springs, St. Gabriel	100.00
Isle Brevelle, St. Augustine	25.00
Lafayette, St. Paul	125.00
Lake Charles, Sacred Heart	175.00
Little Compton, St. Catherine	113.90
Marksville, Holy Ghost	85.00
Millvale, St. Anthony	500.00
Millvale, St. Anne	250.00
Morrilton, Sacred Heart	130.00
Mt. Carmel, St. Joseph	50.00
Mt. Carmel, Our Mother of Consolation	81.60
Muskogee, St. Augustine	25.00
Natchitoches, St. Anthony	50.00
New Iberia, St. Edward	125.00

New Orleans, Holy Ghost	200.00
New Orleans, St. Monica	100.00
New York, St. Mark	100.00
North Tiverton, Holy Ghost	225.00
Oklahoma City, St. Peter Claver	50.00
Okmulgee, Uganda Martyrs	35.00
Opelousas, Holy Ghost	175.00
Philadelphia, St. Joseph's House	250.00
Philadelphia, O. L. B. S.	291.00
Philadelphia, St. Peter Claver .....	.....
Pittsburgh, Duquesne University	300.00
Pittsburgh, St. Stanislaus	125.00
Pittsburgh, Immaculate Heart	200.00
Pittsburgh, St. Benedict	35.00
Pittsburgh, Holy Childhood	150.00
Portsmouth, St. Anthony	200.00
Puerto Rico: Arecibo	480.00
Puerto Rico: Barceloneta	12.50
Puerto Rico: Hato Rey	75.00
Puerto Rico: Toa Alta	13.33
Salisbury, Our Lady of Victory	10.00
Sanford, Our Lady of Lourdes .....	.....
Sharpsburg, St. Mary	200.00
Shreveport, O. L. B. S.	39.50
Tarentum, Sacred Heart	50.00
Tiverton, St. Christopher	110.00
Tuscaloosa, St. John	125.00
Tuscaloosa, St. Mary Magdalen	20.00
Tulsa, St. Monica	151.50
Military Chaplains	845.00

TOTAL\$8,567.43

CATHOLIC EDUCATION

(A talk given at the Sisters' Alumnae Meeting, Duquesne University, June 2, 1945.)

This is the first opportunity I have ever had of speaking publicly to so many Sisters at one time although the Sisters began speaking to me when I was four years of age and have been at it ever since with no regrets on my part and none on theirs, I hope.

It's more than a mere coincidence that I am here at your own invitation. Duquesne University and the Holy Ghost Fathers have always had a deep regard and religious affection for you, for all the Sisters, because they know so well and esteem so highly the work you are doing with such fine enthusiasm and genuine success. This is the first time I have ever been able to make public acknowledgment of the great debt of gratitude I owe to the Sisters. I'd like to make up, if I could (I know I can't) for all the years that have past in one big public act of thanksgiving by saying how very grateful I am now to all of you, how secretly grateful I have been in the past and how grateful I shall always feel in the future, world without end. Amen.

This is an informal meeting I understand, where the Sisters' Alumnae of Duquesne University gather each year to greet one another and to indicate and discuss some of the many puzzles the world of education is trying to solve.

Today the air is just full of education, literally so; the multitude of radio forums of every description

and of none have for their object and purpose, education. Education, the most talked of, the most discussed and the most expensive subject in the world, is just now being invoked as the cure-all for the ills that afflict human kind. With it and through it we are going to fight successfully all the errant doctrines rife in every country. It is the key to peace. Just what education is, is the subject of a thousand debates. That's puzzle number one. That we need it (whatever it is) no one denies. That what we have is far from good enough all agree. That there must be new ways and new methods of doing very old things is inevitable. In the opinion of some this is the only real progress we can make. At all events the fact that there is general dissatisfaction with the present state of things is a very healthful sign. All want improvement, advancement towards a definite goal. Here is puzzle number two. The goal is not certain. It depends largely on the point of view you hold, liberal, vocational, practical, what you think education is and what it is supposed to do.

The present topsy-turvy condition, the state of perpetual flux, is due in no small measure to the constant pulling apart and putting together again, by the architects of modern education, of their pet plans from which come all the blue prints for the future we read so much about.

In any case since the political world in our times is all agog over the astounding discovery of One World, the essential unity of the human race and the inherent dignity of man we must now find a way to standardize and unionize the lone commodity that is to make permanent this unity, Education.

In reading the latest tracts and treatises and lectures on education from the facile pens of university presidents and college professors, of former high school students and seasoned marines just back from the fighting zones in the South Pacific I am intrigued by the crusading fervor running through their separate themes. One university president is all for the liberal arts; the professor is a pragmatist, a practical man; the high school student would omit all poetry from the schedule and learn a trade; the veteran marine deplores the fact that in all his schooling he learned nothing about religion or moral training or about God, and these he concludes are very important especially when "one is all alone and up against it."

Time after time I have listened with wrapt attention to learned discussions on this very fascinating theme, education, often in a language wholly foreign to most of us although the words I recognized were English words. The sentences seem to have been put together in some careless word-marshalling yard with a cowcatcher and a caboose like the radio commercials at the beginning and the end of a program. All that goes between must be very precious freight sealed off as it is like munition cars lest they be tampered with and explode. The contents are never divulged. It is a terrific task to translate the jungle jargon of many educational meetings into plain every day language that ordinary folk can understand. Many valuable papers read are as complicated as a government tax report and as mystifying to the average listener.

Outside schools under the auspices of trained

religious men and women, religion and moral training have no part in the preparation for life here or hereafter save perhaps in the set addresses of eminent pagan and secular educators who are forever calling attention to the fact of their absence from the order of studies and startling the world by profound pronouncements regarding their absolute necessity in the training of man.

In times of crisis we quote George Washington and a host of statesmen and scholars to bolster up our position but I'm afraid we merely quote for we never seem to get down to the solid business of making their sentiments live to influence us in our daily lives. When the official attention calling is over, an annual affair, usual at commencement time, even in Catholic schools, nothing is done to remedy the situation so rightfully and so eloquently deplored. The plea is put away for use at another commencement exercise in another seat of learning, in another distant place. That's something I find hard to understand. "Released time" is only a beginning.

"... only an educationist whose theories are inspired by Christianity can give a proper and adequate definition of what the term, 'education,' stands for. To the Christian, 'education' is that culture of the mind, the will and the emotions, which, whilst adapting a man for the exercise of a particular calling, disposes him to achieve an excellent personal and social life within the framework of that calling. The object of education is nothing else than human happiness. . . . A man is educated when he thinks human life as the Author Himself of human life thinks it. He is better educated still when he can admire and appreciate the real beauty that comes from the creative mind of the Supreme Artist, and such imitations of that beauty as proceed from the creative genius of man. He is highly educated when, in addition to all this, he can give apt expression in words to the truth he has grasped, and apt expression in plastic materials to the beauty he has glimpsed."

This definition and quotation are from Father Leen's very admirable book "What is Education?" No doubt many of you know the book. Some of you perhaps have read its 251 pages. I'd advise all to become acquainted with it for its refreshing points of view, its gracious writing and beautiful language, its challenging chapters, its dynamic presentation of the educational world as modern as yourselves showing the God-given weapons we have to hand to make all education Catholic if only we work with might and main. Father Leen was a Holy Ghost Father and a devoted champion of the Sisters, terms to me synonymous, and a personal friend of mine. I had occasion to meet him first in Paris, France, then in Dublin, Ireland, and the following year in the United States when he was touring the country giving retreats, lectures, conferences and sermons to many groups of Sisters. You will find "What is Education?" as profound and as fascinating as anything he has written. Duquesne University honored him a few years ago with the degree of Doctor of Literature. The Sisters' Alumnae of Duquesne University can do much to further the cause he espoused and pleaded so eloquently for so many years by becoming the best teachers possible. You know with

him as with me "only the best is good enough." May his great and noble soul rest in eternal peace.

So when our missionary priests, brothers and sisters, university trained, with pockets full of degrees go out into the mission lands of the world to raise the educational standards of native peoples we know that they are bent on evangelizing and Christianizing them through Catholic Education.

George J. Collins, C.S.Sp.

MAILBAG PERSPECTIVE

Apostolic Delegation, Washington, D. C.: I wish to thank you for the information you have given me regarding the various members of your Congregation. I trust that the missionary labors of the priests taking up their work in the French West Indies and in French Guiana will be most fruitful and that you will be successful in securing the return of your interned priests to the missionary fields at the earliest opportunity.—Most Rev. A. G. Cicognani, Apostolic Delegate.

Royal Oak, Mich.: Father Coughlin has asked the writer to get in touch with you to order 10,000 Holy Ghost Novena booklets. As you know Father Coughlin is interested in spreading devotion to the Holy Ghost, and he is most interested in obtaining your booklets.—M. Schulte.

Our Sunday Visitor, Huntington, Ind.: Please feel free to send us anything at all which you feel worthy of publication. I think you would do the American Church a real service if you could persuade Father Knight into giving us a little something in the way of apologetics. He has a remarkable fresh approach to the subject.—Father Richard Ginder, Associate Editor.

Tuscaloosa, Ala.: I have to add an eighth grade to the school next year as the State now demands an eighth grade in all schools. I hope that we shall be able to obtain another Sister for the grade. I hope also that Father Kramer will help support her. Starting in September I am going to raise the school tuition to at least one dollar a month. At present most of the children are paying only ten cents a week. That is one reason why we have so many non-Catholics in the school. They get a good education at practically no cost. Out of one hundred and two children in school only eighteen are Catholic. I gave a talk the other night at the Taylorville Junior High School at the graduation exercises and it was the first time that some of these colored Baptists saw Sisters or listened to a priest. By going around I might be able to make contacts among the colored and possibly obtain a few converts to the Faith. As yet this parish has never had one complete Catholic family since it was founded in 1916.—Father F. X. Walsh, C.S.Sp.

Okmulgee, Okla.: We have six high school graduates and fifteen elementary. We won again this year in our competitive exercises in 4-H Club work. Five other high schools competed. Our Glee Club was invited to sing over the local station and was accepted.—Father M. J. Therou, C.S.Sp.

Fort Smith, Ark.: We have commenced to paint the buildings. The porches have been fixed; that gave us an extra room on the first floor. We also have a room in which we can reserve the Blessed Sacrament. The present painting and repair work will cost about \$1,700. After school is out the school rooms must be repaired.—Father E. F. Wilson, C.S.Sp.

Isle Brevelle, La.: We had quite a flood. It came up to our back yard. It caused much excitement and some panic. It was the greatest flood in one hundred years. We are really on an island with a lake at our back door.—Father J. J. Callahan, C.S.Sp.

Valley Falls, R.I.: I read every word of Father Wilhelm's booklet, "Modern Africa." It is a real triumph. Such a complete and eminently reliable assemblage of information regarding missionary activity in Africa I have never seen. And though it fairly bristles with proper names, not one is misspelled. A merciless proofreader, I discovered only two errors: the area of Sierra Leone (top of page 16) ought to be 25,000 sq. mi., instead of 2,500; and on page 34, end of line 11, it should read, "Madagascar was divided into three about equal parts," not "about three." It is amazing to see how, during the last twenty years and in spite of wars, vicariate after vicariate has been established, and missionaries have continued to pour in. The Holy Ghost Fathers receive due credit for their energetic and progressive labors. I notice also that in a report such as this, where monotony is hard to avoid, there is a very pleasing variety of style. Father Wilhelm has developed since the days he was one of my schoolboys at Duquesne. I would very much appreciate the opportunity of looking through the "Etat du Personnel et Necrologie" of the Congregation of the Holy Ghost—even one five or six years old—as I knew personally so many members on both sides of the Atlantic. In your quarterly, "Mission News," I came across the names of three Chevilly contemporaries who have become bishops; probably some classmates of mine have died, to whom I still feel special obligations. I regret to say that there is no one here at present capable of aiding you in the translation of the German works by or about the Venerable Libermann. For the French works, the ability is not lacking, but the time is; we are working under a new administration, and a whole dozen new activities, all necessary, are under way. Surely the staff and students at Ferndale can handle these translations, as capably as they have the other propaganda work. They have all our prayers.—Father M. Maurice, O.C.S.O.

Hot Springs, Ark.: I baptized twelve last week. We had eight for First Holy Communion. Our May Procession was very beautiful. The school picnic was at Malone's on the lake.—Father J. M. Haines, C.S.Sp.

Portsmouth, R.I.: We marked V-E Day in appropriate manner by having High Mass as soon as the President had finished his radio address and exposition of the Blessed Sacrament all day with Holy

Hour in the evening. The church was visited constantly throughout the day, and that was the extent of our celebration. Most of the men from the parish are in the Pacific, so that there was no great joy in the hearts of the mothers and fathers here because they thought of the boys who are still carrying on.—Father D. J. Killeen, C.S.Sp.

Tulsa, Okla.: I baptized thirty-one converts recently. A large new class is under instruction. The present school year has been a fine success. We are remodeling our library to meet State Board of Education standards. We must build two more rooms for domestic science classes. These improvements will cost about \$8,000.—Father D. P. Bradley, C.S.Sp.

Pittsburgh, Pa.: I mislaid the data from the Historical Society about the General, Marquis Duquesne. Most of it was written in French and gave so much data about his glorious work. However when I was some years younger I thought I would like to know more about it. We learned little from Father as he died when we were in our 'teens and the title went down to his father's oldest brother. Descendants still carry the title "Marquis Duquesne" in Havana, Cuba, to this day. We do not know them personally, although Father Moynihan tried at one time to induce us to meet some of the distant cousins who were there in his day. We know other clergy and brothers at the Mercedes Church (Cuba) where some of the relatives attended, and left the church many valuable paintings.—Joseph and Elizabeth Duquesne (brother and sister).

Trappist, Ky.: I have received permission to write you a few lines of thanks, true and sincere, for all past favors. There is a wonderful opportunity here of remembering the Holy Ghost Congregation and its works in my prayers. Incidentally please send the death notices to us. Many orders do so. These notices are posted on the bulletin boards.—Father M. Innocent, O.C.S.O.

Port of Spain, Trinidad: You will be glad to hear that Father Noppinger and Wilhelm arrived in Port of Spain on their way to Africa. They had to leave the same evening so we had little opportunity of extending hospitality to them. However, Father O'Dwyer showed them a few of the scenic beauties of the Trinidad landscape. Both Fathers were in fine trim, though the living conditions on board are not luxurious. Our new venture, College of Our Lady of Fatima, is gradually taking shape. It is situated just under two miles from St. Mary's. Father Byrne hopes to open in September. At present he is carrying on in temporary quarters with seventy boys. Fatima is being built for three hundred day-boys.—Father J. J. Meenan, C.S.Sp.

Hato Rey, P.R.: Fathers Mroz and Burkhart arrived safely and after an hour or so here at the house left for their respective parishes. There is much to be done here between now and the opening of school in September. We are planning for a lawn fete for the end of June. I purchased the

other lot next to the corner which gives us more room for the church. The owner of another adjoining lot is willing to sell. Acquisition of this lot would assure us ground for church and house. The new school bus is a nice looking thing and very comfortable. Father Kanda and I are dividing the driving.—Father Robert J. Eberhardt, C.S.Sp.

Jayuya, P.R.: I had a sick call recently. By the time I arrived at the side of the poor fellow the writer was a fit subject for the Holy Oils. Must be getting old. The entire time the guide and I were walking and climbing the lad was telling me he should have had a horse. He felt so sorry for me that before my departure for home he gave me a chicken to make asopado, a favorite Puerto Rico dish. At the Forty Hours Devotion the poor souls here were pretty much at a loss. They have not seen this devotion very often in Jayuya. At present the rectory has been converted into a convent. There are two Missionary Sisters of the Sacred Heart here giving catechism lessons. Yours truly has a room in a home across the street from the church. All this is in preparation for the Pastoral Visitation and Confirmation which will take place June 10-16.—Father Paul S. Ford, C.S.Sp.

Rockford, Ill.: Recently I was informed that a son of mine was killed in Italy. Later I received a most comforting letter from a priest of your Order, Rev. William H. Pixley. He informed me how my son was killed and where he was buried, and also that prayers were said for the repose of his soul at the grave.—Clifford L. Huntley.

Internment Camp, Jamaica, B.W.I.: Dear Father Provincial: I am hurrying to thank you from my heart for all the troubles you took in coming to see us here. I am sure you will realize that words are inadequate to express my feelings. I hope to God that there will be a moment later in life when I shall be able to do so. Meanwhile I am eagerly awaiting what Divine Providence has in store for us; after a second novitiate of this kind one should be ready for it.—Rt. Rev. Msgr. J. Kirsten, C.S.Sp.

Internment Camp, B.W.I.: The best wishes from us all to you and the whole Province for Pentecost. The visit of Father Provincial has given us very much comfort.—Father A. Konrath, C.S.Sp.

U.S.S. Sheridan: I had a very pleasant visit from Father Lippert. I had him aboard overnight as my guest. He went ashore with practically everything we had in the ship's store, cigars, cigarettes, candy, socks, shirts, etc., etc, in keeping with a good tradition: "Omnia rapiens nihil dans."—Chaplain J. T. Keown, C.S.Sp.

U.S.M.C., San Diego, Cal.: The District Chaplain sent for the Marines to help take care of an emergency caused by the arrival of a large number of men here, so I have to move across the street. The orders do not appeal to me especially since I am expecting orders from the Bureau for overseas duty. The following is a letter of commendation the Army was polite enough to send: "Headquarters Harbor

Defense of San Diego: Dear General Howard: I wish to extend my sincere thanks for your cooperation in lending Chaplain (Lt.) Joseph J. Cassidy, U.S. Navy, for services on Easter Sunday, April 1, 1945. The fine manner and spirit in which Chaplain Cassidy conducted the services contributed greatly to the proper observance of this holy day by members of this command. Sincerely yours, P. H. Ottosen, Colonel, CAC, Commanding."—Chaplain J. J. Cassidy, C.S.Sp.

APO 45, New York, N. Y.: I have thought of you and Ferndale often. I remember Father McGlynn's readings on the Scriptures of long, long ago. I sent you the "Dictionnaire de la Bible." It is something that I have seen in rectories, whole and destroyed, throughout France. Perhaps there are those at Washington, or at Ferndale who will appreciate it. The "Dictionnaire de Theologie Catholique," which Father Smith of Waterbury wanted so badly is not to be had; I wasted a few gallons of gas scouting for it.—Chaplain David T. Ray, C.S.Sp.

Navy 3002, San Francisco, Cal.: As I am nineteen months on foreign duty and was in effect preparing to receive the word to go home, my latest assignment came as a surprise. En route here I saw Manila. It is very much a ruin. It will doubtless take much time to restore it. In two former duties I was much closer to the equator. So perhaps it is just imagination, or possibly old age, that makes it seem a greater heat is more prevalent here.—Chaplain J. J. Sullivan.

APO 519, New York, N. Y.: In answer to your letter announcing the death of Brother Arthème and Father Boehr all I can say is "Deo gratias." I have already received a good supply of the vocational pamphlets from the NCCS; I hope the congregation is making some preparation for post war vocations as I have quite a list of men I am going to get into contact with after the war. They are fine Catholics and they have been through hell. There ought to be many excellent priests among them, but they will require special schooling at Cornwells.—Chaplain John A. Strmiska, C.S.Sp.

William and Mary College, Williamsburg, Va.: We have a fine crowd of Catholic chaplains here now. At one time in the past they were down to one Catholic in the entire school. The first man I met when I arrived at the station was a fellow from Oregon, who spent eight years in Duquesne. I am trying to talk him into making his pledge to Duquesne, but I think that is going to be a hard job.—Chaplain William F. Hogan, C.S.Sp.

529th AAA AW Bn., San Diego, Cal.: The past few months I have been doing nothing else than helping others, checking into this and that, wherever trouble started, there I was sent to find and correct the cause. I suppose they will hand me a badge one of these days. All set for the desert again; this is going to be great. I will arrive there and find two other priests, making a total of three. At a place like Camp Irwin one is sufficient but I

suppose we will not stay long.—Chaplain Edward A. Curran, C.S.Sp.

APO 1000, San Francisco, Cal.: I had a Missa Cantata de Requite this morning for. . . O.F.M., with whom I exchanged places. He has been reported killed in action. Priests from various outfits in the vicinity sang the Mass and it was sung in a beautiful chapel which I have sweated much in building during the last month.—Chaplain Paul J. Lippert, C.S.Sp.

Sebring, Fla.: I was pleased to hear that Father Lang made the news for good work done in Belgium. The way things look in the Air Corps I should start overseas about 1950.—Chaplain Henry J. McNulty, C.S.Sp.

Wendover, Utah: I attended the Air Chaplain School at San Antonio with Father McGoldrick. I had hoped to visit the Fathers in New Orleans and spend a few days at Tuscaloosa before returning to Strother AAF at Winfield, Kansas, but orders to move on broke while I was at school and no delays could be obtained. Wendover AAF is the Siberia of the Second Air Force. The Chaplains who have been here before me have strange tales to tell about the place and now that I am here I know that most of their stories were true. The Base is located on the Nevada border about one hundred and forty miles from Salt Lake City. Not a tree is to be seen in any direction and the scenery consists of the glistening white salt flats and the bare mountains. The nearest padre is at Tuellah, ninety miles to the east, and since I am the only priest out here on the flats I have charge of both the civilians and the military. There's no such thing as a town here and I have been told that it compares very well with the average AAF Base overseas save that they don't get the extra pay here. My last assignment, Strother Field, is a problem child as far as the Chief of Chaplains in the AAF is concerned. I happened to be the first Catholic chaplain ever to take over there and the overall neglect of the Catholic men was clear in every squadron. Many had given up the practice of their religion completely. Reorganizing this set-up was the hardest thing I have been called on to do yet.—Chaplain Henry J. Haley, C.S.Sp.

APO 558, New York, N. Y.: Anyone who stayed awake during Father McGlynn's classes got an excellent grounding in Moral and should never feel it difficult to pick out the flaws in the Forces' materialistic policies, nor to oppose those policies by instruction and protest. Recently "Yank" and "Stars and Stripes" (Army publications) have played up the attacks of Bishop Hurley and others on the Armed Forces' educational program. Manalive that's the type of pitiless publicity we have been clamoring for during more than two years. Its the only way to correct the abuses. The "Brass" is so afraid of demotions that it will do anything to avoid the ire of public opinion. I preached a mission for the 389th Bomb Group in payment for the job Father Beck did on my men in December. The attendance was good, with 450 men turning out each night and 225 at Mass daily. The remainder of the day was

filled with confessions and conferences with individual soldiers. These missions are of the highest importance and I believe have a deeper significance than most missions in civilian parishes. At the dinner which followed the closing ceremonies, we had a lot of non-Catholic Brass, including a flock of Colonels' Eagles. Lt. Col. Jimmy Stewart of Hollywood fame was there. He is an unassuming gentleman who is held in highest regard for his flying ability and executive knowledge. As I left the gathering I had a humble but true feeling of gratitude for our education. No one who used his opportunities at Cornwells and Ferndale need feel shy in speaking on a platform with the products of West Point nor our Country's State Universities. That's a point that has struck me repeatedly over here. I used to feel shy about speaking on a program with men of rank or from "Name" Schools. Experience has removed that false shyness. Thanks for all the news of the Holy Ghosts at home and in the fight. They got some fine publicity in "War in my Parish." —Chaplain Joseph B. Murphy, C.S.Sp.

Okmulgee, Okla.: On May 24, 1945 commencement exercises were held for the graduates of Uganda Martyrs High School. Diplomas were conferred by the pastor, Father Maxim Therou, C.S.Sp. These diplomas are highly coveted because the school has the unique distinction of being the only Catholic Colored High School that has State affiliation in Oklahoma. Father Clement Roach, C.S.Sp., delivered the baccalaureate which will long be remembered by all present because of its timely import and classical elegance. Father Charles Connors, C.S.Sp., Washington, D. C., and Father Henry Montambeau were present in the sanctuary. After the solemnities there was a general reunion in the rectory of all the conferees where a light luncheon and a typical "chin fest" was held.—Father Ambrose Leech, C.S.Sp.

Military Ordinariate, New York: (By telegram): "Very Rev. George J. Collins, C.S.Sp., War Department urgently requests three hundred Catholic Chaplains before July first. Must appeal again to your charity to fill this dire need. Please help. Bishop McCarty."

Holy Ghost Fathers Give \$5,000

In recognition of the brave stand of the Fathers of Duquesne University during the emergency, the Very Rev. George J. Collins, C.S.Sp., Litt.D., Provincial of the Fathers of the Holy Ghost in the United States, recently sent the University a check for \$5,000 to be applied to the Emergency Appeal. The Fathers are both grateful and proud. The war years have been trying and frightening. To keep standing when so many apparently better endowed institutions sink and go down requires grim courage and severe sacrifices. The Fathers are determined that the work and devotedness of sixty-seven years at Duquesne shall not have been offered in vain. This generous gift has given them new heart for their work and offers ample assurance that they do not stand alone.



Hayange, Lorraine, France: Chaplain Richard F. Wersing, C.S.Sp., (center, wearing chaplain's uniform) and (left to right) Fathers Charles Andrea, C.S.Sp., Antoine Duchene, C.S.Sp., Joseph Gottar, C.S.Sp., Antoine Ruscher, C.S.Sp., pastor of Hayange. Note chaplain's flag. Father Wersing lost his jeep in the "Battle of the Bulge," but was supplied with another after a wait of several weeks.

OUR LEVITES

RIDGEFIELD: The Novices have completed their formal education in the Vows of Religion and in the Rules and Constitutions and are now awaiting V-Eday (Vow Examination Day) which will take place this month. With the successful completion of the course and the proximity of the Summer vacation rule Profession can be seen in the not too distant future.

The grounds were plowed and harrowed followed by a van of Novices who planted potatoes by the bushel. A large variety of vegetables has already taken seed and is now being nursed by the busy hoes of the Novices.

The Novices made their customary visit to the Ridgefield Blood-Bank. To watch them humbly submit to this intriguing routine and walk out so impassive one would think it a part of the Novitiate rule.

All who stored their overcoats in camphor to declare officially the end of Winter were obliged to resurrect them to combat the cold winds and chilly rains of May. Spring had arrived prematurely in March but wasn't to remain long, for Jack Frost himself, countered in May, when all were certain Winter had passed.

Recreation is enjoyed to its fullest walking about the New England countryside and observing summer in bud. An occasional soft ball or tennis game has been played while the familiar thud of a hard ball can be heard on any sunny day.

CORNWELLS: The work of beautifying Cornwells on the grounds as well as in the buildings continues "pari passu." Recently several hundred English box-wood shrubs (*Buxus suffruticosa*) have been planted in the cemetery on both sides of the cruciform walk and in the center mound around the Cross. The trees on both sides of the walk from the house to the cemetery have been transplanted into the woods and a new species, called "Maiden-

hair" (Gingko Biloba) has taken their place. The lake is nearly filled and the students are looking forward to many pleasant swims.

On the interior, several groups of painters are carrying on where the plasterers left off. They plan to have the entire building painted.

Father Hoeger attended the annual meeting of the Holy Childhood Association at the Cardinal's office in Philadelphia. He also represented the community at the funeral of the Most Rev. James P. McCloskey, D.D., of the Philippines, and at the silver jubilee Mass of the Most Rev. Gerald P. O'Hara, bishop of Savannah-Atlanta. Both these functions were held in the Philadelphia Cathedral. At the present writing Father Hoeger is preaching the ordination retreat in the diocese of London, Ontario, Canada.

May 6 saw the opening of the Forty Hours devotion. On Monday, May 7 Brother Michael made his perpetual vows in the presence of the entire community. We had just finished the Mass of Reposition on Tuesday morning when the news of V-E Day was proclaimed over the radio. In accordance with instructions from His Eminence, Dennis Cardinal Dougherty, the angelus and tower bells were rung for thirty minutes and the entire community repaired to the chapel to sing the Te Deum. As this was the last day of the Forty Hours the remainder of the day was spent in thanksgiving "coram Sanctissimo." In conformity with the proclamation of President Truman, the following Sunday was observed as a day of thanksgiving for the Allied victory in Europe.

We extend the heartfelt sympathy of the community to Father J. J. Sheridan on the death of his uncle, Peter Sheridan, and to Brother Gangolph, whose sister died in Canada. R.I.P.

Father Joseph L. Duffy was stricken with a severe heart attack and ordered to bed.

Brother Aloysius from West Catholic High School brought two groups of his "Vocation Club" to meet our students and to learn something about the life and the work of the Holy Ghost Fathers.

The Annual Benefit for the College was held in St. Joseph's House Auditorium, May 9. The "Gleaners," Alumnae players of Immaculata College, presented "Murder in a Nunnery," a comedy mystery in three acts, before a fairly large and appreciative audience. Our sincere thanks to the players, our friends and benefactors.

The students of the Third Year English, under the direction of Father Fandrey, and with the encouragement of Father Kettl, edited and published mimeographs copies of a booklet which they entitled "Victory."

The annual Pentecost Novena, Pentecost Sunday was Founder's Day, which happened to coincide this year, and the solemn ceremonies of Pentecost Monday all helped to make us very conscious of our vocation as Holy Ghost Fathers.

FERNDALDE: This past month was an important one in the annals of Ferndale. At departure ceremonies held on the afternoon of May the first, sixteen young Fathers made their Apostolic Consecration and received their first appointments. With eight of the class assigned to our missions in East Africa,

Ferndale has experienced an upswing in missionary spirit. Father Provincial presided at the ceremonies and the sermon was delivered by Monsignor Boardman, director of the Society for the Propagation of the Faith in the diocese of Brooklyn. Despite the heavy rain the chapel was well filled with friends of the community, both clerical and lay. A buffet lunch was served in the refectory at the close of the exercises.

As a feature of Father McNerney's weekly classes in Political Science, we were treated to an interesting talk on post war problems by Mr. John Driscoll, Secretary-Treasurer of the State C.I.O. on April the twenty-sixth. Father Raymond McGowan, renowned member of the National Catholic Welfare Conference, spoke to us on the same subject May the fourteenth. Both lectures left us with a rather apprehensive view of post war unemployment and kindred topics.

The thesis, "Anthropological evolution which teaches that man's body has a beastial origin is not demonstrated," was ably defended by Mr. Edward Kelly on May fifth. The objectors, Messrs. Smith and Loughlin, proved to us that not all plausible argument has to be couched in syllogistic language, the graces of which the two opponents will acquire during the coming year.

Mr. William Costelloe received subdiaconate from Bishop Walsh in Maryknoll on May sixth, and diaconate on Ascension Thursday. His ordination to the priesthood is scheduled for May the twenty-second at Hartford.

With only a short time left of the present semester, and much to be done in the line of preparing for final examinations, Pentecost, and Corpus Christi, the end of another scholastic year will soon be upon us. Examinations are scheduled for the fourth of June and Retreat begins on the eleventh. Those taking the first vacation period, as well as the scholastics attending the summer session at Duquesne, will leave on the fourteenth.

Our prayers will be with our new missionaries for a safe journey to their respective posts, and may the sacrifice they are making, the sacrifice asked of every missionary, enrich their lives a hundred-fold.

SUPERIOR GENERAL ELEVATED

RADIO, N.C.W.C. News Service

Vatican City, June 15—Most Rev. Louis Le Hunsec, Titular Bishop of Europus and Superior General of the Congregation of the Holy Ghost, has been elevated to the Titular Archbishopric of Maricanopolis, it has been announced here.

SILVER JUBILEE OF FATHER MICHAEL J. BRANNIGAN, C.S.Sp., S.T.D.

(Sermon on the occasion in the Church of St. Peter Claver, Philadelphia, Pa., May 29, 1945.)

"How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Zion: Thy God shall reign!" (Isaiah 52:7.)

Teaching and preaching the good tidings of peace and salvation, instructing others unto justice, has been the appointed task of Father Michael Joseph Brannigan for twenty-five years.

"Take heed to thyself and to doctrine; be earnest in them. For in doing this, thou shalt both save thyself and them that hear thee." (I Tim. 4:16). "For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus." (II Cor. 4:5). "For if the trumpet give an uncertain sound, who shall prepare himself to the battle. So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air." (I Cor. 14:8, 9).

These several texts from both the Old and the New Testament help us understand aright the importance of the work of the priest who is teacher and preacher by profession.

We pay no small compliment to Father Brannigan today when we tell him that he has done this work, this ministry of the word, not only with skill and grace but with a force and a felicity, a keenness and directness, a manfulness and a mellowness and a wholly robust good humor for twenty-five years.

Those of us who were his pupils in the not so long ago were beguiled and captivated, carried away and fascinated, by his lively presentation of truth whether in philosophy or theology or literature or the arts or sciences. Always the good teacher he was impatient of the petty, the shoddy, the trite and the trivial. He had the fine rare gift of imparting essentials to the utter exclusion of trimmings and trappings, of accessories and make-believe.

In college and seminary and university, from platform and from pulpit, he has taught many and his influence has been wide and great. We are not at all surprised to know that our estimate of his worth is the very same as that of the many others who have profited by his teachings and instructions and mission sermons in more recent years.

Born in Ireland, educated there in his early years, he advanced towards the religious life and the priesthood through the schools of England, the United States and Italy where in Rome on this day twenty-five years ago he was ordained to the holy priesthood.

It is always a pleasant exercise to re-live in memory the beauty and the meaning of times past. When the anniversary marks a span of distinguished service it rightly demands recognition. When it tells of priestly work amongst many people and in many places, particularly amongst the sick and the poor, it merits special commendation and is an occasion of humble thanksgiving to Almighty God.

It is only natural that time should dim the lustre of the first shining hours of our priesthood as it is obvious the dust of the road should blur our vision in our journeyings to distant places in the work of the ministry. It is inevitable that the years take their toll of our youth and strength, that we bear the scars of battle. Advancing years bring maturity and stability, stamp life with its true meaning and purpose and above all emphasize how very important is our work as priests.

Twenty-five years ago today far from his native Ireland Father Brannigan was at home in the centre of Christendom in the City of Rome, surrounded by members of his own religious family gathered from many nations. Today he is still far from the land of his birth, in the house of his adoption; he is at

home in the City of Brotherly Love, home amongst the children of St. Peter Claver's parish.

I need not rehearse the long litany of graces and virtues and qualities the priesthood demands. I only pray we may all possess them in abundance as the years increase. I need not tell Father Brannigan that we pray for him daily, that we wish him every blessing, good health and success in generous measure in the years ahead. All this he already knows. I need not tell him how great is our regard and affection for him as a brother priest and as a member of our own religious household. I need not tell him in what high esteem he is held by those who know him best. But I do want him to know just for himself that despite a manner that may appear gruff he succeeds in hiding a heart of kindness and charity, a priestly heart known only to those who have been touched by its warmth and understanding humanity. It is worth its weight in gold.

So in the vanguard of his friends, in the name of his brothers and sisters in Ireland, we join with Our Holy Father and his representative, the Apostolic Delegate and our own Most Rev. Father General in offering Father Brannigan sincerest congratulations and warmest good wishes with a promise of continuing prayers for many years. Ad multos annos!

—George J. Collins, C.S.Sp.

New Parish in Arlington, Virginia

The Most Rev. Peter L. Ireton, D.D., Bishop of Richmond, has announced the founding of the new parish of Our Lady, Queen of Peace, in Arlington. The parish will be in the care of the Fathers of the Congregation of the Holy Ghost and will serve the colored Catholics of Arlington.

The Very Rev. George J. Collins, C.S.Sp., provincial of the Holy Ghost Fathers, has appointed the Rev. Joseph B. Hackett, C.S.Sp., as pastor of the new parish. Father Hackett has already taken up his residence at Saint Mary's rectory, Alexandria, and said the first Mass for his new congregation in a temporary chapel in Arlington on Pentecost Sunday, May 20.

Negotiations for the formation of the new parish were conducted by Bishop Ireton directly and through the Very Rev. Edward L. Stephens, V.F., of Alexandria, who has already purchased property for the future parish buildings.

It is estimated that there are about 8,000 colored people in Arlington, but the number of Catholics is not yet known.—The Catholic Virginian, June, 1945.

DUQUESNE DOINGS

The play "You Can't Take it with You," directed by Father Baney was a distinct success, and played to a packed house each of the four nights.

We celebrated V-E Day becomingly and in keeping with the spirit of peace and the wishes of the hierarchy. All the students on the campus assembled in the Chapel where Solemn Benediction, the Te Deum and Prayer for Peace were sung and recited.

The community was overjoyed as it bade a hearty welcome to Father Dwyer who had spent a few weeks in the East. His holiday has benefitted him

immensely, as he seems to have completely convalesced.

Father Francis Meenan, of the last class in Ferndale has been assigned here temporarily and whilst preparing for his Master's degree is also engaged in vocation work.

The parishioners of Emsworth held a farewell party for Father Schiffgens on May 24. From all reports the reception was both enthusiastic and generous. Details were unavailable as the honoree left immediately for Father Brannigan's Silver Jubilee celebration.

SOUTHERN EXPOSURE

As many of the Fathers in Louisiana who were able to be present attended a dinner in St. Paul's rectory, Lafayette, on Friday, April 20, to do honor to Fathers John C. McGlade, Anthony J. Hackett and Joseph P. Lonergan, all three of whom have figured in recent changes in this area. It was a matter of saying farewell to Father McGlade who has been appointed Director of St. Joseph's House in Philadelphia after 26 years in Louisiana; of congratulations to Father "Tony" Hackett who returns to his first love, Lake Charles, the parish he himself founded 26 years ago; of congratulation and welcome to Father Lonergan who comes here from New Iberia to take up where Father "Jack" left off. With Father Ivan V. Huber as toastmaster, the usual speeches were made, with a bit of a song here and there to liven things up. Attending were Fathers Callahan, Isle Brevelle; Hannigan and Lonergan, New Iberia; Hackett and Sullivan, Lake Charles, White, Carencro; Huber, Kanda and Brooks, New Orleans; Murnaghan, Mansura; Rengers, Marksville; Donahue, Abbeville; Francis Cooney, Mullin and Friel, Opelousas; Ray and Dooley, Lafayette; Marley, Natchitoches. Guests from among the local diocesan clergy included Fathers John Cooney, Washington; Bernard Neyboer, Youngsville; John Kemps, Broussard; and Cornelius McGraw, C.P., who was preaching a mission for Father Murnaghan.

On Sunday evening, April 22, the people of the parish turned out in great numbers to bid farewell to Father McGlade and to present him with a few "going away" gifts. The following program was presented in the school hall:

Promotion March	School Band
Farewell by Mrs. Ruth Hayes, representing the Knights of Peter Claver	
Panis Angelicus (Cesar Franck) by the school choir,	
Miss Irma Joseph, soloist	
Farewell on behalf of the Grammar School by Miss Julianne Conway, 7th grade	
Neptune Overture	School Band
Farewell on behalf of the High School by Miss Velma Francis, Senior	
Presentation of the school childrens' gifts by Miss Angela Coco, 2nd grade	
Piano solo "Melody of Love"	Miss Lois Le Blanc
Farewell on behalf of the ladies of the parish by Mrs. Gertrude Faulk	
Blue Moon Waltz	School Band
Farewell on behalf of the men of the parish by Mr. Arthur Bourges	

Trombone Toboggan March	School Band
Presentation of the gifts of the parish by Father Dooley	
Farewell by Father McGlade.	

SIXTY-SEVENTH ANNUAL COMMENCEMENT AT DUQUESNE UNIVERSITY

Mr. Leo T. Crowley, Knight of St. Gregory, Chief, Foreign Economic Administration, Washington, D. C., delivered the Address at the Sixty-Seventh Commencement in Soldiers Memorial Hall, at 6 o'clock, Sunday, June 3.

At the Baccalaureate Service in the University Chapel at 10:30 in the morning of the same day Rev. James A. Hyland, C.S.Sp., of the Mission Band of the Fathers of the Holy Ghost, and author of the provocative and best-selling novel of the South "The Dove Flies South," preached the sermon.

132 Graduates

Degrees were conferred on one hundred and thirty-two men and women at the commencement.

Honorary degrees were presented to the following:

Mr. Leo Crowley, honorary degree of Doctor of Laws.

Mr. Philip Murray, President, Congress of Industrial Organizations, honorary degree of Doctor of Social Sciences.

Rev. James A. Hyland, C.S.Sp., honorary degree of Doctor of Literature.

Calendar of Events

SUNDAY, JUNE 3

Commencement Day

10:30 A.M.—Baccalaureate Service. The University Chapel.

Sermon by the Reverend James A. Hyland, C.S.Sp., Mission Band, Holy Ghost Fathers, Province of the United States, Philadelphia, Pa.

3:00 P.M.—Sixty-seventh Annual Commencement. Soldiers Memorial Hall.

Address to the Graduates by Mr. Leo T. Crowley, Knight of St. Gregory, Chief, Foreign Economic Administration, Washington, D. C.

6:00 P.M.—President's Dinner. Refectory. Administration Building.

Service Award to Mr. Weiss

At the Commencement Exercises the Fourth Annual Meritorious Service Award was presented to the Honorable Samuel Arthur Weiss, U. S. Congressman from the 31st District, Pennsylvania. Mr. Weiss is also the University's candidate for the National Alumni Service Award this year.

Mr. Weiss took the degrees of B.S. and E., and LL.B., at the University and has since his graduation promoted the welfare of the University by his personal success in life and by his unflinching co-operation in its work and publicity. He is the author of the liberal Workmen's Compensation in the State Legislature, of the Bill in the House of Representatives giving servicemen free postage, and of the Ernie Pyle Fight Pay Bill.



Our Province

July, 1945

Vol. 14

No. 7

Live together in the most perfect peace and unity. Bear one another's burdens. Suffer one another's defects. Soften the trials of your confreres and console them in their sorrows; never judge them. Love them and be meek to them even when they cause you grief. Let their common judgment prevail over your private judgment. Tenacity to one's own ideas is one of the greatest evils in men who are bound to live together in the peace and charity of Jesus Christ.

—Venerable Libermann

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D.C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A. Father C. P. Connors, C.S.Sp., Editor. (Taylor 8088)

Official

Appointment:

Father John J. Manning, Mission Band, director.

Profession:

By decision of the provincial Council dated July 7, 1945, the following eighteen novice-clerics were admitted to religious profession (Const. 10, par. 73 b): Messrs. Joseph R. Casey, Edward A. Bushinsky, Charles J. Coffey, Thomas W. Connolly, Charles E. Steer, Thomas P. Sharkey, Daniel F. Murphy, Edward J. McGinley, Francis X. Malinowski, John J. Kruth, Joseph L. Kelly, Edward W. Hogan, Henry E. Hillman, Allen A. Gillis, Gerald J. Feeley, Matthew C. Evanstock, Leonard F. Cunningham, Vincent R. State.

New Addresses:

Chaplain William F. Hogan, C.S.Sp., NCTC, Seabees, Davisville, R. I.

Chaplain Arthur J. Demers, C.S.Sp., USNTC, Shoemaker, Cal.

Chaplain Paul J. Lippert, C.S.Sp., 239th Eng. Const. Bn., APO 343, San Francisco, Calif.

Chaplain John A. Strmiska, C.S.Sp., 93rd U.S. General Hospital, APO 121, New York, N. Y.

Chaplain Eugene L. A. Fisher, C.S.Sp., 68th Ord., APO 758, New York, N. Y.

Chaplain Richard F. Wersing, C.S.Sp., 113th Cav. Gp., Mechanized, APO 339, New York, N. Y.

Chaplain Kenneth F. Dolan, C.S.Sp., 97th General Hospital, APO 204, New York, N. Y.

Chaplain Eugene L. Lavery, C.S.Sp., Hq. Base Command, APO 843, New York, N. Y.

Chaplain John T. O'Brien, C.S.Sp., Lovell General Hosp. (South), Fort Devens, Mass.

Chaplain David T. Ray, C. S. Sp., 179th Inf. Reg., 45th Inf. Div., APO 45, New York, N. Y.

Chaplain William C. Strahan, C.S.Sp., 33rd ADG, APO 133, New York, N. Y.

Father Joseph B. Hackett, C.S.Sp., South Station, Box 2055, Arlington, Va.

Arrivals:

Kilindini Harbor (Mombasa) East Africa, June 7, 1945, Father Joseph G. Noppinger, from New York.

Miami, Fla., via PAA, June 14, 1945, Father Laurent Henninger, from Port au Prince, Haiti.

New York, N.Y., June 22, Messrs. Nicholson and Deverteuil, scholastics, en route to Trinidad.

Departure:

From Brooklyn, N.Y., July 6, 1945, for Mombasa, East Africa on the SS Leon S. Merrill of the WSA, Fathers Clement J. Moroz, Leonard F. Trotter, Arthur F. Woehrel, James F. Pergl, Joseph A. McGinley, Robert C. McCraley, Francis C. Garstkiewicz, Joseph L. Varga.

Fathers Curran and Burns en route, overseas Army assignments.

General de Gaulle Honors Holy Ghost Chaplain

During his last visit to Alsace, General de Gaulle conferred the Cross of Liberation on Fr. Jean Hirlermann, C.S.Sp., a missionary from Brazzaville, who has been senior chaplain to the French First Division since it was formed.

Fr. Hirlermann began his service as chaplain to the French battalion that, after the fall of France, set out from Lake Chad, crossed the Anglo-Egyptian Sudan, fought in the campaigns of Eritrea, Syria and Libya, and rendered heroic service at Bir-Hakeim and El Alamein, and in the fighting in Tunisia and later in Italy. The battalion landed on the redeemed soil of France in Provence, near Toulon, on August 16th, and distinguished itself at Toulon and Lyons before advancing to the Vosges and Colmar. (The Universe, May 4th.)

Circular Letter No. 23

Paris, Feb. 24, 1945.

Received May 24, 1945.

My dear Confrères:

The traditional conference at the Mother House for the second of February was given this year by Father Baraban, one of the General Councillors. He took great pleasure in paying, at my request, in the name of all, a tribute of filial piety to the memory of him whom we all regard as our Father. He was able to do it with the science and competence that one expects to find in a man who has been the director of future missionaries. His personal experience, his familiarity with the direction of religious souls, a type of work which he has developed to perfection—in fact, everything qualified him to speak of spiritual direction as it was understood by the Venerable Father Libermann.

We are all acquainted with the invaluable work of the late Father Vulquin, edited in 1895, and entitled *Spiritual Direction According to the Writings and Example of the Venerable Libermann*. Our lecturer, however, adopted another point of view. He examined especially the principles which served as a basis for the direction of the Venerable Father and the forms of that direction in individual cases.

It may be said that the spirituality of Our Venerable Father, which is the foundation of his direction, rests upon this axiom. "In the order of our sanctification, it is grace that does everything." By grace he means not so much the passing helps or actual graces which God gives us so abundantly and liberally to aid us in accomplishing our duties of the moment, as the divine life which transforms the substance of our soul, makes us a sort of divine being, constitutes our perfection, disposes us to receive the action of God, and gains for us at every moment the help we need.

It would be vain for us, his sons, to try to find out whether our Venerated Founder was a Thomist or a Molinist. More than likely he never bothered about the discussion. However, he does affirm categorically that,

in order to act supernaturally, we need, in addition to sanctifying grace which informs the substance of the soul, a certain preventing grace for the intellect and the will in order that they may be able to produce all the required supernatural and meritorious acts. In his letters and other writings there are many passages in which he declares that God establishes us in a flood of grace of more or less high order, by which He prevents, enlightens, draws and touches souls, so that they will perform acts tending towards the knowledge and love of Him.

Very logically he advises those under his direction to give themselves over to the action of divine grace. He frankly admits that the highest graces, even those of mysticism and of habitual union with God, are a logical consequence of the soul's fidelity to the ordinary graces. In the spiritual or divine life in us, there is no such thing as a dualism which would confine certain Christians forever to a state of inferior perfection with no possibility of habitual intimate union with God, while others, by the nature of their graces would be called from the very beginning to a higher state and to the special favors which accompany the gifts of the Holy Ghost.

There is no doubt that in the supernatural order, just as in the human, there is a certain predestined advancement for some individuals according to the divine pleasure, and a sort of advancement "by seniority" so to speak, for the others, or in other words, according to their greater or lesser fidelity to ordinary graces. For some, progress is not to be made with seven-league boots towards the degrees of union, but rather gradually, by doing a little better each day. On the contrary, grace makes others attain to a very high degree of perfection from the very first.

Even though it be true that grace does everything, we must not imagine that there remains nothing whatever for us to do. There is not the slightest suspicion of the error of Quietism in the doctrine of Our Venerable Father. To be convinced of this, it is sufficient to read and meditate upon many of

the beautiful passages of his instructions to his missionaries. He shows there how necessary are our efforts for escaping the tyranny of nature, how assiduously we must practice self-denial and fight against evil tendencies. The exclusive role of grace in our sanctification presupposes the death of all seeking for natural enjoyment. When Our Venerable Father speaks of self-denial, he does not mean only the performance of particular acts. He is more concerned to advocate the habitual disposition of the soul which has been touched by the love of God and which consequently no longer wishes to live for itself in anything. Father Libermann wishes this type of self-denial to be total, admitting of no exception. It is clear enough that, because of our human weakness, we cannot arrive at it all at once. Persevering effort is required. Every day, and every hour of the day, we must take up the task anew, until finally it becomes an acquired habit.

The first effect of this self-denial is to calm every violent movement in the soul. Hence the work of the true director of souls is to maintain and direct the soul in this interior tranquility.

From this calm, growing more and more firmly established, results peace of mind and of heart. Our Venerable Father attaches the very greatest importance to this. Once peace has been established, the soul is in a state of passivity which keeps its interior life always at God's disposal. Let us repeat that there is no shadow of Quietism here, because this doctrine does not dispense with effort on the part of the soul. On the contrary, the soul must be continually on guard against nature, which is too lively ever to be repressed entirely once and for all. While grace works towards the perfection of knowledge and love, the soul's interior activity is directed against the instinctive movements of nature, not so much to destroy them, for that would be an impossible task, as to regulate and dominate them. What can the soul do in order to aid passively the action of grace? It ought to abandon itself into the hands of

God, like clay in the hands of the potter. It is the director's job to encourage and stimulate this disposition of total abandonment. In this way the victory is assured, since there is then no obstacle to progress. In the measure that the soul escapes from the restraints of nature, grace fills the resultant void and unites the soul to God more and more firmly.

This union with God has many degrees, ranging from the simple desire to belong to God, which begins the union, to entire conformity to the Divine Will, which is its perfection. This is why the director, while he recommends the renouncement of all natural joy, even that which is permissible, must at the same time present union with God as the goal and the reward of the effort accomplished under the influence of grace. This must be maintained at all stages of the spiritual life, in order that renouncement and union will go hand in hand.

It is in mental prayer that this union is prepared and becomes conscient. We all know what a prominent place is occupied by mental prayer in the method of direction of Our Venerable Father. By "the life of prayer" he does not mean exclusively the hours specially reserved to this holy exercise. He means also practical union with God in the very depth of the mind and the heart, manifesting itself in all the actions and occupations of the day. It is towards this that he wishes to lead all those who are under his direction, and his instructions can be summarized in these words: self-denial practiced in order to leave the field free for the action of grace which will raise the soul to union with God.

With the grace of so powerful and so fruitful a doctrine, Our Venerable Father also received the grace of applying it to the profit of souls. Humanly speaking, he was not very well prepared to do so. Converted in 1826 he entered St. Sulpice after one year at Stanislaus College, with a merely rudimentary education and formation. However, as early as 1828, we find him writing letters of spiritual direction. At Issy they were beginning to say: "Have you heard the little Jew talk about God?" Father Lithard, in his *Spiritualité Spiritaine*, draws attention to the way in which the elements of his own formation must have presented obstacles to his doing this sort of work, and concluded that it

must have been by an interior light, by some special gift of the Holy Ghost, that he was able to surmount them. Father Libermann admits this himself in a letter dated 1846: "I have never been able to find out by reflection what I ought to do or to teach. . . I realize that my mind has taken on a certain force, a certain elevation. . . but I am sure that it is grace alone which has created what did not exist before, which has strengthened what was weak and corrected what was faulty. . . Whenever I have spoken about virtues and about perfection, I never did it on the strength of a previous meditation on the subject. Rather, in the course of the interview, the points presented themselves, found their way into an ordered plan and developed themselves. At such moments I had the impression that there was a light shed upon my mind and a force exercised in my will. This impression no longer exists when the time for speaking is over. It is this that makes me believe that God has given me this grace to use for others." True enough, he had scarcely entered the seminary when he began to exercise a very remarkable influence upon his fellow disciples to lead them to God. He did not acquire this proficiency by means of study or long practice. He had it by a sort of supernatural instinct, recognized by all who knew him.

Let us thank God for having given us so capable a master and such a perfect model. For several years prayers have been said in all the houses of the Congregation to obtain for us the favor of soon being able to call him Our Blessed Father. With that in mind, we are praying for miracles. Surely our desire is a legitimate one. Still, we must get it very clear in our minds that the best means of having our prayers answered and to obtain his glorification is to make an effort to live like him, and that habitually, in the close union of our souls with God. For us he is the ideal of the sacerdotal and religious life. Let us then make it our principal concern to study the characteristics of that ideal and to reproduce them in ourselves.

Closing with this wish, dear Confreres, I give you my blessing once again, and assure you of my affection and paternal solicitude in Our Lord.

†L. Le Hunsec, C.S.Sp.
Superior General.

RECOVERY

The Ministry of Colonies, making use of the few boats at its disposal, has organized the following schedules:

- (1). West Coast of Africa: (three distinct routes)
 - A. Sète to Dakar, taking about 45 days for the round trip. The M . . . left on February 16.
 - B. Sète to Cotonou. The first sailing had at first been announced for the end of January, but is now to take place at the end of February. This boat cannot take any of our missionaries, however, because all the accommodations have been requisitioned by the military authorities. The next sailing will be in three months' time.
 - C. Sète to French Equatorial Africa. The H . . . which was supposed to sail at the end of November, actually left Sète on January 12. There will not be another sailing before the middle of May.
- (2). The West Indies: The S . . . which was supposed to sail in January, finally left Marseilles on February 21.
- (3). Madagascar and Reunion: The M . . . is being repaired, and will not be ready before the end of March, according to the latest reports.

The necessity of keeping sailing dates secret until the last moment for reasons of military security, the delay in informing the missionaries even then, the transportation problems, etc., have already caused a number of difficulties. In spite of everything, the first groups have already left, and that is some encouragement for us.

DEPARTURES

FROM Marseilles, February 16: Father Chanal, for Dakar; Fathers Georges Feuillet, Jean-Baptiste Pajor, Louis de Courroy, Michel Chaverot, for French Guinea.

From Marseilles, February 21: Fathers Lucien Vauloup, Jean-Marie Desmarquest, and Joseph Finck, and the diocesan priests Fathers Manuel Morales and Lucine Morisset, for Gaudeloupe; Fathers Gaston Gauthier,

Robert Pinchon, and the diocesan priests Fathers Lucien Verin, Francois Farradiere, for Martinique; Father Joseph Fritsch and the diocesan priest Father Alexander Bessac, for French Guiana.

From Toulon, in February: Father Marcel Meckler, for Dakar.

From Marseilles, February 21: Fathers Etienne Grienberger and Bernard Noel, for Haiti.

GENERAL NEWS RECEIVED SINCE CIRCULAR LETTER NUMBER 22.

MOTHER HOUSE: The departure of our missionaries puts us back into the atmosphere of the old days to a certain extent. Above all, however, it brings home to us the weakness and the disorder of our own country. Due to the lack of transportation facilities, and also, we must admit, due to the lack of efficient organization, the shortage of provisions is just as bad as it was in the worst days of the German occupation.

On January 7, at 5:00 P.M., we had the traditional pilgrimage to Our Lady of Victories, made in the name of the whole Congregation. The Superior General felt it his duty to preside, just as he did every other year. Father Keller, the preacher for the occasion, arrived late, so we were able to recite the whole Rosary while waiting. We were delighted with his talk about the magnificent progress of the Church in Cameroun. The conference on February 2 was given by Father Baraban.

We had snow all during the month of January and it was very cold. Our fuel was limited, but what little heat it afforded was greatly appreciated during this period. The Superior General's health, although it met some setbacks due to the hard winter, is generally good, and we hope that the spring sunshine will cause it to improve still more. Brother Augustinus, who worked so hard in the store for so many years, was stricken with pneumonia on January 18. His system, weakened by hard work more than by age, offered no resistance at all, and he passed away peacefully on the twentieth. Father Navarre, General Secretary and Superior of the Mother House, is back with us after a sojourn at Vichy which was of great advantage to our missions. He recently defended a thesis before the Faculty of Clermont. His subject was "The History of

the Navy at San Domingo at the time of the Revolution." He received his Doctorate with very high honors.

FRANCE: At the Provincial Residence, rue des Pyrenees, the large room which the notary, its former proprietor, used as his study, has been transformed into a chapel. It was solemnly blessed on November 24 by His Eminence, Cardinal Suhard, Archbishop of Paris. At Chevilly, the part of the building which had been occupied by the Germans was later taken over by the F. F. I. These latter still have the "Chateau" and one wing of the Scholasticate. The 130 scholastics have taken over the greater part of their building again. The large room where the General Chapter was held in 1938 was made into an oratory during the winter, as the cold and the lack of fuel made it necessary to close the big chapel. At Langonnet, a great number of our 80 philosophers will be taken by the mobilization of the classes '43, '44, '45. Father Cromer, who had made many useful and well-planned improvements at Langonnet, and had won the affection of all, was given a fine testimonial of respect when he had to leave the Abbey in order to take up the direction of the Provincial Residence in Paris. There are forty novices at Piré this year under the direction of Father Windholz. Mortain, after being a place of refuge for the people of the town, has since received the patients from the hospital. Father Christ, suffering from paralysis since the beginning of December, gives an edifying example of resignation and of good humor, in spite of his suffering. Father Macher is director of the scholasticate at Celule. There are 90 theologians of the first, second and third years there, as well as the philosophers who are following the courses at the University. Classes opened at Allex in October with 80 students. At Bouveret, the Junior Scholastics had to be given a month's vacation at Christmas due to the lack of coal. Father Hascher has arrived here from Alsace and he brought us news of the communities there. The house at Saverne was filled with refugees,—Italians, Polish, Russians, etc. At the time of the German counter-offensive, all of them fled, leaving the house in a state of indescribable disorder. The students had all been mobilized in their turn by the Germans. At Neufgrange, the house, which has been empty, is now occupied

by the Americans. The Senior Scholastic at Blotzheim carried on a fairly normal life for four years, except for a few rather serious threats of danger. At present it houses the children from an orphanage in Mulhausen. Forty of the young Fathers are doing parochial ministry in the dioceses of Metz and Strasbourg, while waiting until the greater number of them can leave for the missions.

IRELAND: Up until now, communications with this Province have been difficult. We had received only two postcards from Father Murphy, dated November 9 and December 29. We have just received some more, dated January 13 and 21, February 2 and 3. Everything is going well. There are 79 theologians and 114 philosophers at Kimmage. Seventy-three of them are following the courses at the University in order to obtain degrees. Five Fathers and Scholastics have left for Trinidad, seven for Onitsha, Gambia and Sierra Leone, and two for Zanzibar. However, the greater number are still awaiting transportation. The Province lost Father O'Mahoney on October 15 and Father Edward Leen on November 10. Father Leen was Superior of Kimmage and First Assistant of the Province. His loss is an exceptionally great one. On October 29 he suddenly lost his voice, and this led to the discovery that he had an arterio-sclerosis in an advanced state. No one attached very much importance to it at the time, but on November 9 he was stricken with apoplexy and died on the morning of the tenth. His funeral was of royal proportions, with 116 priests present. Father O'Carroll replaces him as Superior of Kimmage, and Father Harnett as First Assistant. Father Meagher, Director of the Holy Childhood for Ireland, is gravely ill. Msgr. Merio has named Father Harnett to replace him.

UNITED STATES: News from the United States is rare also. We have had only one letter, dated December 29, and received February 1. Father Collins has had the 1945 *Ordo* of the Congregation printed. We hope that he has been able to send it to those provinces and missions which we could not reach. He has also had the Letters of the Superior General translated and printed separately. It is thanks to him that many of the confreres have been able to read them. He is now trying to obtain the return to apostolic work of the Fathers of the Prefecture of

Benué, who have been interned at Jamaica for the past four years. The Province has 20 Novices in Ridgefield, 86 Senior Scholastics in Ferndale, 73 Junior Scholastics in Cornwells. The Province has just accepted the new parish of Jayuya in Puerto Rico. It is in the center of the island and has a population of 13,000 to 14,000 very poor but very Catholic people.

BELGIUM: The Novitiate at Hotgné was gravely menaced by the German offensive, and was on the point of being evacuated by order of the high command. Then the threat abated and the house now seems to be free from danger. Lierre had to be evacuated. The boys took refuge at Gentinnes or in other colleges. The young confrères who had been called up for military service will be released because of their status as religious. We hope that some of the young Fathers will be able to leave for Katanga. The Province has lost its Procurator, Father Andries, who died of a heart attack on January 3. He was an excellent religious, of good insight and sound judgement. The Province is a great deal the poorer for his loss.

HOLLAND: We are still without news of the Novitiate at Gennep. The house is right in the combat zone. The personnel was dispersed, and probably evacuated. Perhaps they are in Germany. Weert is occupied by the offices of the evacuation officials, so the students cannot go back there. Gemert, too, is occupied by the English, except for the old building where 62 Scholastics and 40 Brothers are crowded together. The classes of philosophy and theology have been begun again in spite of all. Baarle has been requisitioned. By reason of their insistence, three Fathers and five Brothers managed to remain there. They are living in the farm buildings. The supply of provisions and fuel is meagre. There are no means of transportation whatever.

ENGLAND: Up until now, communications have been very slow and difficult, but are beginning to improve. A postcard written by Father Parkinson on November 18 arrived here at the beginning of January, but a letter dated January 23 arrived recently. Father Slevin is a military chaplain. Father Hall has returned from the concentration camp. The Vice-Province now has 23 Senior and 36 Junior Scholastics. Just now there are several missionaries at home for a rest.

CANADA: A letter dated November 24 was supposed to be the completion of one dated November 11, but unfortunately the former failed to reach us, and it was the one which contained the news. Everything seems to be going well.

HAITI: A postcard from Father Goré, dated November 24, is the first news to arrive since 1942. It tells us of the death of Fathers Leu and Victor. Bishop Gay stopped off at Port-au-Prince on his return trip from Canada. In December, 1943, there was great celebration on two successive Sundays to commemorate the centenary of the arrival of Father Tisserant in Haiti. The President of the Republic and all those in authority were present.

GUADELOUPE: The District has lost Fathers Mestric and Auvray, who died October 3 and December 4 respectively. Bishop Gay made a trip to Canada for the recruiting of personnel. Unfortunately the military chaplaincies and the growth of that country's own religious works have taken a great number of priests and vocations are not as numerous as formerly. A certain number of the Fathers as well as of the diocesan priests of Guadeloupe are in need of a rest and they are waiting for the time when it will be possible for them to return to France. The Junior Seminary is going well. It now has about 45 students. The Foundation for the Protection of Children, which has been re-established at Basse-Terre, has charge of 40 children. Bishop Genoud was not very well last year, but is feeling better now.

MARTINIQUE: It is hard to get news from here also. All that we have received are a letter from Father Arosteguy, written from Canada on July 22, a card from Father Delawarde dated September 20, and a letter from Bishop de la Brunelière dated December 9. All of them ask for news from France, so it is obvious that our letters do not arrive there very easily either. All the works have been maintained, but the big parishes have no curates. The food situation has just about returned to normal.

FRENCH GUIANA, (SOUTH AMERICA): A telegram sent by Father Fort on January 22 tells us that he wrote to us through several different channels since the death of Bishop Gourtay. None of his letters has ar-

rived yet. However, the Apostolic Nunciature in Paris informed us on January 25 that the Sovereign Pontiff has chosen Father Alfred Marie, Pastor and Archpriest of Fort-de-France, as the new Vicar Apostolic of French Guiana. He will be consecrated Titular Bishop of Mundinizza (Thermopyles). We are very glad that Guiana was deprived for only a short time of an ecclesiastical superior, and we extend our best wishes to Bishop Marie. He can be consecrated without waiting for the Apostolic Bulls.

DAKAR, (WEST AFRICA): Letters from Bishop Grimaud, December 6 and 19, and from Father Walther, November 3 and 22: Our life and work is going along normally, in spite of the fact that a number of Fathers have been mobilized and several are in poor health. Father Salomon has been a military chaplain in Mauritania since September. The new station at Palmarin promises to be successful. Between Palmarin and Mar, almost half the population is Catholic. The school which was opened last year now has 80 children.

ZIGUINCHOR, (WEST AFRICA): From Msgr. Faye, October 12 and November 23: Father Joffroy has gone to the Junior Seminary of Ngasobil as Spiritual Director. Father Le Hunssec and Brother Gabriel are established at Temento, southwest of Sedhiou, close to Portuguese Guinea. They are trying to evangelise those Manikagnes who are not claimed by Islamism. On December 16 Father Le Hunssec baptized 17 adults. At Oussouye, Father Doutrepeuich, the diocesan priest, Father Sagna and the native Brother Joseph, have managed to keep up their 22 stations where they teach catechism, as well as the Preparatory Seminary, in spite of the fact that Fathers Boussant and Monerie and Brother Privat were mobilized.

BATHURST, (WEST AFRICA): Telegram from Father Meehan, November 15: Everything is going well.

FRENCH GUINEA, (WEST AFRICA): From Father Balez, November 26: We have received Letter Number 21, but not Numbers 19 and 20. Father Fautard died at Ourous on October 19 of an attack of gall-bladder trouble. The European doctor was two hundred kilometers away. He came as quickly as possible but all his efforts and care were unable to save Father Fautard.

(Continued on page 80)

STATUS ANIMARUM

1944

COLORED

COLORED														
Families	Souls	Baptisms	Children	Baptisms Adults	Easter Comm.	First Comm.	Total Comm.	Confr.	Cath. Marr.	Mixed Marr.	Sick Calls	Burials	Child. at Par. School	
Abbeville	186	1032	31	1	700	47	5200		6	2	46	11	145	
Alexandria	200	1120	46	12	510	67	12743	74	9	16	47	35	563	
Carencro	374	1176	78		800	40	5000	105	23	1	20		263	
Cedar Grove, Shreveport	27	112	1				175		1		7			
Charleston		831	28	31	452	42	11200		4	12	162	6	660	
Dayton	65	412	8	10	306	10	2320	41		1	41		205	
Detroit, Sacred Heart	468	2775	83	143	1350	237	24000	264	5	21	1427	22	533	
Detroit, St. Benedict	186	540	30	11	380	33	5200	10	2	3	57	4	7	
Fort Smith	10	158	3		140		4870			1	8	2	160	
Helena	5	46	1	1	30	1	420		1		20		138	
Hot Springs	1	22	1	1	10	2	1535				10		80	
Isle Brevelle	250	1455	42	3	800	37	7640	179	10		37	17	233	
Lafayette	650	3100	80	3		112	58500	78	14	3	450	41	453	
Lake Charles	641	3665	170	7	1665	97	25955		19	19	112	31	515	
Mansura	120	700	26	1		28	2900		4	6	20	13	267	
Marksville	105	600	33	1	250	22	1800	100	1	4	22	4	117	
Muskogee	10	53	4	2	36	2	300				12	2		
Natchitoches	201	965	35	2	511	52	15097	32	5	3	52	4	101	
New Iberia	660	2670	103	7	2000	153	24000		22	10	190	53	305	
New Orleans, Holy Ghost	1007	3912	177	56		393	28721	165	24	35	750	40	433	
New Orleans, St. Monica	371	1090	91	23	920	149	10200	72	10	21	64	13	360	
New York	600	1719	108	110	1250	148	27000	212	7	26	1628	42	347	
Oklahoma City		127	4	12	319	12	4100				17	1	120	
Oklmulgee	144	492	23	7	9519	91	12150		1	3	115	5	229	
Opelousas	1000	5000	274	35		583	5600	556	44	18	318	71	801	
Philadelphia, St. P. C.	376	1853	64	23	400	69	5000	41	1	9	280	25	285	
Philadelphia, O. L. B. S.	225	1096	15	10	800	47	13100	73	6	6	113	13	114	
Pittsburgh, St. B.	256	1278	41	38	760	39	2600		1	3	188	13	125	
Salisbury		3												
Sanford														
Shreveport	100	335	28	27		90	8465		1	6	61	7	321	
Tulsa	64	1134	12	96	992	242	20456		3	6	338	13	344	
Tuscaloosa, St. M. M.		73	5		65	5	330	19			15		98	
	8302	39544	1645	673	17965	2850	376577	2042	213	235	6627	492	8322	

Bay City	792	2435	120	8	1850	84	46003	140	14	17	185	53	613
Chippewa Falls, Notre Dame	510	2190	74	5	1550	49	51870	218	12	3	357	51	641
Chippewa Falls, Holy Ghost	359	1446	56	6	885	41	8416	200	12	3	306	16	178
Conway	152	755	36	3	530	22	30000	65	5	2	55	4	261
Detroit, St. Joachim	400	1250	20	3	850	30	15600	4	4	25	12	208	
Detroit, St. Mary	280	935	36	9	250	17	22795	3	21	6	2190	25	145
Eddington		250					23500				1	1	
Emsworth, Sacred Heart	385	1833	44	4	880	49	20000	64	4	7	177	13	218
Emsworth, Holy Family		288			216	19	24300						211
Little Compton	148	577	15		350	16	4500		1		24	6	
Millvale, St. Ann	427	1764	55	2	1132	50	19517		11	6	136	19	332
Millvale, St. Anthony	925	3600	58	6	3000	78	42000	29	22	10	425	33	438
Morrilton	91	394	9	1	330	11	16000			3	10	4	118
Mt. Carmel, Our Mother of Consolation	739	2518	45		3018	56	39142		18	7	348	40	383
Mt. Carmel, St. Joseph	326	1366	26	1	1200	17	13100		16		45	29	130
North Tiverton	411	1854	54		1500	37	8500		11		84	16	37
Philadelphia, St. Joseph's House		104		2			16000		5	2			104
Pittsburgh, Duquesne University		1075				2	10000						88
Pittsburgh, St. Stanislaus	225	1115	34		802	13	7716	58	11		87	20	638
Pittsburgh, Immaculate Heart	1350	6305	84	2	4000	160	32833	250	32	2	250	61	103
Portsmouth	425	2120	45	16	1200	96	130000	125	20	12	61	16	611
Sharnsburg	876	2945	69	6	2397	90	15000		24	7	540	46	
Tarentum	256	875	27	4	770	29	4700		3	6	67	8	125
Tiverton	296	954	21		815	20	7120		11	7	137	13	
Torresdale							5341						
Tuscaloosa, St. John	9569	39681	943	15	12	245	22	12725	55	9	7	75	3
													144
													5726

PUERTO RICO

Arecibo	13881	89192	2833		8450	1027	48786	270	1	995	73	320	
Barceloneta	4500	18000	531		182	52	3200	46		40	12		
Hato Rey	3600	11200	245	15	675	92	6800	39		62	2		
Toa Alta	2600	13500	437		560	175	3840	67		131	44		
Toa Baja	2000	11500	111		203	20	1065	8		5	4		
Dorado	1850	9740	135		50	11	460	24		10	2		
	28431	153132	4292	15	10120	1337	64151	454	1	1243	137	482	

SUMMARY

Colored	8302	33544	1645	673	17965	2853	376577	2042	213	235	6177	492	8322
Others	9569	39681	943	90	26770	1008	615375	1247	266	106	5583	489	5726
Puerto Rico	28431	153132	4292	15	10120	1377	64151	454	1	1243	137	782	
Totals	46302	232367	6880	778	54855	5238	1056103	3289	933	342	13003	1118	14830

(Continued from page 77)

CNITSHA-OWERRI, (WEST AFRICA): From Ireland we hear that Bishop Heerey, who was visiting the military chaplains, went back by way of Rome, and was expected to arrive in Ireland at about Christmas. Father Walsh, stationed at Umuahia, remarks that there are a good many confreres in Nigeria now who have spent more than 30 years in the missions. That is encouraging! Father Delaney is going to celebrate his jubilee. Father Treich is still working at his interpretation of the Apocalypse.

DOULA, (WEST AFRICA): From Bishop Le Mailloux, December 16 and 28, and from Father Krummenacker, December 2: Here, too, Letter Number 21 was received, but not the two preceding ones. Bishop Le Mailloux is preparing to form a new parish at Doula (New Bell). There is a school there already and they are beginning to build the church. At Makak, they are preparing to establish a Teachers' College for the three vicariates of Cameroun. The "Ad Lucem" Association has promised two professors for it.

YAOUNDE, (WEST AFRICA): Bishop Graffin wrote on December 2 that he is preparing appointments for the young Fathers who will be sent out as soon as the period of recovery in France permits. Unfortunately they will not be able to reach the mission as soon as Bishop Graffin wishes. The first boat leaves in May.

GABON, (WEST AFRICA): From Bishop Tardy, November 14 and January 11: We had a solemn celebration to commemorate the centenary of the arrival of Father Bessieux. It began with a triduum. All the authorities were present as well as a great crowd of other people. All the stations sent representatives. On the third day a pontifical mass was celebrated at Fort D'Aumale where Father Bessieux offered his first mass and where he lived for a long time. At the seminary, directed by Father Berger, there are 5 theologians, 7 philosophers, and 20 junior seminarians. The District is mourning the loss of Father Le Bloch who died on the morning of December 26. He had been gravely ill for four days, but bore his sufferings without neglecting any of his customary duties.

LCANGO, (WEST AFRICA): From Father Molager, August 30 and December 2: We have received Letter

Number 21, but not Numbers 19 or 20. The country has changed a great deal in the past four years. Deposits of gold, diamonds, and other minerals, have been discovered, and roads are being built to facilitate their exploitation. We shall have to adapt ourselves to the new circumstances, and it seems likely that new foundations will have to be made in the future.

BRAZZAVILLE, (WEST AFRICA): From Bishop Biechy, November 14 and 22, and from Father Moysan, December 12: The Superior Council for Education held its meeting at Brazzaville. The heads of our missions were not quite so well pleased with its results as in former years. The allocations for our schools have been reduced. Such as they are, however, they are a considerable help, and we sincerely hope that they will be continued in the future. We still continue to give catechism classes in the public schools after hours. At the new residence of Poto-Poto in Brazzaville we are building a new church. It is to be 80 by 26 meters.

BANGUI, (WEST AFRICA): From Bishop Grandin, December 11 and 26, and from Father Hemmé, December 28: Approval has been given for the establishment of two new residences: Sacred Heart at Alindao and Holy Family at Fort Sibut. Bishop Grandin is in better health now, and has taken up his normal activities again.

ANGOLA, (WEST AFRICA): Father Clemente Pereira da Silva, former provincial of Portugal, whose health has greatly improved, has been commissioned by the Superior General and his Council to make the visitation of the three new districts of Angola: Luanda, Nova Lisboa and Silva Porto. He arrived at Luanda on December 6 accompanied by four young Fathers and three Brothers. He began his visitation with the missions in the Plateau region, because they were more accessible at that period of the year.

SILVA PORTO, (WEST AFRICA): Father Alvino Alves sent us an interesting description of his District. The four residences in the civil District of Lunda have charge of the Vatojoke race. These people are very hard to evangelize, and are in settlements quite distant from one another. Progress from a religious point of view is slow, in spite of the efforts of the missionaries. We hope, however, that after such a difficult beginning, we shall have the consolation of seeing

the good results more widely spread. The missions are more numerous in the civil District of Bie, and the people are better prepared to receive their ministrations. We might add that the government favors the work of the Catholic missionaries in opposition to that of the Protestants who have come from foreign countries.

KROONSTAD, (SOUTH AFRICA): From Bishop Klerlein, October 9: Father Winterle has returned to Kroonstad at last. He arrived on September 14, to the great joy of all. Bishop Klerlein is in better health. He ordained a native priest on August 15. "Our Province" arrives regularly and gives the news of the Congregation. Everything is going well and all are working hard.

KATANGA, (BELGIAN CONGO): From Father Bouve, August 28: The Principal Superior did not dare write either to Paris or to Belgium for fear of reprisals. Now that Paris has been liberated, he has hastened to do so. The Superior General's letters arrived here regularly enough, except for the last ones. We have not suffered. All the works have been kept going and even developed further. The new Junior Seminary at Kongolo is already occupied. The first native priest of this Vicariate will be ordained on October 14.

ZANZIBAR, (EAST AFRICA): From Bishop Heffernan, November 17: Everything is going well, except that some of the confrères are in poor health. The Consolata Fathers have returned to their Missions of Nyeri and Meru. That leaves our Fathers who had replaced them free to come back to their own Vicariate.

DIEGO-SUAREZ, (MADAGASCAR): From Bishop Fortneau, September 27, and from Father Besnard, November 24 and December 15: The Vicariate has not suffered, except for the fire at the mission of Ambilobe in 1942. Travelling is very difficult, as there are no boats and air travel is very expensive. We are badly in need of reinforcements.

MAJUNGA, (MADAGASCAR): From Father Wolff, September 7 and from Father Guelle, September 8: Two messages which came through the Red Cross say that everything is going well. We have plenty of food. At the time of writing the annual retreat is going on.

REUNION: From Bishop de Langanvant, August 24, December 5, and Feb-

ruary 5; from Father Bolatre, January 8: The cyclone in April caused some rather serious damage to the roofs of half the churches. The repairs have already been made. Three of the other churches were completely destroyed, including Father Rainbault's. They are going to be rebuilt. There are 40 junior seminarians at Cilaos. At St. Denis, there are 13 more who are studying at the Lyceum and living at the bishop's residence, while awaiting the time when they can go to France. Our ration of fats is still limited to 200 grams per month. Sugar, however, sells at 3.50 francs per kilogram. It is being used in building roads, as it is a good substitute for cement. In general, all are in good health, but several are in need of a rest.

MAURITIUS: From Father Streicher, November 16: We have kept all the works going. The diocese has enjoyed the evident protection of Our Lady of Peace, whose statue looks down upon the harbor from the spot where it was erected in 1940. The Fathers who were in need of a rest were able to take a short holiday at St. Helena. Since the arrival of that letter, we have heard by radio that Mauritius has had a bad cyclone, but we do not know the details.

MAILBAG PERSPECTIVE

Death of Author of "Modern Africa"

Grieves S P F

NATIONAL Office, Society for the Propagation of the Faith, New York, N.Y.: It was indeed with very sincere sympathy to you and to all the Holy Ghost Fathers that we received word from Father Charles Connors, Mission Procurator, of the death of Father Raymond A. Wilhelm, C.S.Sp., who died at Beira, East Africa, before reaching his mission at Kilimanjaro. We at the National Office assure you and your Province of prayers for Father Wilhelm. He is a great loss to the missions and particularly to us since he was the author of that splendid study entitled "Modern Africa," which received such fine comments from those who received copies of it. Father Wilhelm's death was brought to the attention of our National Council at their meeting last week. The National Council asked us to convey to you and your community also, their sincere sympathy and assurance of prayers. Twenty five Masses are being offered for the repose of his soul. May he rest in peace.

Renewing my expression of sympathy and expressing thanks to Father Connors for notifying us, and with best wishes, I am, Sincerely yours in Christ, (Rt. Rev. Msgr.) Thomas J. McDonnell, National Director.

Father Coughlin Makes a Suggestion

ROYAL Oak, Mich.: We had a very successful Holy Ghost Novena this year. I believe that there were over 1,000 persons here every night. The booklets were distributed to every person at Mass here on the Sunday previous along with a little sermon encouraging them to make good use of them even though they could not get here for the novena service.

Next year we are hoping that we can have a joint mission and novena together with two of your Holy Ghost Fathers to preach. Do you suppose that we could make the arrangements now? As near as I can figure, Pentecost will fall on June 9th next year. Let me know what you think.

Recognizing as I do the wonderful power of the Holy Ghost, it has occurred to me that perhaps an invitation from you to the Bishops suggest-prefer the different prayers for each day.

diocesan priest ordering a novena to be preached for the full nine days prior to Pentecost would result in a spread of the devotion next year. How do you feel about this?

I have looked through the new booklet, but I still like the other better. I prefer the different prayers for each day.

Congratulations on the new parish near the Pentagon.

I am most anxious to read Father Leen's new book.

Sincerely yours in Christ, (Rev.) Charles E. Coughlin.

Mission Band Boost

ST. Philip Neri Rectory, New York, N.Y.: A note in my diary recalls the excellent preaching of two members of your community. I wish to express my appreciation of the masterly way in which Dr. Michael J. Brannigan conducted the Three Hours Service on Good Friday and my great satisfaction with the inspiring novena given by Father James F. McCaffrey during the month of May. My own views reflect the enthusiasm of the people. St. Philip's has been greatly impressed by these outstanding priests.

Sincerely yours in Christ, (Very Rev. Msgr.) William R. Kelly, Pastor.

OUR LEVITES

Ridgefield

THE summer rule has gone into effect and the atmosphere of the class room has been exchanged for the healthy exhilaration of a morning in the field and an afternoon under the sun.

Father Bursar's ingenuity is tested daily as he diplomatically parleys with the butchers.

The farm crew is an important unit although it represents a third of the novices. The members of this crew use their nimble fingers and "educated" hoers to eradicate weeds. The daily supply of fresh vegetables indicates the extent and success of this agrarian group. Other novices are engaged in keeping the lawns in trim. Still another group is completing the road that runs behind the chicken house.

Soft ball, once a week, provides some sporty clashes.

On hot, sultry days there is now an opportunity to swim in the new lake. The present class is grateful to former novices who spent many a manual labor period to help build a barrier to house that body of water we call "The Lake."

The thought of profession is constantly in the minds of the novices and the novices-to-be are often mentioned. The wings of "good angels" are ready to spread their sheltering influence and Ferndale is a near future.

Kernels From Cornwells

WE are glad to report at this time that Father Joseph Duffy is up and around again, but still under the doctor's care and must "take it easy."

The twenty-fifth anniversary of the consecration to the episcopate of the Superior General was commemorated by a solemn high Mass and benediction, followed by a dinner for the Fathers from the district. We congratulate the Superior General on his elevation to the archiepiscopate and we wish him many more years of fruitful service as head of the Congregation.

Brother Michael pronounced his act of Consecration to the Apostolate in the Chapel in the presence of the entire community.

Several Fathers attended the funeral Mass for Mrs. Alice McNally, wife of Dr. John J. McNally, who for

(Continued on page 83)

CONFRESSES WHOSE DEATH OCCURRED

IN 1944

Date	
Jan. 3,	Br. Bavo Willemse (Fr. Guin.)
Jan. 14,	Fr. José Tercas (Port.)
Jan. 17,	Fr. Antoine Retter (Douala)
Jan. 19,	Fr. Xavier Sundhauser (Fr.)
Feb. 10,	Fr. René Guiton (Fr.)
Feb. 24,	Br. Wunibald Becker (Yaoundé)
Mar. 8,	Fr. Victor Lithard (Fr.)
Mar. 14,	Br. Jean-Baptiste Bor (Fr.)
Mar. 29,	Br. Hilarién Durrenbach (Fr.)
Apr. 5,	Fr. Henry Grimmon (Holl.)
Apr. 8,	Fr. Joseph Royer (Fr.)
Apr. 8,	Br. Fuscien Jenny (Fr.)
Apr. 15,	Br. Cyprien Hodruss (Ger.)
Apr. 16,	Fr. Joseph Stiegler (Kilimanjaro)
Apr. 29,	Fr. Georges Leportier (Fr.)
May 16,	Fr. Jean-Baptiste Kayser (Fr.)
May 16,	Br. Clement Ulrich (Fr.)
May 20,	Fr. Heinrich Pantforder (Ger.)
May 23,	Br. Marie-Henri Bertrand (Fr.)
May 25,	Fr. Pierre Compes (Fr.)
Jun. 2,	Fr. Patrick Brennan (U. S.)
Jun. 6,	Mr. Fridolin Freis, Schol. (Ger.)
Jun. 10,	Mr. Emile Neumeyer, Schol. (Fr.)
Jun. 17,	Fr. Jean-Marie Esvan (Dakar)
Jun. 28,	Br. Victor Sillère (Haiti)
Jul. 22,	Fr. Joseph Kuentz (Fr.)
Jul. 31,	Fr. Louis Chagnon (Majunga)
Jul. 31,	Br. Albertin Hendler (Fr.)
Aug. 5,	Br. Leu Descroix (Haiti)
Aug. 25,	Fr. Laurent Mazurie (Fr.)
Aug. 26,	Fr. Andre Houssaye (Yaoundé)
Aug. 28,	Br. Jerome Peltret (Fr.)
Sept. 4,	Fr. Ferdinand Van Wesemael (Bel.)
Sept. 8,	Fr. Charles Heitz (Fr.)
Sept. 16,	Most Rev. Pierre Gourtay, Tit. Bish. of Arad, Vic. Apos. Fr. Guiana
Sept. 26,	Fr. Tlbert Dallet (Fr.)
Sept. 29,	Br. Vitalis Reichenberger (Ger.)
Oct. 3,	Fr. Jean-Marie Mestric (Guadeloupe)
Oct. 15,	Fr. Martin O'Mahoney (Ir.)
Oct. 18,	Fr. André Fautard (Fr. Guin.)
Oct. 31,	Br. Sulpice Widlocher (Fr.)
Nov. 2,	Fr. Leon Reuille (Bangui)
Nov. 10,	Fr. Edward Leen (Ir.)
Nov. 18,	Fr. John Busson (Fr.)
Nov. 24,	Fr. Jean-Baptiste Houchet (Brazzaville)
Nov. 30,	Fr. Louis Auvray (Guadeloupe)
Dec. 1,	Br. Pol de Leon Dineuf (Fr.)
Dec. 8,	Br. William Rudzki (U. S.)
Dec. 26,	Fr. René Le Bloch (Gabon)
Dec. 27,	Br. Friedrich Greiner (Ger.)

CONFRESSES THE DATE OF WHOSE
DEATH IS UNKNOWN

Fr. James Gerard Curran (Ir.)
Fr. Hervé Boucher (Reunion)
Fr. Vicente Soares (Zanzibar)
Fr. Wilhelm Van der Heyden (Bagamoyo)

Spiritual and Social Events at

St. Mark's

OUR Harlem parish has continued its usual busy summer schedule this year. Thirty seven school children were baptized during the year, including children of both public and parochial schools. They made their First Holy Communion on May 27. That afternoon the Annual May Parish Procession took place. Father Murray delivered the sermon.

Fourteen converts were baptized on Friday evening, June 22. The following Sunday they made their First Holy Communion and then attended the usual Communion Breakfast. A new convert class began on June 27.

The new Holy Ghost Novena booklet (St. Mark's edition) was introduced this year. It was well received. The attendance showed an increase over last year.

The Senior and Junior Holy Name Societies increased their membership by a total of fifteen at their Annual Reception.

On Sunday afternoon, June 17, about five hundred members of the Holy Name Societies of the Catholic parishes of Harlem assembled in front of the Church of St. Thomas the Apostle on 118th Street. From there they marched to St. Mark's where devotions were held in honor of the men of Harlem who have died in defense of their country.

The Senior and Junior Sodalties of the Blessed Virgin gained forty three new members. Over one hundred of the members of the combined sodalties took part in the World Sodality Day Procession on the grounds of Manhattanville College.

The St. Mark's Drum and Bugle Corps once again led all non-military bands in the Annual Decoration Day Parade in New York City up Riverside Drive. And in the American Legion Parade of June 10 they made their first trip in several years up Fifth Avenue.

A late summer program of parish activities has just been completed.—
Father Francis Stocker, C.S.Sp.

During the Month of August We Pray For:

Name of Confreere	Died	Age
Father Francis A. Schwab	Aug. 1, 1938	55
Brother Methodius Lobos	Aug. 5, 1915	37
Brother Aloysius Kapp	Aug. 5, 1920	35
Father August Rumbach	Aug. 9, 1924	72
Father John Simon	Aug. 12, 1920	35
Father Dominic Salles	Aug. 13, 1884	45
Very Rev. Christopher J. Plunkett	Aug. 17, 1939	72
Father Andrew Feger	Aug. 18, 1923	61
Father John Kelly	Aug. 24, 1912	37
Brother Liberato Rena	Aug. 25, 1912	24
Father James MecEneany	Aug. 30, 1888	31

Requiescant in Pace.

CONFREES OF WHOSE DEATH WE HAVE
HEARD SINCE CIRCULAR LETTER
NUMBER 22

Date		Age	Prof.
Oct. 15, 1944	Fr. Martin O'Mahoney (Ir.)	66	38
Nov. 10,	Fr. Edward Leen (Ir.)	60	36
Dec. 26,	Fr. René Le Bloch (Fr.)	66	41
Dec. 27,	Br. Friedrich Greiner (Ger.)	66	40
	Fr. Wilhelm Van der Heyden (Holl.)	37	15
Jan. 3, 1945	Fr. Paul Andriès (Fr.)	66	45
Jan. 13,	Br. Justinian Weipert (Fr.)	73	52
Jan. 16,	Fr. Aloysius Goepfert (Fr.)	69	47
Jan. 20,	Br. Augustinus Frey (Ger.)	69	43
Feb. 1,	Fr. John Kieffer (Fr.)	44	25

R. I. P.

CORNWELLS

(Continued from page 81)

many years was the eye doctor of the community. Ten Holy Ghost Fathers were present in the sanctuary at the funeral Mass of Mrs. Ellen White, mother of Father James White, missionary in East Africa. They also sang the Benedictus at the grave.

Father Hoeger has had a busy month preaching retreats. He conducted the ordination retreat for the Diocese of London, Ontario, as well as the retreats of the Sisters of Saint Joseph at Saint Paul, Minn., and of the Notre Dame Sisters at Chippewa Falls, Wis.

The scholastics have returned to their homes for a well-earned vacation. The eighteen-year old group (twenty one in number) are still with us, but will have a vacation of one month in July. They have classes in the morning, manual labor and study in the afternoon, and another study period in the evening. Eight of these young men are going to the Novitiate in August and the others return to their studies here.

"In England—now!"

WE were all entitled to a 48-hour pass for VE Day. I did not get mine until about three weeks later and then took off for Lancaster in a jeep to see what the English Holy Ghost Fathers are doing. It is about 275 miles away, so it took most of the day to reach the place. They have a beautiful site in an out-of-way place; a flat piece of land of about 90 acres, surrounded by a circle of cliffs. It was formerly a part of the water front and probably under water, but it was dammed off a long time ago, and is now a fertile spot of land. We arrived the eve of Corpus Christi and it reminded me of Ferndale as all the junior scholastics were running around making preparations for the next day. The provincial, Father Parkinson, received me with real Holy Ghost hospitality and after I said Mass and we had supper we took a walk around and saw the place. My corporal took some of the fathers for a ride in the jeep (they had never been in one before) and the junior seminarians asked me to give them a talk.

I told them about the work in an army hospital, and afterwards they

asked questions about the USA. They are very much interested in us and told me very frankly that they did not know very much about the American Province. (How could they, so far away? Ed.)

If we could ever ship over some of those colored films of the Corpus Christi procession and the retreat league as well as those taken around Ferndale and the province, I am sure they would appreciate them very much; I think they would enjoy them also.

There are about 35 boys here. They sing plain chant very beautifully and it is quite a novelty to hear Latin read (and English for that matter) with a beautiful English accent.

I said the community Mass next morning, and then left just before the High Mass started, as I wanted to get over to the senior scholasticate before starting back for Salisbury. I wanted to take some pictures also, but we did not get started in time to do so. The senior scholasticate was taken over by the War Department so the scholastics are using a wing in a nearby castle. They were getting ready to commence high Mass when we arrived so I did

not meet the scholastics. One of the Fathers showed me around the castle and grounds. They have an altar presented by Eugene IV to the family back in 1400—right after the Great Western Schism. All kinds of old swords, guns, battleaxes, etc., furniture and panelling that date back to the 1500's. We took some pictures and by next month's report I ought to be able to send you a set (English service is so slow.)

Some of the Fathers had been in Rome and others in Switzerland and were asking for Fathers Supple, Schenning, Federici, Walsh, Gallagher, Moroney and Lippert. I gave them what news I could and I am sorry that I do not remember the names of the English Holy Ghost Fathers who did the asking.

The senior scholasticate is a temporary makeshift, and the housing facilities are 15th century; they suffer inconveniences that would appall the scholastics at Ferndale. They expect to move down to Nottingham during the summer, and if we are still here I will try to get up there to see the permanent residence.—Father John Strmiska, C.S.Sp.

Father Lang Awarded Silver Star.

IN April 1945 OP (p. 44 "Citation") we were happy to report that Father Lang was awarded the Bronze Star Medal for heroic achievement. Recently we received a copy of General Orders Number 148, dated May 24, 1945, issued from Headquarters 75th Infantry Division, which announced the award of the Silver Star to Father Lang. The wording of the citation follows:

"Under the provisions of AR 600-45, 22 September 1943, as amended, the Silver Star is awarded to the following:

"Chaplain (Captain) JOSEPH M. LANG, O 550 472, Headquarters, 239th Infantry, for gallantry in action in connection with military operations against the enemy on 8 April 1945, in Germany. Accompanying a forward platoon in the advance on the enemy near Bovinghausen, Chaplain LANG noted a squad which was stopped on the forward slope of a nearby hill. At great personal risk he made his way to the squad and found it held up by enemy fire; the squad leader was injured. Chaplain LANG lifted the man to his back and carried him to a position of comparative safety after which he directed a litter team to evacuate him immediately. The cool courage and decisive action of Chaplain LANG are in accordance with the highest traditions of the Armed Forces and reflect great credit upon the Chaplains Corps. Entered military service from Sharpsburg, Pennsylvania.

BY COMMAND OF MAJOR GENERAL PORTER: EDWARD A. CHAZAL, Colonel, Infantry Acting Chief of Staff."

Ticker Talk

AT Charleston, S.C., thirty four and ninety four were confirmed. . . . Father Burns expects to be on his way overseas when you read this. He has left Chaplains' School for Fort Dix, N. J., where he awaits orders assigning him to duty overseas. . . . Father William J. Keown, sent us a letter from Father F. Griffin (Mother House) informing us that Father General was raised to the dignity of Titular Archbishop of Marcanopolis. The NCWC News Service, however, had passed on the good news just in time for last month's OP. . . . Father Kenneth Dolan

has recovered from tonsillitis. He and Father Strmiska meet occasionally and their combined comment on merrie England would undoubtedly be worth recording. Father Dolan informs us that his latest altar boy is a cousin of the Archbishop of Detroit. . . . Effective June 22 Father Strmiska was changed to the 93rd US General Hospital, Malvern, a town near Wales, close to Gloucester, Worcester and Hereford. . . . Soldiers under Father Lang's jurisdiction are stationed over such a wide area that many are unable to attend Mass as often as they wish. Some hear Mass at German churches on Sunday. . . . St. Christopher's parish, Tiverton, had a class of 140 for Confirmation this year while Holy Ghost parish, North Tiverton, had 164. . . . During the occupation all the members of the Province of Holland were dispersed. There are about 175 Fathers at present. The scholastics have lost at least a year of study. . . . Mr. Herman C. Haag, Cleveland, O., is thankful for the expression of sympathy on the occasion of the death of his brother, Brother Raphael Haag, C.S.Sp., who died March 8, 1945, at Manaos, Amazon, Brazil. . . . Father McNulty hopes that several will be confirmed at Hendricks Field this fall. . .

The Holy Ghost Shell

THIS peculiar seashell is also known as the sand dollar or beach dollar. It is being collected by soldiers along the Carolina coast. They have learned that it symbolizes the birth, crucifixion and resurrection of Christ. On the top side of the shell an outline of the Easter lily can be seen. At the center of the lily is a five-pointed star that represents the star of Bethlehem. Five narrow elliptical openings are reminiscent of the five wounds made in the body of Christ during the crucifixion. On the under side of the shell is an easy recognizable outline of the Christmas poinsettia. When the shell is broken open cells are found each holding five objects that look like birds in flight. These represent doves. Another interpretation of these birdlike objects connects them with the angels who sang to the shepherds on the first Christmas morning—Popular Science, March 1945.

Duquesne Doings

THE Graduation exercises were ushered in on the campus on Saturday, June 2, by the annual meeting of the Sister's Alumnae. After a Solemn High Mass, the Sisters numbering over 300 assembled in the theatre to listen to a stirring address by the Very Rev. Provincial. A musical program was also rendered.

Although the weather conditions were anything but favorable, the first venture of an outdoor Fair was a financial success. An enthusiastic crowd braved the torrential rains and spent money freely.

June third was the official day of Graduation. The faculty and graduates attended a Solemn High Mass in the chapel, which a student choir rendered most artistically, and at which Rev. James A. Hyland, author and missionary of parts, preached an appropriate sermon.

His Excellency, the Most Rev. Hugh C. Boyle, D.D., Chancellor of the University, conferred the degrees.

The Community was host to a crowd of distinguished guests at the evening banquet that followed.

Sixty-four Fathers attended the first Retreat, June 10-16, and the unanimous consensus paid a very high compliment to Father Joseph Sonnefeld for the excellent, inspiring and deeply religious conferences he gave.

On Sunday, June 24, a little known but very capable choir, directed by Father Vernon Gallagher, acted as a supporting cast for Father Ackerman in the studios of the Mutual Network.

All signs point to a very successful summer school, registration for which is now under way. For details we must await the next issue.

On June 20, Father Federici was awarded the degree of Doctor of Philosophy by the University of Georgetown. Our new and popular Doctor deserves unstinted praise for his untiring efforts, put forth under the handicap of a variety of duties in and out of the classroom.

Our Province

Vol. 14

AUGUST, 1945

No. 8

Circular Letter No. 24

PARIS, April 18, 1945—My very dear Confrères: Father Jean-Baptiste Pascal, former assistant general, died at Langonnet last February 27, at the age of eighty-eight. His long life was one of continuous labor, perfect regularity and profound piety. He is truly a model for all the members of the Congregation. We do not know a better example to propose to you, no matter in what class you belong. He was a confrère eminently representative of all that we could and should be. More than any other he sought to model himself after the Venerable Father, for whom he cherished an unlimited devotion.

My intention in these few lines is not to retrace the whole life of Father Pascal. Later a notice such as he merits will recall it. At present it suffices to know that he was successively professor and subdirector of junior scholastics at Cellule (1879-1880); assistant novice master of clerics and professor at the senior scholasticate of Chevilly (1881-1884); missionary in Senegal (1884-1895); master of novice clerics and director of the senior scholasticate (1896-1898); Prefect Apostolic of Senegal (1898-1899); counselor and then assistant general (1899-1926). Thus in the spirit of obedience he filled the most diverse positions, from the most lowly to the most elevated, and in all things and at all times he acted as a true religious priest, little concerned with the question: "What will people say about it?" He was always attentive to the interior voice of the Holy Ghost, who pointed out to him his duty, which he accomplished conscientiously especially when it was difficult for him.

His regularity was perfect. To him the rule was practically the expression of the Will of God—he observed it integrally, refusing to allow the relaxations which some seek too anxiously on occasion; as he was by nature prompt to obey, more than once he strongly criticized certain confrères,

or manifested a coldness with regard to those who too easily exempted themselves from certain prescriptions.

At the Motherhouse, where he lived, there came and went many Fathers and Brothers who were not stationed there and who, perhaps, considered themselves authorized to take certain liberties. Father Pascal suffered greatly because of these violations of the rule. He was especially pained to see others (in very few cases, it is true), who presumed to act independently because of the consideration which they believed due to their talents, who snatched from superiors pretended permissions which they amplified to satisfy their whims, or their apathy, or their sensuality. Rightly he considered such conduct the most certain destroyer of religious discipline; he could not understand how intelligent men, entered into religion in order better to assure the salvation of their souls, could become stumbling blocks to the junior members of their community, whom normally, as a consequence of their engagements, they should edify by their fidelity to the exercises of community life.

For a long time, and on different occasions, Father Pascal was himself superior, to his own regret. Whatever it cost him he knew how to refuse the indiscreet liberties they sought, or to call to order delinquents whose faults made his strict soul cold. In doing this he was charitable, unwilling to offend by a categorical refusal; but in the face of insistence he knew how to maintain his decision in explaining it; he was unwilling to wound or to give in; in fact he never gave in, nor did he wound any but those who beforehand had resolved to get the best of him.

An important lesson for all of us and especially for those who are charged as superiors: We have promised to observe the rule, the whole rule, even at the cost of certain "ennuis" or of certain difficulties. The superior who can by his function dis-

pense from it, should only do so for reasonable motives, and while he exposes himself by his refusal to displease his subjects, he does his duty, a difficult duty, without doubt, in going against certain unjustified desires. An experienced director, severe with himself, Father Pascal knew that God treats us as He is treated by us—abundant blessings from heaven for the souls that walk without straying from the straight road of the observance of the Rules and Constitutions; diminution and privation of exceptional graces for those who in the service of God act according to their whims as if the rule did not exist.

Love of the Congregation: Father Pascal loved it with all his heart, and it is well for it that he labored to maintain religious discipline. For him the Congregation was centered entirely in the Venerable Father, in his teachings and in his example. As he had cherished from the generation which preceded him a remembrance of its high virtue, practiced at times to heroism, he had wished to live constantly in the atmosphere of sanctity which he made an ideal, and he did much to strengthen and preserve in our religious family the spirit of the Venerable Father.

In order to place in evidence this beneficent action it would be necessary to be able to follow him in the details of the assistance, which during twenty-five years he generously gave to Archbishop Le Roy, either as an assiduous and methodical correspondent with the heads of missions, or as a trainer of aspirant missionaries. He especially rendered an immense service to the Congregation, in composing the *Directoire Spirituel*. There is nothing of his own in it, except the style and light which was lacking in preceding editions of the *Instructions aux Missionnaires*. This testament of the Venerable Father he made accessible to all possible; he commented upon it by extracts from the *Règle Provisoire* de 1840, the *Règlements*

de 1849," and the "Lettres de Direction; he gave us a true, brief treatise of perfection, in an attractive and easily read manual. This is why I insist on expressing the desire that the "Directoire Spirituel" become for each one of us the book from which to draw the teachings and directions suited to our state.

Because of his knowledge, his loyalty and his love of the Congregation, Archbishop Le Roy held Father Pascal in the highest esteem. However, it did not pass unnoticed to many confrères that the collaboration between the two was not without a cloud, each of them having a different conception on the historic question concerning the union of the Congregation of the Holy Heart of Mary with the Congregation of the Holy Ghost, the work of Father Poullart des Places. It was a drawn-out affair which, in its time, gave rise to many discussions and caused much ink to flow. Now it is entirely settled, since the General Chapter of the Congregation in 1919, rallied to the solution of Archbishop Le Roy; that is to say, the founder of the Congregation is Claude Poullart des Places, and this dates from 1703: the Venerable Francis Mary Paul Libermann, although almost one hundred and fifty years afterward, is honored as the second founder and spiritual Father, the one to whom we not only owe the preservation of our existence but also our development and at the same time our religious life, our special spirit, our apostolic vigor. Before this clear formula was arrived at, it was discussed strongly for several years, and Father Pascal did not align himself with the sentiment of the Superior General. With many of the older members, he held that the Venerable Father alone was our founder, arguing that constant tradition considered him as such, and refusing to consent to any lessening of his role in our religious family. No one need be ignorant of the fact (for there is abundant testimony in our archives) that long before the realization of this famous fusion, from before 1845, that is to say at least three years previous, Father Libermann foresaw the possibility of uniting his society, rapidly rising, with that of the Holy Ghost, in rapid decadence. Weighing its advantages and disadvantages, he wrote to Fathers Le Vasseur and Swindenhammer that a necessary sacrifice recompensed by many advantages be made. He suggested that the unap-

proved name of the Society of the Holy Heart of Mary should disappear as the first part of the appellation, to leave in first place the name of the Congregation of the Holy Ghost, which had the double approbation of pontifical and royal authority. This took place in 1848, when the union was effected, as one can see in the text of the decree of September 26, 1848, addressed by Cardinal Franson, Prefect of the Sacred Congregation of the Propaganda, to Father Monnet and Father Libermann. It is there that the famous phrase prescribing the union is found: "*ita ut, cessante ex nunc ea quae sub titulo est Sanctissimae Cordis Beatae Mariae Virginis,*" etc. For Archbishop Le Roy, and for us, this letter of the Sacred Congregation of the Propaganda speaks for itself; its meaning is clear and there is no need to add anything to it.

Father Pascal was mistaken in holding that this letter needed explanation, and it can be said that he persisted in this conviction until his death. But this did not change the cordial relations between the Superior General and his assistant. Nothing stood between them except the adoption of the above thesis, willed by the Holy Father and sanctioned by Rome, which in no way was prejudicial to the prestige of the Venerable Father or lessened the religious spirit of the Congregation.

Again a good lesson for us: the mind can go astray while the heart and the will remain steadfast. A superior should know how to draw the best from each collaborator, even when their ideas on certain points differ. An inferior need not cease to be a docile instrument because he disagrees with the opinions of him whom God has placed over him. If in community, despite the diversity of our views, we knew how to adapt ourselves to one another in the normal intercourse which our position demands, how happy we should be and how much good we could accomplish.

It is enough for me, today, to recall these beautiful examples, for I must limit myself. Let us profit from them to examine ourselves on our love for our holy vocation, on our fidelity to our rules, on our attachment to our Congregation. It is our true family: let us be to it grateful children, devoted, ardent in our work, in perfect submission to our superiors.

I bless you my very dear confrères, most paternally, while renewing the

assurance of my best and most affectionate devotion in Our Lord. L. Le Hunsec, Sup. Gen. C.S.Sp.

RECOVERY

The confrères who have sailed up until now have all arrived safely, in spite of disturbances, alerts and even certain imminent dangers. For the next sailings, the difficulties are continually increasing: the boat destined for Madagascar is being held up for repairs; we are assured of only one or two places when it will be ready. It has been requisitioned to repatriate Malgash or Reunion soldiers, or prisoners recently liberated. For French Equatorial Africa it is feared that the same difficulty will arise when the only boat left on the line will be fit to make a second trip. This voyage is not foreseen before June.

Several confrères have already returned: Father Faou, from Guinea; Fr. Hebrard, from Guadeloupe; and Brother Athanase, from Yaoundé.

INDULTS RENEWED

The following indults have been renewed by the Sacred Congregation of Rites:

March 17. ad decennium, permission to celebrate a solemn Mass of the Dispersion of the Apostles, in our scholasticates, on the second Sunday of July.

March 29. ad quinquennium, permission to use incense at sung Masses, without sacred ministers, on Sundays, feasts of precept, feasts of the first and second class, in all churches of the Congregation.

GENERAL NEWS SINCE CIRCULAR LETTER NO. 23

MOTHERHOUSE—We were very happy to see at the Motherhouse the first missionaries to return to France after five years. We were also glad to see several confrères from the United States, military chaplains in the American Army, Fathers Strahan, J. Murphy and W. Keown; the last even made his retreat at the Motherhouse. From the vice-province of England we saw Father Selvin, Chaplain of the British Army, at present in Holland.

St. Thérèse of the Child Jesus was proclaimed secondary patroness of France. On this occasion the reliquary which contains the remains of the

Little Saint was taken to Paris and remained in the capital from Wednesday, February 28 to Thursday, March 8. Ceremonies took place at the Sacré Coeur de Montmartre and at Our Lady of Victories, where Therèse Martin went to pray in 1887, while on her way to Rome; then at Notre Dame de Paris and at several other sanctuaries where a great crowd came to invoke her. Saturday, March 3, at the Church of St. Francis Xavier, a pontifical Mass in honor of the Patroness of the Missions, was celebrated by the Superior General, His Excellency, Archbishop Roncalli, new Apostolic Nuncio, presiding. On Thursday, March 8, it was at the Work of the Orphan-Apprentices of Auteuil, which St. Therèse knew, and for which she prayed, that the closing ceremony took place, with a great procession presided over by His Eminence, the Cardinal Archbishop of Paris. From here the reliquary was taken to Lisieux, through Alençon, the birthplace of St. Therèse of the Child Jesus.

FRANCE: Father Provincial visited the houses of the province. The Provincial Council was held in the *Rue des Pyrenées* during Easter Week. Several of our prisoners liberated by the Allied advance have already returned. For the rest the year proceeds normally. The mobilization has already recalled about forty scholastics and a few Brothers.

At Chevilly, one part of the senior scholasticate was requisitioned for American troops, but they did not come to occupy it; a few days ago French troops arrived there.

At Alex on March 19, there was celebrated the twenty-fifth anniversary of the taking possession of the Chateau of Alex by the Little Clerics of the Archconfraternity of St. Joseph, when they were able to return to France after a forced exile in Suse.

IRELAND: Cards from January 30, February 7 and 14, March 14, 15 and 23: All goes well. The houses prosper, the morale is high. They are going to start building a new chapel at the novitiate of Kilshane, now inadequate; and next year it will be necessary to enlarge the scholasticate of Kimmage where there will be, from now on, almost 250 scholastics. Father Mullins received his Master of Arts with honors from the University of Cambridge; it is a very rare distinction.

The football games, which held all Ireland in suspense for several

months, took place on St. Patrick's Day and ended in a double victory for Blackrock which took both trophies: the Senior trophy by a score of 28 to 3 over the students of the Dominicans, and the Junior trophy by a score of 3 to 0 over the Jesuit students. There were over 12,000 persons at the first match. This year there were no heart attacks but close to it. Oh happy country, which gets excited during our present times over such peaceful combats!

BELGIUM: The question of food is more difficult. For heat they had enough to survive the severe cold, but several houses had to heat only one room where all came together to work. At Hotgné, the bombardments have blown out the stained glass windows; at Lierre the windows were broken. They consider themselves fortunate that they can pull themselves out of it at so little cost. The departure of young Fathers for the missions can't be foreseen at the present.

HOLLAND: January 23; February 13 and 24; March 4, 14 and April 3: Gemert was requisitioned and the scholastics taken by trucks to their families; the Fathers were crowded into the *porterie*, the Brothers in the dungeon; the wine-cellar served as the refectory. About 120 scholastics and 100 young Fathers thus found themselves with their families. In February they succeeded in lodging six third year theologians in the scholasticate. In addition, about ten philosophers could come from their homes each day to Gemert to take their classes. In March, Father Selvin, British Chaplain, who was in the neighborhood, visited our confrères and asked that they be given the old building of Gemert. This was done, and since the beginning of April Father Provincial has been able to bring back 65 scholastics from Limbourg and Brabant. Baarle and Weert are likewise requisitioned: the Brothers and Fathers were able to remain at Weert; three Fathers and five Brothers were allowed to remain at Baarle. Father Provincial was able to visit the novitiate at Gennepe; it is known that all the personnel were dispersed. . . . The house has been greatly damaged: there is a hole in the chapel wall, one in the refectory wall, and several in the roof. The reinforced concrete wall which formed the cloister served as a rampart during the fighting; and is completely destroyed. The

furniture has disappeared, the kitchen stove and several sacristy fittings have been found. The house is still repairable and, at the beginning of April, Father Vogel sent three Fathers and six Brothers who are cleaning up and repairing what they can. The little village is completely in ruins and deserted except for troops. A scholastic and a priest, who were with their families, were taken away with the men of their village.

ENGLAND: January 22; March 25: The house at Nottingham, which the requisition has not permitted to be occupied until now, will undoubtedly be freed at the end of the year and the novitiate and scholasticate can be installed in it. It will be much more comfortable than the present arrangement and recruiting can be resumed in proportion. The vice-province had five Apostolic Consecrations last year, and this year three scholastics will be ordained priests in October.

ROME: The French Seminary was able to continue throughout the war. It counts at present 16 seminarians of whom four are Poles, and is ready to welcome other students as soon as communications with Italy will permit.

FRIBOURG (Switzerland): The scholasticate of Fribourg has likewise survived. While waiting to be able to receive again scholastics from our other provinces it looks after the Swiss scholastics who cannot go to France. At the present there are seven students, the morale is good, and the studies too, as proved by the notes given at the University.

CANADA: November 11; January 27; February 23: The senior scholasticate was installed in Montreal, in a large and beautiful house, very close to the Seminaries of St. Sulpice where our students will follow the courses. There are at this moment 27 scholastics of whom 21 are from Canada, 3 from Trinidad, 2 from St. Pierre-et-Miquelon and one from Haiti. The spirit and the general run of things are very satisfactory. Father Etcheverry, is at present in a run-down condition; Father Kittel is replacing him.

The novitiate is at Lac-au-Saumon, under the direction of Father Mamie; with the five Canadians there are 2 novices from Martinique, two from Haiti and one from Trinidad.

HAITI: Father Goré awaits impatiently reinforcements to help his tired personnel. In spite of everything all is well. Besides, from a telegram from Fort-de-France, dated April 11, we learn that the young Fathers who sailed on the "*Sagittaire*" have arrived at Martinique; those for Haiti are preparing to reach their post by airplane.

MARTINIQUE: December 9 and 24, February 8 and March 7: The work is going well, and all give indications of good will, but vacancies are becoming more pronounced and the work is increasing. Youth movements are the order of the day; they have even tried Christian Syndicalism. They impatiently await relief. Several Fathers went to Canada for a rest and returned well rested.

The consecration of Bishop Marie will very likely take place at Fort-de-France on April 25.

GUIANA: (South America, French Guiana) January 22, February 17: Father Fort sent again the details of the death of Bishop Gourtay, since his preceding letters did not arrive. Bishop Gourtay left on his visitation June 21 to St. Laurent, Mana and the Accarouany; he returned very tired on July 15th. The next day he went to the Sister's hospital and his health declined progressively without any reaction. At the end of August, his memory and attention began to fail at times. He took only a little milk and responded very slightly. On the fifteenth of September while having the full use of his senses he received the last sacraments, then relapsed into unconsciousness. He died on the sixteenth at one p.m. His body was laid out in the Bishop's house, and the burial took place the following Monday. A vast crowd assisted, as Bishop Gourtay had gained the affection of all Cayenne.

DAKAR: (Senegal, West Africa) January 15 and 19; February 7, 15, 24; March 28: On January 24, the consecration of the church at Thies took place. All the civil and military authorities were present. At Fadiout, the church was also rebuilt. The navy cleverly restored Gorée, its church and mission. The young Fathers arrived and are already serving in the bush country. We are trying to send our sick confrères home. Father Dodds was conscripted and sent to Timbuctoo

to care for the religious needs of the soldiers.

BATHURST: (Gambia, West Africa) Father Meehan has returned to Ireland. He has opened a secondary Catholic school in Bathurst.

ZIGUINCHOR: (West Africa) Father Walther visited the district. Health is good and the work goes on. The food supply is uncertain: to obtain food requires a miracle but obtaining clothing is not to be dreamed of. The administration furnishes cloth only to producers of nuts, etc. We are sowers of an ideal: this does not mean much in our materialistic age.

SIERRA LEONE: (West Africa) From Ireland we learn that Bishop Kelly is back since September. The government has offered him a leper colony, in the northern part of his vicariate: he has been commissioned to find the personnel which will be paid by the government. It seems that the Sisters of Killeshandra will accept the work.

ONITSHA: (Nigeria, West Africa) January 27: Bishop Heerey visited the chaplains of the native colored troops of West Africa in the Far East. He spent Christmas in Bethlehem, and returned to Onitsha in January. He has opened a new secondary school which will soon be as well attended as the College of Christ the King in Onitsha. The Vicariate counted at the last statistics 202,000 Christians and 132,000 Catechumens: there are at present 3 native priests. The schools of the mission have 92,000 children.

BENOUE: (West Africa) Monsignor Kirsten sends word of our interned confrères in Jamaica; all is going well. They are in contact with our confrères of the United States and the Islands and follow the news of the Congregation in "Our Province."

DOUALA: (West Africa) January 21; Father Krummenacker continues the visitation of residences, despite the lack of time and means of communication. During this dry season, when vacations give a little respite to the missionaries, a certain number of our confrères are able to take two weeks vacation in another mission; it makes a pleasant change and has no doubt contributed to the maintenance of good health. Bishop Le Mailloux presided at Edea, during the reception of the habit and profession of the native Sisters.

YAOUNDE: (West Africa) February 28; March 8: Bishop Graffin made a long trip through the missions in the eastern part of the vicariate; the Dutch confrères working here are doing quite well. Ten more are needed.

The vicariate counts 326 monitors in its schools, teaching 15,500 boys and 2,500 girls, also 328 auxiliary monitors in the bush, who instruct 14,500 children. For the certificate of studies there were 125 children of the mission received, and the first place of the session was taken by one of them. In spite of this, an atmosphere of defiance and even of hostility begins to manifest itself on the part of certain functionaries. Let us hope that they will recognize what the missionaries are doing for the civilization of our colonies.

GABON: (West Africa) January 21; March 19: There, to the contrary, it seems that the new authorities, civil and military, recently arrived in the colony, are trying to assure its calm. The subsidies accorded to the schools in previous years have not been increased according to the established budget. This causes great difficulty in paying the personnel; the salaries have been increased which has permitted a better choice and preparation of teachers; but the schools are developing and if the allocations are not increased in proportion, how can the personnel continue to be paid? A simple secretary of the administration is much better paid than a teacher. . . This is a grave threat to the future of the schools. Bishop Tardy visited the northern missions, and Father Fauret has visited the southern ones. Happily the roads are good as they are new and hard.

LOANGO: (Portuguese, West Africa) January 24; March 7 and 10: Father Molager sent copies of preceding letters, and it was well he did because they had not arrived. They give us a resumé of the life in the district during the last four years. There also, the reducing of school allotments causes serious uneasiness. Returns to France are officially regulated; but, for returning as for departing, the great difficulty is the need of boats.

BRAZZAVILLE: (West Africa) February 7; March 15, 19, and 26: Father Bonnefont, who was able to leave by the "Hoggar" on January 13, arrived at Brazzaville February 20. Bishop Biechy made a new tour as

delegate to the Red Cross from French Equatorial Africa. The junior seminary is going well, under the direction of Father Flottat; it has 32 students, and in two months it will have about 20 more; it has all the classes up to and including rhetoric. But the site is inadequate and in spite of present difficulties it is absolutely necessary to build.

BANGUI: (West Africa) January 28; February 20; March 21 and 24: Bishop Grandin made a tour of 3,000 kilometers to visit his vicariate; he confirmed 1,500 and blessed on March 6 a beautiful chapel built at Ouango, in the mission of Bangassou, by the Europeans of that region. Bishop Grandin hopes to return to France soon.

LUANDA: (Portuguese, West Africa) Father Gross was able to write through French Equatorial Africa; his preceding letters have not arrived; letters are not yet allowed between Portugal and France. Everything is going regularly but there are missionaries there also who have 10, 12, 15 and more years of service and for whom a vacation at home would be very helpful. Father Clemente Pereira da Silva, Visitor, was at Lubango; he will return in March to New Lisbon and have a meeting of the Principal Superiors.

KATANGA: (West Africa) February 23, March 28. The war has not changed the ordinary life of Katanga. The missions have been maintained and the works developed. The food supply never caused any great difficulties; clothing was made locally which was more economical, and everybody was satisfied with it. The schools made considerable progress; the centers developed and the young people wished to be instructed. Kongo had 120 students in 1939 and now has 850. Post-graduate work is well followed. The junior seminary has 25 students with accommodations for 50 or 60. Father Lan der Smissen is still a conscript.

ZANZIBAR: (East Africa) March 6 (A letter from December 20 has not arrived). In July a new station, Our Lady of Lourdes, was founded at Nchakos, under the direction of Father

Kavanagh. Another is being built at Kanzaol, and three others are in preparation. The College of St. Mary was opened and has 150 students. The Vicariate had also to furnish missionaries for Nyeri and Meru, three Fathers for Ethiopia, two military chaplains, and a Father for the Apostolic Delegation.

BAGAMGYO: (East Africa) January 24; February 24. Everything has been maintained; the Vicariate also furnished three Fathers for Lindi, five Fathers and a Brother for Meru. Father Van der Hayden died suddenly at Mgeta, September 2, 1944, at the age of thirty-six.

DIEGO SUAREZ: (Madagascar) January 9 and 24, letter No. 22 arrived! The mail has been resumed to the great satisfaction of all, for very little has been received from Paris in four years.

MAJUNGA: January 30; February 5 and 6: In 1942, Bishop Wolff laid the corner stone of his cathedral. Construction progresses under the direction of Father Batiot in spite of great difficulties, for no machines are to be had and all is done by hand; half the heavy work is finished and the roof will doubtlessly be built at the end of the year. The Fathers in charge of the parish of Mohabiti, who have lived at the bishop's house three kilometers from their church, have rented a house nearby, while waiting for the completion of the rectory. In 1943, a normal school for catechists was opened, under the direction of Father Poignant; about 20 are preparing themselves for it and the first ones will enter service soon. On August 15, 1943, the ordination of the first native priest took place; two others will follow this year. The lack of cloth has forced recourse to the resources of the country; vestments are made of raphia, Malgash silk, etc., and shoes of cayman skin. South Africa sends quite a few things, but it is mostly chemical spirits, shaving soap, lipstick. . .

MAURITIUS: (Indian Ocean) February 15: Father Streicher sends, by London, a message assuring us that all is well. Two cyclones have done a great deal of damage; several churches

were damaged and a great number of houses of the poor destroyed. There are several cases of malaria and a few of fatigue.

Mailbag Perspective

Raleigh Conference

Bishop's Residence, 15 North McDowell St., Raleigh, N. C., July 3, 1945:

Very Reverend and dear Father Collins: I am pleased to invite you, as Provincial, to a conference which will be held by the priests of the Diocese of Raleigh who are engaged in working for the Colored people.

The conference is to be held at the Catholic Orphanage, Nazareth, Raleigh, N. C., on Tuesday and Wednesday, August 21st and 22nd, 1945. It will deal with some of the following problems: the causes of conversion and relapses; financial problems of the priests engaged in Colored work; school problems; social problems; the qualifications of priests for this apostolate.

I shall be happy to have you as my guest during these two days, and would also like to invite any of your Consultors who might be interested in such a conference. . .

A similar conference held in August of last year was so successful and inspiring to the men of the various Religious Orders engaged in this work, that I can assure you this year's meeting will be worthwhile.

With best wishes, I remain, Faithfully in Christ, (Most Rev.) Vincent S. Waters, Bishop of Raleigh.

NEW BISHOP OF GUADELOUPE

Ottawa, July 5—Most Rev. Jean Gay, C.S.Sp., former Coadjutor, has become Bishop of Guadeloupe, succeeding Most Rev. Pierre Genoud, whose resignation has been accepted, it is announced by the Holy Ghost Fathers here.

Bishop Gay recently visited Canada seeking priests for his diocese, which includes 300,000 Catholics.—NCWC New Service.

Father Raymond A. Wilhelm, C.S.Sp.

1903-1945

IN the very nature of things the members of the Congregation are interested, and intensely so, in the far flung lands where the confrères labor. Bound together by the bond of fraternal interest, they naturally beget an effective curiosity concerning the strange and alien climes where the work of God is carried on under the banner of the Congregation. What is true of the Congregation as a whole is much more true of each particular province. The members of each province are more especially interested in the lands where the fellow members of the province are laboring. And when such territory becomes the final resting place of one of the members, that place becomes much more a part of the province. Rupert Brooke's,

*"If I should die, think only this
of me:*

*That there's some corner
of a foreign field
That is forever England,"*

takes on a new significance when we learn that one whom we intimately knew now lies forever at peace in some far distant land which was the scene of his apostolic labors. So it is that far off East Africa will be nearer and dearer to us here in the United States because one of us now lies buried in its soil. Fathers from the American Province have for the last thirteen years labored and toiled in Kilimanjaro. All of us were interested in the missions of East Africa because all of us either had worked there or had known those who did work there and who are now working there. But it is today nearer to us because Ray Wilhelm now lies buried there. He was the first Father from this province to be laid to rest on those shores. He did not, it is true, succeed in reaching his mission on his return journey, for he was stricken with his fatal illness before the ship on which he had sailed could reach Mombasa. Almost on the threshold of his destination he had to be hospitalized at Beira in Portuguese East Africa, and it was there he died like another Francis Xavier in sight of his mission.

Raymond Wilhelm's life embraced forty-two short years, sixteen of them spent as a religious, twelve of them as a priest. The record of his years is counted not in number of days which passed over him but in the intensity with which he lived them. Born December 31, 1903, in the Pennsylvania town of Sharon, he spent the early years of his life in the same town. In the local Church of St. Joseph he was baptized; there, too, he made his First Holy Communion and there he received the Sacrament of Confirmation. He attended the parochial school and during the years of his boyhood he manifested the first signs of that vocation which would lead him through devious channels to the priesthood of Christ. From 1918 to 1922 he was a student in the Duquesne University Preparatory School and on the completion of his course he entered the College of Arts of the University. He left Duquesne to enter St. Bonaventure's College, Olean, N.Y., with the intention of becoming a priest of the diocese of Kansas City, but in 1927, remembering the example of the Fathers of his first Alma Mater, he applied for admission to the novitiate of the Congregation and was accepted.

On December 24, 1928, Raymond Wilhelm made his religious profession and pronounced his temporary vows in Ridgefield, after which he continued his theological studies in Ferndale. In due course of time he took his perpetual vows on December 24, 1931, and on September 17, 1932, in the chapel of Ferndale he was ordained to the priesthood and on the following June 24, 1933, made his apostolic consecration and was assigned to the mission of Kilimanjaro.

Now, that a member of the Congregation should be a good religious, that he should keep his rule, that he should be a zealous and fervent priest, is nothing to be wondered at, for that is what each takes upon himself willingly and knowingly when he makes his profession. We expect that of every man. There is no need, therefore, of stating that Father Wilhelm was a good religious, a fervent and zealous priest, and that he did the

work assigned to him. That goes without saying.

His first assignment was to Kilimanjaro. From 1933 to 1940 he labored in the mission. He taught at St. James' Seminary, the purpose of which is to prepare natives for the burden of carrying on the work of the ministry by means of a native clergy. Father Wilhelm loved that work, and gave himself wholeheartedly to it. He had decided ideas on the training of a native clergy and in St. James' he had the opportunity of testing them out. It was with reluctance that in 1940 he accepted his superior's decision that he should return to his native land for a much-needed rest, and himself and Father Noppinger arrived in the port of Boston. But the tempo of life in the United States frightened Father Wilhelm; he longed for the comparative quiet of the African life. The clouds of war, however, had gathered and there was no possibility of his returning to his mission. During his stay in the United States he filled positions in the parishes of St. Anthony, Millvale, and St. Mary, Sharpsburg. In his spare time he gathered and edited the data for the Missionary Academia Study, "Modern Africa." Yet all the while he longed to be back in his mission. The time finally came when he could once more sail for Africa, and on April 13, 1945, accompanied by Father Noppinger, he embarked from Brooklyn, New York. Towards the end of the voyage, Father Wilhelm was stricken with "bacillary dysentery complicated by chronic malaria" and was put ashore at Beira, Portuguese East Africa, where in Casa de Saude (Nursing Home) he died on June 12, 1945 of peritonitis.

Father Wilhelm did good work as a missionary and as a priest. In the seminary of St. James in Kilema he instructed those who were in the future to be priests in the vicariate and he imparted to them his high ideal of the priestly and religious life. Among the people he brought the concept of the Christian way of life and the souls who came under his influence, whether in Africa or America, found in him a ready friend to interpret for

them the meaning of the Gospel of Christ. Never demonstrative in his ministry, he carried on quietly and effectively, an outstanding example of the truth, "Non in commotione Dominus." To many he seemed to be nonchalant, indifferent, unexcitable. His phlegmatic nature forbade his ever becoming enthusiastic about anything and gave rise to many misunderstandings. Yet he had under this facade a deeply interested and questioning mind. "No better record of missionary activity in any part of the world has ever been written than his 'Modern Africa' which he published in 1944," wrote one commentator of Father Wilhelm's work in the Academia series. "It is a decidedly important contribution to the cause of missiology and long will be the basis for study of the African missions." Certainly he never wore his heart upon his sleeve and he seldom made known his mind. He disliked responsibility and he systematically refused to be hurried by anything or anyone. What went on in the deep, deep heart of him was known only to God, but Almighty God looks into the heart of man and finds there enough goodness to love man, and in the heart of Father Wilhelm He found a good religious and a zealous priest. What better could be found?

We append the official account just in from the American Consul in Beira: "The Foreign Service of the United States of America, American Consulate, Beira, Portuguese East Africa, June 19, 1945. Missionary Society of the Holy Ghost, 210 Penn Street, Pittsburgh, 15, Pennsylvania. Dear Sirs: With reference to the unfortunate death at Beira of one of your members, Father Raymond Albert WILHELM, of which you were doubtless notified by the Most Reverend Joseph Byrne, C.S.Sp., head of the Kilema Mission, with whom the Consulate was in touch at the time, there is enclosed a copy of the official Report of Death (Form 192) as well as of the inventory of Father Wilhelm's personal effects presently in the Consulate's custody.

"When Father Wilhelm arrived at Beira on May 27, 1945, on the American U.S. "George Westinghouse" he was reported suffering from bacillary dysentery complicated by chronic malaria and was hospitalized. At first he appeared to be making satisfactory progress, but on June 9 the doctor re-

ported a turn for the worse and his condition deteriorated steadily. Finally peritonitis developed. Every effort was made to save him, including several blood transfusions and the use of penicillin which the undersigned was able to obtain from an American vessel in the port. Unhappily these measures were of no avail.

"During his illness Father Wilhelm was visited by the Catholic Bishop of Beira and it is understood that extreme unction was administered at 9 a. m. on June 11. The funeral was held at 3:15 p.m., June 13. (Buried in plot No. 5789, European Cemetery).

"With the expression of sincere sympathy for the loss which your Order has suffered in Father Wilhelm's death, I remain, F. van den Arend, American Consul."

Tanganyika, East Africa, June 23, 1945.

A thousand thanks for sending Fathers Noppinger and Wilhelm. Father Noppinger arrived in Mombasa about June 6. Father W. got ill while ship was in Beira—dysentery—his old friend. The Bursar and Father N. tried to take care of him. Ray wanted to come right on to Mombasa, did not seem to want to see a doctor. He got worse and agreed to have doctor come to examine him. The doctor decided it was best he should wait over and go on by next boat. Nobody suspected he was in danger. On shore in hospital he improved. Consul wrote to me to say he was responding to treatment but would not leave Beira before end of June. A day or so later Ray was not so well. Consul wired he was dangerously ill. That grieved me and I was expecting notice of his death any day. It came. He died June 12 evening. I had no news from mission. We may have a letter from Consul and from fathers. R.I.P. He made the great sacrifice. His reward is great. He came knowing his life would be hard here, but God decided to reward him. God knows best. His Holy Will be done.

I intend to erect a memorial of some kind so that Father Wilhelm will be always remembered here. His grave is far from all who loved him. The people liked him. We had a Solemn High at Cathedral sung by Father Marron. I gave the absolution. God be with you all. Affectionately in J.C.

/s/ Joseph Byrne, C.S.Sp.

News From Washington

THE street and sidewalk barricades have been removed from the front of the White House. Now the visitor (or a Washingtonian for that matter) can get nearer the National Mansion but he cannot see more of it than he could from across the street where he had to stand in pre-VE Day times. The front lawn fountain competes for attention with the stately facade of the Executive Mansion. The waters in this fountain seem as if they had been trained—they perform not in the usual excited manner that makes water bedlams of most fountains—these waters seem to move "slow motion." They give one the impression of gliding instead of falling waters. The big drops that stray "out of bounds" seem to glide down gently as if they wore parachutes. Some plants on a cultivated plot inside the great iron fence are as vulnerable to the hot sun as are the plants on our own lawn.

Our victory garden has provided much comment for visitors. Numerous suggestions have been received as to how we might have done better, but very little practical help like digging or hoeing has been received.

Our new lawn is progressing satisfactorily despite the hot rays of the Washington sun that beat down on it with many of the characteristics of a flame thrower.

Father Joseph B. Hackett who is founding the new parish in Arlington, Va., has become a most frequent visitor here. His flock is settled on "Windy Hill" overlooking the Pentagon Building and fifteen minutes from the Washington Monument. This location combined with the frequent crossings of the Potomac has added new wit and charm to his conversation.

Another visitor who seems to have benefitted immensely by locale is Father Haines. The waters at Hot Springs are credited with the almost complete restoration of his health. These mountain springs are said to be responsible for the yearly loosening of thousands of stiff joints and for general toning up of the whole human system. Perhaps, like the Fathers here, you have been invited by Father Haines to come to Hot Springs and drink those vivifying mineral drafts from the very breasts of mother earth.

The temperature a few days ago was 99. However, it is not that alone which makes Washington hot; the humidity is an important contributor in that respect.

Unforgettable "Lest We Forget"

ROUTINE is an unusual method of procedure. You would not think so at first. But that we human beings who are so anxious for "a change" be it to a vacation or to a new pair of socks, should follow habitually and regularly a changeless course of action is indeed strange. It is equally strange that so many of us look to routine as a guide. Faced with some little problem we will ask "What's the routine?" We may not just put it that way always but that is what we mean. We make routine a compass and frequently we guide the course of our life by it. If something happens to interfere with that routine we are completely thrown off our course. There is the story told of a priest who for many years followed a certain routine in putting on his habit. He was advised to change to a method which did not require the opening of so many buttons. As he attempted the new way the following morning he staggered, fell and broke his leg. A change of routine can be a very disturbing matter.

No little disturbance was caused recently when the "Lest We Forget" articles were not written according to routine. The Necrologies that interfered with the routine of many of the Fathers were those on Father Boehr (OP May 1945, p. 54), Brother Arthème (OP April 1945, p. 48), and the one on Brother Columba (OP May 1945, p. 61). These articles violated the sacred routine to which many are accustomed and they were the occasion of some of the Fathers expressing thoughts they never expressed before.

As far as I can determine the whole case is crystallized in the following extracts from letters from the office of the Editor:

(1) "I wish to protest against the indignity of the article on Brother Columba Leddy, appearing in the May issue of Our Province. I feel that it violates the concept of Christian Charity common to most ordinary Catholics, and surely to most Religious. In my opinion, the article is flippant, injudicious, and outrageously in bad taste."

(2) "Incidentally many of the Fathers passing through our city have been pretty bitter about the jocose obituary notices afforded Brothers Arthème and Columba. Ridicule does

seem out of place when the poor fellows are six feet under."

(3) "Thank you for your letter of June 19 expressing your displeasure at the tone assumed in the article on Brother Columba Leddy, appearing in the May issue of Our Province. I, personally, am always glad to learn the reactions of the Fathers of the Province to the material appearing therein."

(4) "The biographical sketch, in my opinion, was eminently fair and charitable. We do not propose to print whitewashed accounts. The Bulletin Mensuel never did. Modern lives of the saints suffer from cigar-store Indian treatment. However, it's good to see Fathers jump to the defense of Brothers Arthème and Columba. I am grateful for it."

(5) "Some of the confreres have objected in public and in private to the tone of one or other article appearing in Our Province concerning the life of the deceased confrères. Aside from the fact that these articles are not strictly biographies, but rather appreciations, they must be governed not by the rules of biography but by the art of appreciation. Even, however, if they were biography, it seems to me that any biographer, if he is worthy of the name, must limn his subject so that those who read can recognize that subject as he really was. Now every one of us has certain striking individualities that are ours and no other's. And those individualities or peculiarities are what make us recognizable to one another. To smooth them over in writing about one of us would not give a true impression of us. We could not have a true description of Cyrano de Bergerac without his unmistakable nose, nor would a portrait of Abraham Lincoln be true if it did not show his gainliness. Certainly a life of St. Aloysius that would not mention his peevishness would not be a true life, for he was peevish. At your reverend head will be thrown the maxim: "De mortuis, nil nisi bonum," and that will be supposed to settle the whole thing. In the name of that maxim have been written all the namby-pamby lives of the saints and all the biographies of the Pollyanna school, with the result that, like the statues of the saints, one could be substituted for

the other with just a few minor changes. The result would be a conformity that does not exist even in religious communities. Besides, to raise this to a philosophical level, are not *bonum* and *verum* interchangeable?"

You will note that (1) and (2) are protests; (2) deserves special mention because of its representative value which is summed up in "many of the Fathers" and because "our city" is a junction of no mean connections. There have been many other protests both written and verbal, I suppose, but for many good reasons it is probably safe and just to let Numbers (1) and (2) be representative of all. Numbers (3) and (4) are excerpts of replies sent from the Editor's office to objectors. Number (5) is from the author of the articles under discussion.

You have noted already, no doubt, that the protests are very general as protests usually are. There is no reason given why the matter published on Brother Columba "is flippant, injudicious, and outrageously in bad taste." "The Fathers passing through" no doubt were "pretty bitter" but just what sentences, or paragraphs—just where do these articles treat their subjects to ridicule? Those who subscribe to the general condemnations represented above are obliged to point out the obnoxious parts and give reasons for cataloging these parts as such. Generalities are shrouds that can cover anything, but in true criticism attention must be focused on particulars and then judgment moves closer to truth because we see the case more clearly. To say an article is "outrageously in bad taste" is one thing; to prove that statement is another. This is written not in defense of the articles under discussion but in defense of sound criticism.

Of course putting your finger on particularly obnoxious spots in an article is not final in criticism; you must deal with the whole article and not the part, even though examination of the parts help you to understand the whole, but to condemn the whole for the part is not fair. If when reading the article on Father Boehr (OP May 1945, p. 55) I stop at this sentence: "Consumed with nervous energy, he could not bear to see anything awry,

whether it was a curtain or a curate, nor did he believe in letting the right hand know what the left hand was doing." Or when reading the article on Brother Arthème (OP April 1945, p. 48) I flare up at this one: "After six years in Ridgefield, he was sent once again to Pittsburgh but his days as a cook, if he ever were one, were over and during his stay of seven years in Duquesne he exercised his talents in keeping a watchful eye on the community and its visitors." As these sentences stand they are isolated from the protection of the article in which they appear and consequently they are extremely vulnerable. All sentences of a similar nature are that way when removed from their context. We cannot make a man live again on our printed pages in just one sentence. A human being is too grand and complex to be reduced to that limited space. We have to use many sentences, each representing one of the many threads from which his mortal life was woven.

As regards Number (5), the author's reply, a good point is made when he writes: "... those individualities or peculiarities are what make us recognizable to one another. To smooth them over in writing about one of us would not give a true impression of us." All no doubt will agree with him in principle but many will violently disagree with him on the way he reduces his principles to practice.

As to the interchangeability of *bonum* and *verum* it may be well to draw attention to the fact that what the author said applies to the metaphysical order where considerations are not burdened with the weight of material things like curtains, curates, and cooks.

It will be interesting to see what course the Necrology Department will follow when this storm has blown over. I hope that when my necrology is written my big nose, my ungainliness, my peevishness, my selfishness, my pet grouches, my way of hanging up the curtains and the curates, my calling a cook a cook and a spade a spade—I hope all these and many others (my good characteristics, perhaps) will be mentioned so that the reader can honestly say: "It's a real good picture of the old devil."

And to close, not the discussion, but this article, here is an extract from an unsolicited letter, (Routine would

have it as Number (6) above, but I think it does nicely right here): Curatie Ohio: "... The biographical sketch of my uncle (Father Joseph Boehr) is certainly very beautiful. Everything in it is true. Whoever wrote it must have known him very well because he was very hard to understand at times. ... My sister and I thank you for sending it. I shall never forget the Holy Ghost Fathers. Recently a friend called at our farm with a copy of the Mission News. I want to subscribe to it."

Episcopal Visitation At Jayuya

Most Rev. Aloysius J. Willinger, C.S.S.R., D.D., Bishop of Ponce, Puerto Rico, during his recent visitation at Jayuya confirmed 2,081, baptized 140, and performed about 40 marriages. About 80 children received their First Holy Communion.

Preparations were made for this visitation well in advance. Three sisters were brought in to give the children final instructions for their First Holy

Communion. These sisters occupied the rectory, consequently the pastor had to seek lodgings elsewhere. His Excellency was very pleased with the results.—*Father Paul Ford, C.S.Sp.*

Arecibo Activities

Father Reardon's chapel has been completed and it is very nice. Father Cookson has commenced work on his. The past two months have been busy ones: First Communions, graduations, novenas and tridua. In June we had 410 baptisms and thirty marriages.

Since January 1 we have had 1,921 baptisms. And while we are talking figures let me add that since we took over the parish we have had 31,541 baptisms. (The parish of San Felipe was taken over by us in 1930.—Ed.)

Father McHugh gave a retreat to the Sisters in Hato Rey. Father Mroz is busy studying Spanish and doing a lot of painting in the community. There are eleven strong workmen employed in the church yard and the atrio is going to look good when they finish.—*Father Joseph Boyd, C.S.Sp.*

During the month of September we pray for:

Name of Confrère	Died	Age
Father Eugene Schmidt	Sept. 5, 1895	41
Father Charles Laengst	Sept. 5, 1899	44
Father Louis S. Spannagel	Sept. 13, 1942	82
Father Cornelius O'Rourke	Sept. 15, 1932	71
Brother Geran Rauscher	Sept. 18, 1907	76
Father Paul Sztuka	Sept. 21, 1930	42
Brother Clemens Becker	Sept. 26, 1882	56
Father Patrick Dooley	Sept. 29, 1918	39

Requiescant in Pace.

Father Peter A. Lipinski, age 56, died in St. Francis Hospital, Pittsburgh, Pa., August 12, 1945.

Also remember in your prayers the souls of the mother of Father Haines and the brother of Father J. J. O'Reilly who died recently. R.I.P.

Confrères of whose death we have learned since letter No. 23

Date	Name	Province	Mission	Age	Professed
Nov. 29, 1944	Bro. Amatus Mallens	Holland	Bagamoyo	38	18
Feb. 24, 1945	Fr. Adolphe Dubourg	France	Misserghin	32	13
Feb. 27, 1945	Fr. J.—Bapt. Pascal	France	Langonnet	89	66
Mar. 2, 1945	Bro. Arthème Valleix	France	Cornwells	76	58
Mar. 3, 1945	Fr. Joseph Boehr	France	N. Tiverton	75	50
Mar. 3, 1945	M. Henri Morvan	scot., France	Combo	25	5
Mar. 17, 1945	Bro. Parfait Schneider	France	Langonnet	79	54
Mar. 31, 1945	Fr. Jules Maheo	France	Combo	34	15
?	Bro. Paulo Pinheiro	Portugal	Braga	71	48
Mar. 8, 1945	Bro. Raphael Haag	France	Teffe	71	48

Proposal for the Erection of a Pontifical Society for the Support of Native Catechists

NECESSITY OF SUCH A SOCIETY:

"The ultimate object of the Church is the fulfillment and realization of Christ's command: 'Go and teach all nations.' From its very beginnings the Church has considered among its essential obligations the propagation of the Faith. To fulfill this object in the best way possible she has always made use of two principles:

1. The institution of bishops inspired by the Holy Spirit, and
2. The formation of a native clergy.

The example of the first Apostles teaches this. Furthermore, the Fathers of the Church tell how the Apostles first, and then later the bishops whom they sent to all parts of the world, conferred Holy Orders on the naturals of the countries they evangelized. Having chosen certain ones from among them whom they consecrated as bishops they confided to them the Churches they had founded, as well as the duty of propagating the Christian religion among their pagan fellow countrymen. . . ."—Pope Gregory XVI (1831-1846). Quoted from "Catholic Missions," p. 7, March, 1943.

The formation of a native clergy has always been the greatest concern of popes and bishops. To aid this most useful work the Pontifical Society of St. Peter the Apostle has been founded, whose help is felt in every mission land.

But in this work of "propagating the Christian religion among their pagan fellow countrymen" no small credit is due to the heroic men who help as CATECHISTS. Next in importance to the native clergy is the work of these native catechists.

The native catechists are indispensable in propagating the Faith; they are the missionary's right-hand men; they know the country and the people; they speak the language and dialects; they prepare the ground for the bush or catechetical schools; they do all the spade work in teaching catechism and preparing the catechumens for baptism.

No mission can thrive without good catechists, and the need today for more catechists is urgent; for the

more catechists the missions have, the more catechumens will receive instructions, and hence the progress will be greater.

But the support of these catechists, increasing in number day by day with the rapid advance of Catholicism in the missions, is such a burden on bishops and priests that the formation of a definite plan to support these catechists is imperative. Only thus can the work of the missionary show methodical continued progress.

Present arrangements are inadequate because of the uncertainty of regular support for this vital problem.

Hence it is my proposal to have established a Pontifical Society for the support of native catechists similar to that of the Society of St. Peter the Apostle for the native clergy, but in no way conflicting with it, a subsidiary to the Society for the Propagation of the Faith.

PROPOSED NAME

I propose that the Society be named: "Pontifical Society of St. Paul the Apostle for Catechists"

The parallel is striking. The Society for the support of the native clergy has been fittingly named after the first Pope, St. Peter. No better name could be chosen for a society for the support of native catechists than that of St. Paul, the Apostle, for St. Paul was in the truest sense a catechist, devoting his life, after his conversion, to the propagation of the Faith. In most cases the native catechists are other Pauls. They have been converted from paganism and after their conversion they wish to devote their lives to the conversion of their fellow countrymen.

STATUS OF PROPOSED SOCIETY

I propose that the society be erected as a Pontifical Society to give authority to the work and to make it not only a national but an international society.

I propose that the society be a subsidiary of the Pontifical Society for the Propagation of the Faith.

PURPOSE

The purpose of the proposed Society is to support native catechists:

1. to give them a fair wage;
2. to elevate the dignity of the catechist's position;
3. to systematize the method of evangelization.

1. **Fair Wage.** It is an indisputable fact that catechists are insufficiently paid. Many work gratis, since in their zeal they wish to advance the cause of God and the Church. Many catechists are attracted to better work and wages in offices, railway stations, etc. Our catechists are on a much smaller wage scale than Government or Protestant teachers.

2. **Elevate the dignity of the catechist's position.** By receiving proper support, catechists will be on the same level if not a higher level than Government teachers or ordinary laborers, and thus will bring prestige to the Church. A good catechist can redound to the progress of the mission, whereas much progress is impeded because of the inability to support catechists. A good catechist is respected and honored.

Some bishops and missionaries have desired to give a distinctive dress to catechists in order to raise their prestige among their fellow men.

3. **Systematize the method of evangelization.** Having assured them proper support, the missionaries can demand better work of the catechists, fuller control of hours at school, etc., and thus the entire work of evangelization will be advanced. With catechists working gratis or with small salaries the missionaries cannot be exacting in their demands and hence the work of evangelization is thwarted.

MEANS OF SUPPORT

It is proposed that the Society for the support of catechists be directed and controlled by the Pontifical Society of the Propagation of the Faith, but independently of the Pontifical Association of the Holy Childhood and of St. Peter the Apostle for the native clergy.

The proposed new Society will in no way interfere with these two established Societies. The Association of the Holy Childhood is mainly for school children to ransom and support pagan babies; the Society of St. Peter

the Apostle for the support and education of native clergy is of interest to generous priests and laymen.

The proposed society for the support of catechists is intended especially for organizations and individuals who want to contribute their efforts to the missionary activity of the Church by undertaking some definite task.

Wherever there is a lack of mission interest, it is usually because of the lack of some definite objective. Most people like to know to what purpose and uses their contributions go and how they are used. By establishing as their particular objective the support of native catechists we will stimulate the mission interest of these groups at home and will advance the work of evangelization abroad.

METHOD OF SUPPORT

It is difficult to give a determined wage scale for catechists, as living conditions vary in each country. In some countries \$5.00 will support a catechist for a month; in other countries \$15.00 is needed. The wage scale also depends on the ability of the catechists, nature of work, etc. To establish a medium it is estimated that \$50.00 will support an average catechist for a year.

It is proposed not to raise the support too high for fear of discouraging generous donors; a medium wage support may encourage many adoptions of native catechists.

The following method is suggested, the method similar to the operation of the Society of St. Peter the Apostle.

1. The money for the adoption of a native catechist is to be sent to the office of the Propagation of the Faith of the respective diocese.
2. As a rule no particular missionary or society or mission country should be designated; this should be controlled by a Board set up for the distribution of such donations.
3. The Board shall send the contributions for the support of catechists to the Vicars Apostolic.
4. The Vicars Apostolic are to be the judges as to the need of the support of catechists and shall send a written agreement to the donors through the office of the Propagation of the Faith. (N.B. A certificate of adoption should

be issued as in the case of the establishment of a bursar for native seminarians.)

5. If possible a picture of the catechists, the school and children should be sent to the donors to promote their interest.
6. An annual report is to be given on the work and progress of the catechist and school to the donors.
7. All communications and donations are to be sent through the Vicars Apostolic and the Society for the Propagation of the Faith to the donors.

MAGAZINE

It is suggested that a magazine devoted to the native catechist would be a means of bringing to the mind of the laity the important work of native catechists and their support; will arouse the interest in the missions. Such a magazine could be edited by the Society for the Propagation of the Faith; or a page could be added to the Mission Magazine.

(The above is from Father Joseph G. Noppinger, C.S.Sp., now of Kibosho, Tanganyika, East Africa. The Rev. T. Gavan Duffy, of India, tried to establish just such a society several years ago but he could not get the permission of the Holy See.—Ed.)

452 Madison Avenue
New York 22, N. Y.

July 27, 1945

Very Rev. George J. Collins, C.S.Sp.,
Provincial,

1615 Manchester Lane, N.W.
Washington 11, D.C.

Dear Father Collins:

I have received your letter of July twelfth and I have made inquiries among those who are familiar with the work of our mission aid societies.

They have all read Father Noppinger's excellent article. All are unanimous in the opinion that the four missionary societies already existing,

The Society for the Propagation of the Faith,

The Missionary Union of the Clergy,

The Pontifical Association of the Holy Childhood,

Opus Sancti Petri,

are more than sufficient for the pur-

pose of presenting missionary activities and needs to the faithful contributors who support missions and missionaries. Moreover, they are all of the independent mind that another society would not only be not helpful but would be confusing and harmful.

With best wishes and kindest regards, I am

Very sincerely yours,

/s/ ✠ F. J. Spellman

Archbishop of New York

Our Levites

FOUR days of examination in early June brought another school year to a close, a school year which we began as early as July 17 with the intention of doing three semesters' work in accelerated fashion. This plan was in accordance with Selective Service recommendation. At the completion of the second semester, however, the plan was abandoned as unsatisfactory, and the two last months of the school year were used in leisurely fashion to remedy the many defects of a too hasty course.

The Feasts of Pentecost and Corpus Christi received due solemnity, with a pilgrimage by the laity featuring the former and the time honored procession of priests adorning the latter. The year's work in plain chant showed to splendid effect on both feasts, and our newly organized polyphonic choir reached new heights in the Sanctus of the Mass composed by the great English musician, William Byrd.

Ferndale was pleased to play host recently to Chaplains O'Brien, Diamond and W. F. Hogan. Several scholastics and a novice Brother, from Haiti, stopped here to admire. From the same isle came Father Henninger for the summer months. July Fourth was made memorable by the presence of our latest contingent of African-bound missionaries. Our daily *Ave Maris Stella* follows them across the broad seas, as does the ambition of many of us.

The official vacation rule went into effect June fourteenth, when the first group of vacationers left for their homes. Thirteen scholastics are absorbing wisdom in Summer School at Duquesne, whilst three others are pre-

paring for still better plain chant next year by attending the Pius X School in New York.

Forty-five Fathers made the Fern-dale retreat, a pleasant week save for the sorrow caused by the deaths of Fathers Wilhelm and Caron. Sixty-nine boys made a three-day retreat June 28-30, and we hope to see some of them in Cornwells next year. Six week-end retreats for men are scheduled.

A little work, a little play, lots of reading pass the ordinary vacation days pleasantly and profitably. A day at Manresa Institute on the Sound highlights each week, and conditions us for the rigors of the retreat sessions. Come Tuesday, July 17, and without too much regret we turn over to the returning vacationists the pleasure and privilege of cleaning the house, caring for the grounds, weeding the gardens, serving the retreatants, with due apology for leaving no hay to be gathered in, and give ourselves solemnly to the duty of our summer vacation.

Ridgefield

THE one year mark has come and gone and profession is only a matter of days. The novices are making the customary preparations for departure, excited in their anticipation of the future, yet saddened as they reminisce of pleasant days now past.

The new novices will arrive soon. Their "good angels" are anxious to take them in hand and introduce them to Novitiate life. They intend to be real "shock absorbers" for the newcomers and make their beginning as easy as possible.

With profound regrets do we announce the death of Mike, our Boston terrier. Mike will live on in the memory of the many novices who made his acquaintance and will be associated with their days here. We are certain that his years in the novitiate were profitable and that he has more than merited a dog's bliss.

Official

Appointments

Father M. A. O'Connor, North Tiverton, bursar.

Father W. J. Long, St. Joachim, Detroit, Michigan.

Father C. A. Roach, Holy Spirit (new parish), Kansas City, Mo., pastor.

Father F. X. Schillo, Oklahoma City, Okla., pastor.

Father R. J. Brooks, St. Monica, New Orleans, administrator.

Father J. D. Sullivan, St. Monica, New Orleans.

Father H. C. Schoming, Holy Ghost, Chippewa Falls, Wisconsin, Bursar.

Summer Address:

Father J. A. Hyland, c/o Sisters of Social Service, Wrightwood, Calif.

New Addresses:

Chaplain John A. Burns, USAR, 1st Lieut., APO 11761, San Francisco, Cal.

Chaplain Joseph A. McGoldrick, USAR, Capt., 2523d AAFBU, North Chapel, Hondo AAF, Hondo, Texas.

Ticker Talk

ST. CYPRIAN'S MISSION, Helena, Ark., won a lawsuit over the title to a plot of land adjoining the rectory. The proposed extension of the school building will occupy part of this formerly disputed plot. Summer religious school opened at the mission on July 16. Two Sisters from Memphis conduct the classes. . . The new rectory at St. Peter Claver's, Oklahoma City, Okla., has been completed. The cost was above estimate. The convent needs painting and a new room must be added for an extra Sister who arrives at the opening of the coming school year. . . Next spring Father Favre hopes to begin building the much needed school at Holy Ghost Parish, Chippewa Falls, Wis. . . Father Lundergan, (Shreveport, La.) reports a very satisfactory number at his instruction classes. It happens that more attend during the hot season than when the weather is mild but he says that if they can stand it so can he. . . At his post in Fort Dix, N.J., Chaplain John A. Burns, C.S.Sp., has an excellent opportunity to meet the many chaplains returning from overseas. He reports that they are coming and going all hours of the day and night. He watches especially for Holy Ghost chaplains, but Chaplain

(Major) Charles L. Diamond, who visited the camp recently, passed undetected under the eyes of Father Burns. . . Father David Ray, in a very brief note, stated he met Cardinal Faulhaber and visited Oberammergau, the Brenner Pass, and the notorious Camp Dachau where, he reports, three thousand priests were imprisoned. . . At his post in Eritrea (East Africa) Father Lavery was visited by Father Watkins (Ethiopia). Father Watkins was traveling as secretary to Most Rev. David Matthews, Auxiliary Bishop of Westminster, Apostolic Visitor to Ethiopia and Eritrea. . . A curate in a Paris parish (France) sent us a request for a supply of the vocation pamphlets: "How Would You Look In This Uniform?". . . Father O'Brien is stationed at one of the largest general hospitals, Lovell General Hospital, Fort Devens, Mass. There are over five thousand patients there. . . Father Kilbride was accused of being AWOL when he failed to appear at the Chaplains' School in Camp Devens. A check up at Washington showed that Father Kilbride's orders were not sent to him. The case was dropped and now Father Kilbride is attending the Chaplains' School at Camp Oglethorpe, Georgia. He is now receiving his basic training after seeing overseas service! . . .

OUR PROVINCE

August, 1945

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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Our Province

Vol. 14

SEPTEMBER, 1945

No. 9

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Circular Letter No. 25

Received July 6, 1945

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Avoid rigorism and rigidity in your judgements, words, desires, and in all your conduct. Such action is always fruitless. Be on your guard against this defect. The African climate strongly affects the sensibility and the imagination. Hence you will be more inclined to become agitated, embittered, and angered. In spite of it all keep your soul in Christian sweetness, calm, longanimity and moderation. Be faithful and you will make good headway in genuine holiness.

—Venerable Libermann

PARIS, June 17, 1945, My dear Confrères: The years go by, each one bringing its portion of joy and of suffering. We can neither hasten their course nor slow it down. Without implying that it is due to any of my efforts or that it reflects any credit upon me, I mention the fact that it is just twenty-five years since Archbishop Le Roy, of venerated memory, conferred upon me the episcopal consecration in the Chapel of the Adoration of Reparation on rue d'Ulm. He was assisted by Bishop Lerouge, who had been consecrated just a few days before, and by Bishop Keiling, the Prefect Apostolic of Cubango.

It is not a rare thing for God to leave one man twenty-five years in the episcopate, but still it is customary to celebrate the Silver Jubilee. Without my knowing it, Father Janin and the members of the General Council made the news known to all of you and even sent word of it to Rome. Because of my position as Superior General of a Congregation which is well known at the Holy See for its zeal and self-sacrifice, the Sovereign Pontiff wished to mark the anniversary by elevating me from titular Bishop of Europus to titular Archbishop of Marcianopolis. It should be clear, then, that it is a testimonial to the whole Congregation that the Holy Father has given.

Messages have come to me from all the missions, as well as from all our Districts and Provinces, all of them testifying to your affection for me and your attachment to the Congregation. I realize that I have been the recipient of these acts of homage only because I happen to be the one to whom the Congregation has been confided under the guidance of the Holy Ghost and the protection of the Holy Heart of Mary. I am perfectly well aware that the good which has come about during my nineteen years as General has not been my doing.

It is true that I have tried to follow as closely as possible in the traditions of my predecessors. Like them, when decisions were to be made, some of them difficult and all of them delicate, I prayed to the Holy Ghost for enlightenment, and then, with the advice of the councillors, considered the good of the institute as a whole or the good of the particular parties concerned.

In all sincerity, I believe I can say that I have been guided not by personal ideas but by those motives which seemed to be according to the plans of God. In acting thus, of course, I have done no more than my duty. Several times I have accomplished it poorly, and always with the conviction that I was a useless servant. "Servi inutiles sumus."

In spite of all, you have expressed gratitude towards me. Rest assured that this testimony does not leave me unmoved. However, I am not deceived when people try to attribute to me qualities which I possess only in a very mediocre degree. I shall now count upon your prayers more than ever to help me to acquire all these qualities to the extent that is required for my office. There is no wish closer to my heart than that of being the docile and supple instrument of Providence in procuring for our beloved religious family all the spiritual advantages it has a right to expect from its Superior General. It is only through you, dear confrères, that I can and must realize this ideal, or at least approach as close as possible to it.

First of all, I depend upon your prayers. For this intention, I apply a great number of the Masses which are celebrated every day for the intentions of the Superior General. Their number now comes to about seventy every day. For your part, I ask you to add to this your fervent supplications to the Holy Ghost and to the Holy Heart

of Mary, asking Them to continue to protect us as They have done up to now.

I also count upon your docility. Live in unity with your immediate superiors. Be truly submissive to them. See to it that there is but "one heart and one mind" among you. Let superiors, whether of local residences or of larger communities, exercise their authority according to the mind and the directives of their provincial or principal superiors. Let each one in his proper sphere work for the attainment of that end which ought to be always before us from first to last; namely, to glorify God by the serious practice of our religious life and by our self-sacrifice for the salvation of abandoned souls. Finally, we hope that all the major superiors will continue to be in close union with the Mother House, that they will see to it that the Constitutions and Customaries are observed in their provinces or circumscriptions, and that they will endeavor to develop the life of fervor and zeal for the apostolate in all their subjects.

As I write these few lines to you, my desk is covered with telegrams, letters, and postcards, which have come from all of you. I am afraid that there are some among them to which, due to lack of time, I cannot hope to send a personal note of thanks. I hope that those who wrote them will realize that they are all present to my mind and my heart in a special way. May this Circular Letter convey to all the members of the Congregation the extent of my wishes that the grace of the Holy Ghost and the protection of the Holy Heart of Mary may be with them. Along with it goes my first blessing as an archbishop, and also the blessing of all those who have gone to heaven ahead of us. "Benedictiones patris. . . confortatae sunt benedictionibus patrum."

Once again, my thanks to you all, and again be assured of my fatherly affection in your regard.

Devotedly yours in Our Lord,

✠*Louis Le Hunsee,*
Archbishop of Marcianopolis,
Superior General.

THE JUBILEE OF THE SUPERIOR GENERAL

ON Pentecost Sunday, at the end of the Pontifical Mass, His Excellency, Archbishop Roncalli, Apostolic Nuncio to France, promulgated the nomination of the Superior General to

the archiepiscopal see of Marcianopolis, and read the beautiful and laudatory letter which the Sovereign Pontiff, His Holiness, Pius XII, had written with his own hand and addressed to our esteemed jubilarian. Joining sublimity of thought with simplicity of style, Archbishop Roncalli commented upon the principal passages of the Holy Father's letter. (See p. 99 for reference.) (A copy of the letter accompanies this Circular.) He recalled how he had visited the ruins of Marcianopolis. The diocese of that name was of great importance and renown in earlier days. It is contiguous to his own diocese of Messembria.

Marcianopolis, capital of Lower Mesia, is situated on the right bank of the Danube, in what is now Bulgaria, just opposite the mouth of the Alupia. It was supplanted in importance by Nicopolis, just a little way to the east of it.

It was the titular see of Archbishop de Guebriant, Superior General of the Paris Society for the Foreign Missions. Later it was held by Archbishop Gounot the coadjutor of Carthage, and finally by Archbishop di Girolamo, an Italian Bishop.

The community breakfast was presided over by His Eminence, Cardinal Suhard. As is customary, the presiding officers of all the pontifical missionary organizations were present, as also the superiors of the different French missionary congregations. The Cardinal Archbishop of Paris spoke to our Superior General of the joy everyone felt on the occasion of this jubilee, and particularly because of this promotion which was so well merited.

As soon as the news spread around, each community wished to take its turn in manifesting its joy and its filial affection and respect.

On May 24, the new archbishop was feted by the Orphanage of "Violettes" at Courbevoie, where Father Riedlinger is in charge.

On Trinity Sunday, the feast on which he was consecrated bishop, the Superior General celebrated Mass at the same altar in the Chapel of the Adoration of Reparation where the ceremony took place twenty-five years ago.

On May 30, the actual date of the anniversary, he was invited to the Orphanage at Auteuil. The orphans had arranged a program to present in the large auditorium. They claimed to come before him as "little savages,

but of a good sort," and they hoped he would look upon them as his children. His Excellency spoke of Auteuil as being entirely in the traditions of the Congregation of the Holy Ghost, since the first members of the Congregation as founded by Our Venerable Father took care of orphans, and Father Schwindenhammer decided, together with his council, in 1876, that the work which had been proposed to us by the founder of Auteuil, Father Roussel, was acceptable, at least in principle. As a matter of fact, it was only in 1922, under Archbishop Le Roy, that this decision was carried out in practice. Since then, especially under the direction of Father Brottier, the Orphanage at Auteuil has developed in an extraordinary degree and has a very great influence for good. The Little Flower has clearly been protecting it, and it is not impossible that she may be preparing here future helpers for the Congregation of the Holy Ghost, who will do something for the Congregation in return for what the Congregation has done for them.

In the afternoon of May 30, His Excellency, the representative of Ireland to the French Government, came to present officially to the Superior General the congratulations and good wishes of Mr. de Valera, the head of the government of Eire.

In the evening, the jubilarian gave Benediction of the Most Blessed Sacrament, and the Te Deum was sung.

In order that everybody might be given a chance to take part in the festivities and to manifest their filial joy on the occasion, there had to be several different ceremonies. Archbishop Le Hunsee celebrated Pontifical Mass at Chevilly on May 31, the Feast of Corpus Christi, and the following Sunday, June 3, at the Mother House. His Eminence, the Cardinal Archbishop of Paris, had generously permitted him to pontificate at the throne for these Jubilee Masses. After the Mass, His Excellency gave the papal blessing with a plenary indulgence, this by special permission of the Holy Father.

At Chevilly, it really was the whole Province of France that was honoring the Superior General. In the morning, there was a high Mass and procession. The walks were decorated with the traditional sawdust carpets, just as they used to be every year before the war and the years of the German occupation. At dinner, Father Laurent presented to the Superior General the

good wishes of the whole Province and gave him a spiritual bouquet made up by the confrères in all the different houses. There were items in it which were really edifying and a source of comfort to the recipient. In the afternoon there was an entertainment, original and very interesting. One of the Fathers at the scholasticate had prepared a play, very well written and also very well acted. It had to do with a conversation between Father Lithard and St. Peter. Father Lithard, learning in heaven the news of the jubilee of the Superior General, came to tell St. Peter about it and asked him to look up the pertinent facts in his record books. Archbishop Le Hunssec's papers were easily found, and, as St. Peter's books are right up to date, Father Lithard was able to read the whole *curriculum vitae* of his beloved superior. Each of the salient points of the biography was acted out by the scholastics. They even had St. Peter attempting to take the place of the Superior General for one day. He soon had enough of it, and was glad to go back to his regular job as porter at the Gate of Heaven. Father Lithard's expressions and manner of speaking were very faithfully reproduced, to the great enjoyment of all present.

Finally, on June 3, a pontifical Mass was celebrated at the Mother House, ending with a procession in the courtyard. In the morning, the students from the Colonial Seminary offered their respects to the Superior General, as successor to all the long line of superiors of the Congregation of the Holy Ghost. At the end of dinner, Father Jolly, replacing Father Janin, who is confined to his room by the paralysis of his legs, assured His Excellency of the affection and good wishes of the whole religious family. Practically all the houses of the Province of France were represented. Reference was made to other provinces and missions, none of which had failed to send their greetings. Our Jubilarian expressed his happiness and his gratitude for all these sentiments of which he was the object. He looks upon them as a sign of the good spirit of unity which reigns in the Congregation.

From among all the celebrations which were held in the different provinces and missions, the Superior General drew attention to one which he found especially touching and significant. Six of our missionaries from Africa, Fathers d'Again, de Mille-

ville, Gavaud, Sillard, Halter, and Brother Cassien, were in Germany on the Superior General's Jubilee Day, either as chaplains or because they had been mobilized for the army of occupation. They went to our German house at Donaueschingen and joined with the confrères who were still there, in singing a High Mass, Benediction and the Te Deum.

**The copy of the Holy Father's letter was not received. Ed.*

GENERAL NEWS ITEMS SINCE CIRCULAR LETTER NUMBER 24

INDULT: The Sacred Congregation of Rites, by an indult of March 14, 1945, has given permission to the Congregation to celebrate the Feast of Mary Mediatrix on May 31, as of double major rank, and with proper Office and Mass.

DEPARTURES: On April 25th, thirteen of our Fathers who had applied for passage received an urgent call to go to Marseilles, as a boat was to leave from there for Madagascar and Reunion. Three of them were sent back because they were still subject to military regulations. The ten others are still waiting for the boat to leave. On June 2, they were told to embark, but after two days on board they were put off again. . . ; the departure is still being postponed.

The *Hoggar*, which was supposed to go to French Equatorial Africa, was to sail in May. It is being repaired, and actually will not be ready before July. There will probably be only a few available places aboard.

The *Sagittarius* left Marseilles for the West Indies on February 21. There were thirteen of our missionaries on board. They have written to us from the United States, and from Fort-de-France where they arrived on April 11.

Several missionaries from French Equatorial Africa and from French West Africa have been demobilized or given special discharges from the Army. They are waiting for means of transportation to take them back to their missions.

PROPAGATION OF THE FAITH: In 1944, this organization collected 54,000,000 francs in France for the missions. The center in Paris alone received four and a half million more in 1944 than in 1943.

MOTHER HOUSE: The celebration of the Jubilee of the Superior General brought several confrères from the houses in France to visit us. Chaplains, officers, soldiers, and liberated prisoners also passed through. The provincial of Belgium succeeded in coming to Paris. Several other provincial superiors tried to obtain the same privilege, but have not succeeded as yet.

You all know that Father Muller and Brothers Gerand and Rufus were arrested by the Gestapo in February, 1944. After a sojourn in the prison at Fresnes, they were deported to Germany in May, 1944. Then we stopped getting news of them. Brother Gerand returned to Paris on Sunday, June 3, the day of the Jubilee Mass of the Superior General. We have also heard from Brother Rufus. With regard to Father Muller, we were able to find out in November, 1944, that he was in the prison camp at Bergen Belsen, and that he was in very poor health. We are still trying to find out whether he was able to survive the severe winter which took such a heavy toll of lives at that camp.

Father Navarre, General Secretary and superior of the Mother House, has received the prize awarded by the Naval Academy for 1945 for his remarkable thesis on the Revolt of the French Fleet at San Domingo in 1793.

FRANCE: Father Provincial has visited the houses in Alsace. The Apostolic Schools at Blotzheim and Saverne have re-opened with a first group of pupils. Neufgrange suffered a good deal of damage. Brothers have been sent there to begin the more urgent repairs. Some new superiors have been named; Father Treudel for Saverne, Father Fuchs for Neufgrange, Father Aman for Blotzheim. Work is going on at Mortain to prepare the building for the return of the Philosophers. But, how many scholastics will we have. . . ? The class of '40 will be mobilized before July 5; classes '41 and '42 before the beginning of August; class '43 has already been called, and class '44 will be called in September. That will leave a great many empty places. It seems as if we shall have only about 70 Theologians next year. By way of compensation, we have the joy of seeing several return from Germany. Father Thro was condemned to death and was awaiting his execution. He was liberated just in time, and has come back. Almost all our prisoners

have returned or at least have sent us news of their whereabouts. There remain only one Father, one scholastic, and five Brothers of whom we have not received any news. A few chaplains, as well as a few scholastics and Brothers in the Army, either have come back or are on their way back.

IRELAND: The Superior General's Jubilee was celebrated in all the houses of the province with a high Mass. All the members of the Congregation and their pupils were present. There were also, of course, a great many other Masses said and communions offered for his intentions. Father Provincial asked for permission to go to Paris, but has not obtained it yet. At Kilshane, the work of enlarging the building is about to begin. There is not nearly enough room for the novices.

GERMANY: Father de Milleville, one of our military chaplains, has given us some news of the German province, and this news was confirmed by a war-prisoner who has returned home. Father Hoffman is at Knechtsteden. That community did not suffer any damage at all. The provincial residence in Cologne was completely destroyed. Six shells landed on the property at Hambach. Brother Athenodorus was killed there. Broich had to be evacuated while the fighting was going on in that section. At Spire, the chapel was rather seriously damaged. Donaueschingen is intact. There are four Fathers, two Brothers and twenty three students there now.

PORTUGAL: The province sent a wonderful spiritual bouquet to the Superior General for his Jubilee. The victory in Europe was celebrated with as much joy as if Portugal had been at war!

UNITED STATES: On May first, sixteen young Fathers made their Consecration to the Apostolate. Unfortunately the efforts of Father Provincial to send missionaries to Kilimanjaro have not met with success up to the present time. Father Collins was supposed to go to Puerto Rico in February. On his return trip, he intended to stop at Haiti, and also, if the authorities would permit, to visit our Fathers who were deported to Jamaica and interned there.

BELGIUM: Father Provincial succeeded in coming to Paris for a few days. The first of the young Fathers

was to leave for Katanga in May. Father Buyse, who had been interned in Germany, has returned to Belgium. The people gave him a most enthusiastic welcome.

HOLLAND: When Gennep had to be evacuated at the end of September, 1944, the novitiate was moved farther north to Harreveld and other places in the vicinity. The sick from the sanatorium at Gennep were moved also. They were liberated on March 31 by the advance of the English, and they have been able to get back together again. All are well. At Gennep itself, our house is the only one left standing in the midst of piles of rubble. Three Fathers and six Brothers are cleaning it and making the necessary repairs. Father Provincial hopes to be able to re-open the novitiate there next September. The Fathers, Scholastics and Brothers, who were scattered here and there in their own homes, grouped themselves wherever they could into small communities, with one of their number as superior in each group. An underground bulletin kept them in touch with one another, and they used to meet to observe the days of recollection, etc.

ENGLAND: Three Fathers will make their Consecration to the Apostolate in July. Father Parkinson is trying to come to Paris, but has not succeeded yet.

ROME: In spite of the enforced restrictions, we have not really suffered from want of food. Father Delaire preached the sermon in honor of St. Joan of Arc in the Church of St. Louis-des-Francais. The two French ambassadors to Rome were there. On April 22, Father Lavery, one of our military chaplains from Kilimanjaro arrived at the French Seminary on an eight-day leave. On April 24, Bishop Heffernan arrived. He had come from Khartoum to Rome by plane in twenty-four hours. The Seminary is getting ready to open in October, if the students can come. . .

CANADA: The Superior General received messages of congratulation from the Archbishop of Ottawa, and from the Alumni of St. Alexander's College, as well as from all our Fathers in Canada.

TRINIDAD: At St. Mary's College, more than half the students who took the recent examinations, 40 out of 72

to be exact, obtained Higher Certificates. Besides, three of the students from the College won the three burses granted by the government for 1944. Archbishop Ryan, of Port-of-Spain, wrote Father Meenan a letter of congratulations on the occasion of these triumphs.

MARTINIQUE (West Indies): Bishop Marie was consecrated at Fort-De-France on May 1. Bishop de la Brunelière was the consecrator, assisted by Bishop Gay of Guadeloupe, and Bishop Moris, Bishop of the Dominican Republic. There are 243 students in the Seminary College. Forty of them are from Guadeloupe. These latter had to come to Martinique, since they were unable to go to France.

FRENCH GUIANA (South America): Bishop Marie has arrived at Cayenne. There has been great progress in the religious life of this town. When Father Renault first went there, he wrote that there were not three persons who made their Easter duty. This year, there were more than 700.

ZIGUINCHOR (West Africa): The Christians of Ziguinchor did not fail to send their best wishes to their former pastor. Monsignor Faye has taken up residence temporarily at Oussouye with a group of students from his preparatory seminary, while waiting for the rest of the personnel to return from their military service.

FRENCH GUINEA (West Africa): On the occasion of the twenty-fifth anniversary of his consecration to the episcopate, Bishop Lerouge received a letter from the Sovereign Pontiff, written in the Holy Father's own hand, giving him the privilege of imparting the Papal Blessing with a plenary indulgence. Bishop Lerouge intended to celebrate Mass for his Jubilee on Pentecost Sunday. On the same day he was to ordain a subdeacon and admit a candidate to first tonsure. There are several new foundations which ought to be made at once, if only we had the personnel. One of them would be at Labé. This is going to be a great center, with a meteorological station for the Air Force, trade school, etc. The government is even thinking of establishing a big central school there. A church is going to be built there, and also one at Kankan. One is already being built at Katoco, and the roof is being put on the one at Kindia.

The Fathers who arrived recently have all been given their assignments. Father Pajot is at Mongo; Father Feuillet and Chaverot at Conakry; and Father de Courcy is at Balouma.

DOULA (West Africa): Approval has been given for the establishment of two new residences. One is to be at Ambam. It will be dedicated to Our Lady of Providence. The evangelization of this section was begun in 1930. Already there are 1,000 Christians and 3,200 Catechumens. The American Protestant missionaries have been there for the past fifty years. They have 75 schools and five native clergymen. The other new residence will be at Bengbis, dedicated to Our Lady of the Assumption. A Father has been living there most of the time since 1937. There are 3,146 Christians and 1,913 Catechumens, and a pagan population of 5,000. The school has been built, and the living quarters are now under construction.

YAOUNDE (West Africa): The annual retreat was held in April. Twenty-four Fathers were present. The first group of the Colonial Catholic Action has been formed. There are about 10 white persons, excellent Catholics, who are going to carry on Catholic Action among the whites. Bishop Graffin is preparing to build a big church right in the center of Yaoundé. There are about 1,000 white Catholics there, and the mission is 4 or 5 kilometers away.

LOANGO (West Africa): This vicariate had a native priest ordained in 1942. There are now 11 junior seminarians and one philosopher at Libreville.

BRAZZAVILLE (West Africa): Father Moysan is in charge of the new parish at Poto-Poto, in the Brazzaville area. The Franciscan Sisters are going to look after the women and girls.

LUANDA (West Africa): Bishop Pinho wrote in October, giving an account of a trip he made through his entire diocese. He covered 12,000 kilometers and was able to visit all the missions and parishes, and all the principal centers of apostolic work.

NOVA LISBOA (West Africa): Bishop Junqueira has sent us some statistics concerning his large diocese.

There are 346,921 Christians and 2,656 catechumens. During the year there were 20,711 baptisms and 926,914 communions. Father Manuel Junqueira, the Bishop's nephew, died at Silva Porto, January 29, 1945.

SILVA PORTO (West Africa): An interesting report from Father Albino Alves gives the following details about this large District: there are 12 residences, 24 Fathers, 9 Brothers, 905 catechists, 57,927 Christians, and 32,700 catechumens.

KILIMANJARO (East Africa): Without counting the stations of Ufomi, Dareda and Umbugwe, which have been given over to the new mission of the Palatine Fathers, the vicariate has 54,531 Christians. There are 16 students at the Seminary, under the direction of Father Van Dungen, assisted by a Benedictine Father and a Passionist Father. There are seven native priests already. One of them, who made his studies in Rome, has just come back after his ordination. Six of these native priests are at Kilema, under the direction of Bishop Byrne and Father Mangan. They look after the ministry at the station and its annexes.

BAGAMOYO (East Africa): During the time when we were unable to get any new personnel, we were very glad of the help of the 2 native priests, 6 native Brothers, and 21 native Sisters. Of course, we have not been able to open any new stations, but six are in preparation. Statistics for the year 1944: 60,878 Christians, 4,697 baptisms, 23,575 Easter communions, 21,500 children in the schools, 7 senior and 52 junior seminarians.

DIEGO SUAREZ (Madagascar): Catechism is taught twice a week in the schools. In some places the majority of the children are present for it.

REUNION: Bishop Langavant has about 20 junior seminarians whom he would like to send to Alex this year. Last year, Reunion had a bad cyclone on Easter Monday. This year, another and more violent one struck the island on Easter Saturday. Fortunately, many of the houses, which had just been rebuilt, were better able to withstand the force of it. The center of greatest violence was more localized, and the people were better prepared. The roofs were completely torn off the

Cathedral and the bishop's residence. St. Francis Church was completely destroyed, and seven others seriously damaged, and twelve less seriously. The rectories, schools, etc., suffered damage of a greater or lesser degree.

MAURITIUS: The Diocesan Calendar for 1945 gives a brief but very interesting description of life on the island of Mauritius during the war. Beginning in May, 1943, rice, the principal food of the people, was not to be had at all. There was a little flour sent in, and even some unground wheat arrived for a few weeks. In 1944 the food situation improved remarkably. Since November 6, there is rice again,—a half-pound a week per person, at 32 sous a pound. Cloth, tires, automobile parts, all of which were lacking in 1943, have begun to arrive again in 1944. We rang the bells and paraded in honor of the liberation of Rome, of Paris especially, and finally of Brussels. (Father Streicher wrote some letters which never arrived here in Paris. In the last one we received, he speaks of the protection Father Laval exercised over the ministry and other works at Mauritius.) Far from slowing down, we have gone ahead more and more. There are many more priests than there were 20 years ago, and the ministry is greater. There are many more confessions and communions, as well as all sorts of newly-established activities. Transportation by road certainly is permitting the Fathers to multiply their presence and their service to the people, in the annexes as well as in the parochial centers.

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BOOKS RECEIVED AT THE SECRETARIATE

Father Joseph Janin, **What is a Colonial Priest?** A pamphlet of 30 pages, giving the history of the Colonial Seminary, and outlining the life of the colonial dioceses, their type of ministry, etc. It gives all the necessary information for aspirants at the Colonial Seminary or for anyone who wishes to work in the ministry in the colonies.

Father Bouchaud, **First Science Book for African Schools**, 84 pages, 19 illustrations.

....., **Reading Book for African Schools**, intermediate course second year, 124 pages.

....., **The Most Beautiful**

ful of Histories. Notes on Church History, 64 pages.

....., **History and Geography of Cameroun**, 48 pages, with many maps and illustrations

Father Bouchaud, from Cameroun, is in England at present. He edited the above-mentioned books there and had them printed. They are to be used in the schools in Cameroun, and perhaps in other places also.

Mailbag Perspective

"Sick. . . and You Visited Me."

Sanatorium Gabriels,
Gabriels, N. Y.
July 21, 1945

Dear Father:

Just this last week I had another examination and X-ray. I was told that all is going excellently. I have started exercise—ten minutes as a beginning—and I am now allowed to assist at Sunday Mass. Everything indicates that I am making good progress, thank God.

Wednesday evening brought a pleasant surprise—a visit from Father van de Putte. It was just the previous day that I received my good report and began exercise, so his visit came at a good time. I enjoyed his stay very much and really felt the better for it.

I am glad to say that all goes well. Keep me in your prayers.

Sincerely,

Father John P. Gallagher, C.S.Sp.

Letter of Commendation

Headquarters,
104th (US) General Hospital
APO 519-A, U.S. Army,
28 June 1945 EVR/jrw

TO: Chaplain (Captain) Kenneth F. Dolan, 0534901, 104th (US) General Hospital, APO 519-A, U.S. Army.

1. It is with a great deal of pleasure and a high degree of pride that I commend you for the fine work you have done in serving as Chaplain for this hospital. It has been my good fortune to watch you furnish spiritual guidance to the many who have been patients in our hospital and to the operating personnel, officers and enlisted men alike. Your leadership and organizational ability, devotion to duty and loyalty have combined to furnish comfort and guidance to those far from home and those they love.

2. Please express to the enlisted men under your supervision my gratitude for the cooperation and loyalty which they have demonstrated in their performance of duty.

Emmet V. Richardson,
Colonel, MC,
Commanding.

The Ban Has Since Been Lifted

ISING, Germany, July 8, 1945: In the shuffle after the war ended here, I was transferred to the Third Army and now it appears that I may go to the Pacific theatre direct. I met Bishop-Elect Arnold and Colonel Goodyear in Augsburg a few weeks ago and inquired about the Fathers in Washington. I am living in the foothills of the Bavarian Alps, but most of my work is in Austria at the present time. I am classed General Service, Profile B, and still eligible for duty in combat areas.

Our battalion has been made over twice in the past week and only an hour ago orders came transferring men. The Army has a huge task here but the work is being done well and in spite of all the drawbacks and the human element that snags the lines occasionally. In the near future I expect a transfer as my battalion headquarters came from Persia and is destined to return to the States.

I belong in a forward battalion where priests are needed and I feel that the Army is giving me the consideration of a few weeks rest for the hard days to come. It is a pleasure to retire at night knowing that you will not be awakened by a shower of shells and bombs spitting destruction around you. When not at one of the companies, I say Mass each day in the little village. The priest is a kind pious old man who spent some months in a concentration camp but since he is a German, I am not permitted to visit or fraternize with him. He kneels in the sanctuary during my Mass and I feel like a fool as I leave him cold with a polite, "Thank you, Father." *Father Fisher, C.S.Sp.*

Father James Nolan died in Ireland, August 28, 1945, age 89, and Father John J. Fitzpatrick died in St. John's Hospital, Tulsa, Oklahoma, September 2, 1945, age 61. The solemn funeral mass was sung by Bishop McGuinness at Okmulgee, Oklahoma, September 5, 1945. R.I.P.

A Welcome Visitor

Headquarters, 113th Cavalry (Mecz); July 8, 1945: About a month ago I returned to France. My last visit there was about four months ago. I and my jeep had three days in Paris. The first morning I walked up the only hill in the entire city and arrived at the Sacre Coeur Basilica atop Montmartre. It was the Feast of the Sacred Heart. After saying Mass there a priest greeted me in the sacristy—Father Antoine Reuscher, C.S.Sp., whom I had met on a previous visit to France. He and I assisted at the Pontifical Mass offered by the Cardinal. After Mass we went to the Mother House. There I spoke with Father General and with Father Griffin. After a good dinner accompanied by Fathers Griffin and Reuscher I went to the Place de la Concorde motor pool and persuaded the M.P.'s to let me take out my jeep. We drop to the novitiate where we all enjoyed the conversation and hospitality of the Bursar. The cherries were ripe and we stopped and ate from each tree. I was told that I was one of the few recent American visitors to visit the tomb of our Venerable Father Libermann.—*Father Wersing, C.S.Sp.*

Embarrassing Listening

NOW that the work at the University of Pennsylvania is over the retrospect is pleasant. The lectures were interesting; the officials of the Graduate School more than agreeable. My course embraced all phases of American History, while the main feature was the seminar of Historiography. We put this latter into practice by writing on the most obscure points of the History of Pennsylvania. Most of my research was done in the Library of the Historical Society on Locust Street. Among the other nine members of the Seminar was Father McCarthy, Spiritual Director of Overbrook Seminary. He was one of the five who took the examination for the Master's Degree with me. We were told by the Chairman that we did well.

On June 27th we had the ceremony of the Presentation to the Faculty; which although less spectacular and elaborate than the "green splash" on the following day was more embarrassing inasmuch as each of us had to stand and hear and listen to something about himself.

On June 28th some 450 received degrees, diplomas, commissions, etc. They and their friends (who seemed thousands) gathered in the Auditorium for one of the most colorful and interesting sights I have ever witnessed. Arthur T. Vanderbilt, Dean of the Law School of New York University, delivered the address. He received the honorary degree of Doctor of Laws as did Father Edward V. Stanford of the Augustinian College, Washington, D.C.

The year's work while not difficult required a lot of drudgery and research; and yet I feel that a lot of good has accrued; especially the knowledge that it takes a vast amount of work for the build-up of the least writing on History.—*Father H. F. Flynn, C.S.Sp.*

HOLY GHOST PRAYER BOOK

by

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Official

Appointments:

Father A. J. Sheridan, Carencro, La., pastor.

Father J. F. Carroll, Millvale, Pa., St. Ann, pastor.

Father F. X. Williams, Little Comp-ton, R. I., pastor, bursar.

Father J. A. Kirkbride, Duquesne University.

Father J. J. Todorowski, Mt. Carmel, Pa., St. Joseph.

Father S. M. Zaborowski, Cornwells.

Father C. A. Roach, Kansas City, Mo., Holy Spirit (new parish), pastor.

Father J. E. Landy, Carencro, La., bursar.

Father F. X. Schillo, Oklahoma City, Okla., pastor, bursar.

Father J. J. Walsh, Washington, D.C., bursar, Mission Band.

Father J. B. Zydanowicz, Pitts-burgh, Pa., St. Stanislaus.

New addresses:

Chaplain E. L. Fisher, Hdqs. 68th Ord. Bn., APO 403, New York, N. Y.

Chaplain J. J. Sullivan, Naval Training Station, N O B., Norfolk, Va.

Chaplain P. J. Lippert, McGuire General Hospital, Richmond, Va.

Chaplain R. F. Wersing, 115th Inf.

Reg't., 29th Inf. Div., APO 29, New York, N. Y.

Chaplain H. J. McNulty, Hdqs. Base Chapel No. 2, Maxwell Field, Ala.

Chaplain E. A. Curran, APO 11763, San Francisco, Calif.

Chaplain J. B. Murphy, 377th Air Service Group, Sioux Falls, S. Dak.

Chaplain W. H. Pixley, 350th Inf. Div., APO 88, New York, N. Y.

Wanted:

Copies of the February, 1944 issue of "Our Province."

Bulletins:

The Bulletins for "Our Province" should be typed on one side of the sheet and double spaced.

Retreat:

Cornwells, Pa., October 3-6: Father F. P. Trotter will conduct the exercises.

Provincial Council:

By decision of the provincial Council dated August 11, 1945, Father Leonard Trompeter was admitted to the Novitiate (Const. 10, 73c. Const. 17, 141 b) by dispensation because of age.

Mr. Gaston C. Mercier, scholastic, was dispensed from first vows, (Const. 20, par. 163).

George J. Collins, C.S.Sp.,

Provincial,

Delegate of the Superior General.

MISSION BAND--STATUS ANIMARUM--1944

Parish	Place		Souls	Confs.	H. Comm.
St. Peter Claver	Phila.	Novena	85	80	245
Our Lady of the Bl. Sacrament	Phila.	Forty Hours	170	150	300
St. James	Pgh. Pa.	Mission	1200	1150	3200
		(children)	325	325	600
Holy Trinity	New York	Mission	1100	1055	3100
		(children)	420	400	850
Our Lady of the Bl. Sacrament	Phila.	Mission	400	350	600
		(children)	90	80	110
Blessed Sacrament	Queens, N. Y.	Novena	700	650	1300
Holy Trinity	New York	Novena	550	500	1000
Our Lady of Victory	Lackawanna, N. Y.	Novena	500	450	1200
Cathedral	Newark	Novena	650	630	1300
St. Monica	Atlantic City	Novena	450	400	900
Nativity	Broughton, Pa.	Mission	450	440	900
Our Lady of Lourdes	New York	Mission	750	740	1300
		(children)	180	175	350
Sacred Heart	E. Portchester	No ena	250	240	550
Sacred Heart	Detroit	Mission	250	230	550
Immaculate Conception	Waterbury	Mission	1400	1350	3200
		(children)	320	300	500
St. Ann	Wildwood	Forty Hours	200	180	300
St. Paul's Shrine	Cleveland	Novena	700	680	1200
St. Teresa	Phila.	Novena	450	400	800
Mother Good Counsel	Pgh. Pa.	Triduum	480	450	850
Summer Ministry	New York (4 men)	(July, August)		3500	4000

Total: 12,070 14,905 29,205

Summer Ministry:

Sick Calls—90;

Baptisms—28;

Marriages—14.

Father Eugene J. Caron, C.S.Sp.

1879-1945

FATHER Eugene Caron came to the Congregation after he had done what many other men would have considered the work of a lifetime. He had been pastor of a parish with four missions attached and had later been pastor of a larger parish where he had endeared himself not only to the people confided to his care but to all the folk of the countryside. With the help of his flock, the kindness of his neighbors and the grace of God, he had taken this rundown parish, had reorganized it, renovated school, convent and rectory and had built a brick and stone church to replace the wooden structure that had been used up to this time. The church whose building he had superintended and many of whose features he had planned remains to this day the admiration of all who view it. Withal he left to his successor a parish burdened with little debt and a people of profound, active religious life. Certainly he might have sat back looking down the arches of the years and contemplated a peaceful existence ministering to those whom he loved and who loved him.

But even during those work-burdened years, even as he gave himself wholeheartedly to the people, even when a wonderfully successful spiritual and temporal ministry crowned his efforts, Father Caron's thoughts turned constantly to the religious life, for in the religious life he felt that he could find the security which his soul craved with every fibre of its being. Time and time again he asked his bishop to grant him permission to leave the diocese so as to enter the religious life, particularly the life of the Congregation, but his bishop felt that the newly created diocese of Superior could ill afford at that time to lose the services of a priest of the caliber of Father Caron. The day came, however, when the bishop did give his permission, and Father Caron bade farewell to his sorrowing flock and entered the novitiate of the Congregation.

In becoming a religious Father Caron was not seeking his ease. If that was what he wanted, he would have remained where he was. It was rather because he felt that in living in com-

munity under a rule sanctioned by the Church, he could the better work for his own sanctification and that of souls. He realized full well with ardent, vivid clarity that the life of a Father of the Holy Ghost is contemplative only that it may draw strength to be the more active. He assumed that life with the full and hearty determination to give himself to the work of the missions wherever the voice of obedience called. How well he lived that determination, those who knew him can attest.

Eugene Caron was born in St. George, Illinois, on December 13, 1879, the child of George Caron and Georgiana Fraser. His primary and high school studies were made in Kankakee and in 1900 he became a student at St. Viator's College, Bourbonnais, a natural choice since the town of St. George is a suburb of that city. After two years in the college, he went to St. Francis' Seminary, Milwaukee, for his second year of Philosophy. His theology he did at the Grande Seminaire, Montreal. There as a diocesan of the Bishop of Superior he ascended the gradual steps towards the priesthood until, with the full approbation of his instructors, he was ordained by Bishop Schinner in the Cathedral of Superior, Wisconsin, on June 24, 1906.

The diocese of Superior had been but recently constituted and was badly in need of priests to minister to the people of the diocese. Therefore it caused no surprise when immediately after his ordination Father Caron was put in charge of the parish at Bruce with four missions attached to it. Full of energy and zeal, he labored there, but his talents were recognized by his bishop, and after a year he was made pastor of St. Ann's, Somerset. There for twelve years he worked, with results apparent even to this day. But he longed for the religious life, and after repeated requests he finally obtained his release from the diocese from Bishop Koudelka. After making all the necessary arrangements, Father Caron entered the novitiate at Ferndale, a venerable figure amongst the other youthful novices. On March 8, 1920, he made his religious profession and pronounced his temporary vows.

After his profession Father Caron found himself once more engaged in the work of a parish, for his first appointment as a Holy Ghost Father was that of assistant in the parish of St. Joachim, Detroit. Later in the same year he was assigned to St. Joseph's, Bay City. St. Mary's, Detroit, beckoned in 1931, and it was whilst here that in 1935 his health broke down and he was compelled to spend part of a year in the Sacred Heart Sanitarium, Milwaukee. A mental depression added to the burden of his sufferings and tortured him for long periods. He returned from the rest in 1936 ready to take up where he had left off. He returned to St. Joachim's, Detroit, as pastor, but as soon as he could, he laid down the burden of the pastorate and was content to be assistant at St. Peter Claver's and at Sacred Heart, Detroit. Here he engagingly employed his God-given talent for making friends and the whole district soon came to know, to respect and to love Father Caron. In June of the present year he was appointed to the parish of Our Lady of the Assumption, Carencro, La. In spite of all the self driving he could do, he could not overcome the ravages of age and life, and from the time of his arrival in Carencro he began to lose ground. The heat of the South afflicted him and his nights became sleepless. The doctor recommended that he return north and reluctantly he obeyed the doctor's orders. He arrived at the house of the Holy Childhood, Pittsburgh, a sick man, and could go no farther. There on June 18, 1945, a cerebral hemorrhage brought death to him. Fittingly his body was brought to Detroit, the scene of so many years of his labor, and in the Church of the Sacred Heart on June 21 a solemn requiem Mass was sung for the repose of his soul and he was laid to rest in the plot of the Holy Ghost Fathers in Holy Sepulchre Cemetery.

The regard in which Father Caron was held was manifested by the presence at his funeral of two monsignors and more than thirty brother priests, but particularly by the large crowd of parishioners and friends who filled the church. They knew him for

what he was: he was their priest, and in token of their love for him they had offered for the repose of his soul a spiritual bouquet made up of more than fifty high Masses and a large number of low Masses. Among the mourners on that sad day of his funeral sat his sister, his two brothers and a sister-in-law, but their grief was not the greater because he was bound to them by the ties of blood than was the sorrow of the hundreds of others to whom he was bound by the bonds of affection and love.

Eugene Caron loved people. If a one word characterization of him were to be sought, no better could be found than "expansiveness." He was drawn to people as the sun draws the waters of the earth. He had a dread of living alone. One of the attractions of the religious life for him was the life in community. He was not made to be a hermit. He could when necessary spend hours in work among others, but always he yearned to return to his own, to those who lived under the same rule as he. And Eugene Caron loved to talk, not just for the sake of talking, but because his heart was full to overflowing with the stored experience of years of thought upon the things that count, of labor for his neighbor, of intimate converse with God. His delights were to be with the children of men, and whether those children were grown or little they could understand his language and he could understand theirs. His friendly smile brightened many a life; his congenial companionship buoyed many a faltering moment; his fatherly advice eased many a burden; his unassuming help raised many a despairing agony. To all he was good, and to him God certainly will be good.

NEWS FROM WASHINGTON

For over twelve months the dogs here in Washington have been on a biting spree. They have laid siege to many a leg and have spread an epidemic of rabies. The cause? Surely not the meat shortage because the dogs seem to be satisfied just to bite and then leave things—or rather the leg—go at that. People who are accustomed to call any living thing they don't like a "Fascist" have taken advantage of the new elasticity of this word with respect to the dogs. However, the dogs have sabotaged one of the two main supports of no small number of Washingtonians. The local

authorities seem not to be as good as the dogs for getting a hold on the situation. The increased dog tax was collected a few weeks prior to the date of its legality. A court decision ordered a refund of a dollar in each instance to about two thousand dog owners. After the extra tax could be collected legally many residents who had not taken advantage of the old tax schedule thought the new too high and refused bed and bone to their dogs. Most of these disinherited animals ended up in the pound. But the upper strata of Washington dogdom carry numbered tags. Beyond doubt a large number of these bluebloods is delinquent and police hoped to get their tag number when they (the dogs) did not act gentlemanly. Editorials in the local newspapers indicate that many are aware of how un-

becoming it is to the dignity of a metropolitan policeman to have to chase, unsuccessfully, one of these delinquent dogs with a view to getting the serial number and eventually prosecution of the owner for permitting the beast to roam at large. If cartoonists have not taken cognizance of the not too latent humor of such a situation it is not the dogs' fault. Clinics have been opened throughout the city to treat for rabies those who have been and will be bitten by dogs. The dogs are still exercising their freedom of teeth and cannot be stopped, it seems. Recently it was decreed to vaccinate all dogs. The bureau charged with the task was brought before the bar of public opinion for its alleged failure to accomplish even the minimum of success. A spokesman replied: "You cannot inoculate what you can't hold."

CONFRERES OF WHOSE DEATH WE HAVE HEARD SINCE CIRCULAR LETTER

NUMBER 24

Date	Name	Place	Age	Prof.
	Mr. Michel Poplawski, Scholastic (Poland),			
(1942) ?	Dachau	33	8	
(1943) ?	Fr. Auguste Cabrolie (Fr.), Tefé	82	52	
Jan. 29				
(1945)	Fr. Manuel Junqueira (Port.), Silva Porto	38	17	
Apr. 23	Br. Columba Leddy (U.S.A.), Philadelphia	78	39	
June 10	Fr. Francois Onfroy (Fr.), Langonnet	72	46	
June 12	Fr. Eugene Christ (Fr.), Mortain	74	48	
?	Br. Athenodorus Biermann (Ger.), Hambach	71	46	
?	Fr. Lindorfo Quintas (Port.), Braga	34	13	

Lest We Forget

Father Claude Francois Poullart des Places, founder of the Congregation of the Holy Ghost, died October 2, 1709.

In our prayers for all our deceased confrères we give special remembrance to the following who were members of our Province:

Confrere	Died	Age
Fr. David Fitzgibbon	Oct. 1, 1938	67
Bro. Marcis Fuchsloch	Oct. 6, 1908	74
Fr. James J. Clarke	Oct. 7, 1943	50
Fr. John Baptist Descours	Oct. 9, 1917	58
Fr. Patrick Carey	Oct. 10, 1886	35
Fr. John Griffin	Oct. 10, 1935	79
Fr. Prosper Goepfert	Oct. 11, 1914	72
Fr. James Richert	Oct. 11, 1918	75
Bro. Fulbert Heim	Oct. 12, 1926	64
Fr. Joseph A. Baumgartner	Oct. 12, 1943	66
Fr. Fridolin Fromherz	Oct. 18, 1902	29
Bro. Gaudens Schneider	Oct. 23, 1888	52
Fr. Emil Reibel	Oct. 27, 1907	45
Fr. Anthony Rachwalski	Oct. 28, 1920	55
Fr. Patrick J. McCarthy	Oct. 29, 1943	46
Fr. Donat Schloesser	Oct. 31, 1914	55

Requiescant in Pace.

Bulletin Of Works

COMMUNITY OF SAINT MARY FERNDALE

Norwalk, Connecticut

Personnel

FATHERS

Anthony F. Lechner, superior and director of scholastics
Alphonse D. Gavin
Walter J. van de Putte, councillor, professor of Philosophy
Francis H. McGlynn, councillor, professor of Moral, director of lay retreats
Joseph T. Quinlan, councillor, professor of Scripture, Spanish
Francis J. FitzGerald, councillor, bursar, director of brothers
William L. Lavin
Herman F. Flynn, professor of History, English
Louis N. Schenning, professor of Canon Law, Liturgy, chaplain at Noroton convent
Cornelius J. Hogan
Edmund R. Supple, professor of Dogma, librarian
Edward D. Clifford
J. Gerald Walsh, professor of Philosophy
Chaplain (Capt.) John A. Strmiska, USAR

BROTHERS

Eugene Gontram, gardener
Cantius Szurszewski, farmer
David Schindlery, farmer
Regis Smith, laundry
Cyril Putnr, farmer (agrégé)

During the past five years a number of changes have taken place on the teaching staff at Ferndale. Father Quinlan was added to the staff, July 13, 1940. In the Fall of the same year Father Park was appointed Spiritual Father, in which capacity he served as confessor, conferencier, and professor of Pastoral Theology until his transfer to Cornwells, July, 1944. Father Knight was transferred to Duquesne University in August of 1943 and was replaced by Father Supple from St. Mark's, New York. In September, 1943, Father Strmiska was given leave of absence to serve in the Armed Forces. He is now in England with the rank of Captain. In June, 1945, the faculty was augmented by the appointment of Father Flynn to teach History and English, and Father Walsh to assist with Philosophy.

Father Lavin came to Ferndale,

March 31; Father Hogan, May 5, and Father Clifford, June 23, all in 1945. Father Zarko was resident in Ferndale from January 4, 1942, until he died at St. Vincent's Hospital, Bridgeport, March 9, 1942. Father Boehr took us his residence here July 6, 1943, but after a few months returned to the scene of his long labors, N. Tiverton, Rhode Island.

The recent years were made notable by the observance of the Golden Jubilee of Father Park, October 28, 1941, and that of Father Szwarcrok, March 12, 1942.

Less pleasant was our sad duty to lay to rest Father Szwarcrok, who died May 25, 1943, at the age of 83, and another golden jubilarian, Brother Titus, who died September 9, of the same year, after 58 years of religious life. Father Clarke was the third confrère buried in 1943, October 11. Father Boehr was buried March 7, 1945.

Scholasticate

In June, 1940, there were 81 scholastics; today we have about the same number, 84 to be exact. Between 1935 and 1940, fifty-four were ordained priests; since 1940, 64 have been ordained. Of that number 15 have been assigned to Puerto Rico. Although the war prevented any possibility of going to Africa, eight newly consecrated Fathers are scheduled to leave for Africa within the month.

Since 1941 Departure Day has been solemnized by fitting public ceremonies to which the clergy and laity are invited, and for which a prominent speaker is secured. Beginning with Rt. Rev. Msgr. Thomas J. McDonnell, National Director of the Propagation of the Faith; Father Ackerman, National Director of the Holy Childhood Association; Father Vincent Jeffers, Assistant Diocesan Director of the Propagation of the Faith in New York, who substituted for the Director, Monsignor Scally; Monsignor Louis Vaeth, Director for the Archdiocese of Baltimore and Washington; Father McCrann who substituted when Bishop McCarthy was unable at the last moment to take the place of Bishop O'Hara, Military Delegate; and Monsignor Boardman, Director for the

Diocese of Brooklyn, have all in turn sped the new missionaries on their way.

In 1940 the practice of sending scholastics to the Summer School at Duquesne University for a Master's degree was resumed. Only four or five are selected from each class upon the completion of Philosophy. To prepare students for this graduate work, the curriculum was strengthened with courses in History and English and languages. Interest in scholastic work has been further encouraged by enriched library facilities, monthly disputations, guest lecturers and courses by visiting professors in modern social questions. In 1943-44 Father Patrick Quinlan, Diocesan Director of the Catholic Rural Life Program, gave an interesting course in his subject, which was supplemented by a four-day Rural Life school conducted by Monsignor Luigi Ligutti of the National Office, and a group of experts, clerical and lay. In 1944-45, Father John McNerney, diocesan director of Labor Schools, gave a thirty-hour course in Catholic Social Problems. Among the occasional lecturers were Frank Sheed, Michael Williams, Michael O'Shaughnessy, Fathers McGowan and Higgins of the N.C.W.C., Rt. Rev. Msgr. Dillon, President of St. Joseph's College, Brooklyn, Father Ahearn, S.J., and a number of labor leaders, chaplains, etc.

Our contribution to the war effort included blood donations, elementary and advanced First Aid Courses, organized groups for Air Raids, gas and chemical warfare, and untold hours assisting the local ration boards. Father FitzGerald was appointed a member of the Local Board of the Selective Service System, and was able to register scholastics in Ferndale.

An indirect result of the war was the shortage of manpower at St. Joseph's House, Philadelphia, which was solved by the appointment of three scholastics as prefects for the year 1944-45.

Worthy of note, along with increasing scholastic interest, is the growing revival of interest in Plain Chant and the Liturgical Movement generally. The chanting of Compline on Sunday

evenings was introduced this year, a polyphony choir made its appearance, and the proper of the mass is being taken over more and more by the entire student body. Each year several scholastics follow the course in Plain Chant at Pius X School, New York.

Property

No little credit is due the splendid spirit of the scholastics for their generous efforts to uphold the best traditions of Ferndale, and to push even further the beautification of the property. Largely through the efforts of Father Strmiska a new road was constructed through the woods to extend the now famous "Roman Road." Outstanding among the many improvements was the installation of the new water system in 1943, which makes it possible to pump well water exclusively into the building for all uses. The rebuilding of "Chinatown," that section of the second corridor between the old and new building, into splendid new cells, removed the only unsightly portion of the whole interior. Along with this work, the Brothers' chapel was transformed into an additional class room, and a new and small chapel very tastefully prepared for the Brothers. Last year all the exterior wood work of the building was painted, and only recently the huge water tower was encased in a new coat of silver paint.

Increased herds and enlarged farming areas mean more work for fewer brothers and longer hours of manual labor for the scholastics. However, thanks to the program, food rationing has not been felt too extensively in Ferndale.

External Relations

Our services to the diocese continue to be extended with gratifying results. For the past four years Father Quinlan has conducted courses in Psychology and Sociology at St. Vincent's Hospital, Bridgeport. For the past two years, courses in religion have been given by the Fathers at Sacred Heart Academy in Stamford. Since October, 1944, daily mass has been said in the same academy at the request of the Most Reverend Bishop. Calls for weekend ministry are unremitting and even the twenty-five priests available last year were not enough.

Since January, 1943, diocesan priests of the neighboring cities have

assembled each month at Ferndale for a day of recollection.

Weekend retreats for laymen and boys during the summer months hold their popularity and numbers, in spite of the number of men away with the Armed Forces. For retreatants and their families a pilgrimage to Ferndale was organized on Pentecost Sunday, 1941, and has become an annual affair. The feast of Corpus Christi continues to draw many of the diocesan clergy to Ferndale's famous procession over the carpet-covered paths.

Ferndale along with all the diocese was saddened at the death of our beloved Bishop, the Most Reverend Maurice McAuliffe, D.D., Bishop of Hartford, December 15, 1944, and pleased with the elevation to the See of Hartford of its Auxiliary, the Most Reverend Henry J. O'Brien, D.D., June 5, 1945.

Duquesne Doings

AFTER a period of comparative peace and calm the Summer Session opened with a bigger bang than usual. The largest summer school enrollment in our history, 1085, bodes well for an improvement in the fall enrollment. So far, Old Man Sol has concentrated his efforts on other parts of the world, for which all the hill-dwellers are profoundly grateful. It is a great pleasure to see twelve Fernaldites, two of them Young Fathers, back for summer school—and working hard.

With the near completion of the Shrine to Our Lady of Victories, in honor of Duquesnites in the armed forces, the possibilities for landscaping are about finished. The developments along this line have made a great difference in the external appearance of the University. The Shrine itself consists in a statue of Our Lady of Victories atop a terraced knoll at the end of a long, graded lawn. Before it is a large cement "V," in which as on the terraces are planted varicolored flowers. The effect is very pleasing despite the still visible background of old, faded and somewhat dilapidated brick houses on the neighboring streets. The original intention was to put water and goldfish into the "V" but it was decided that the kids of the neighborhood would not be supernaturalized enough to stay away from it; hence the flowers.

"Do Catholics Appreciate the Holy Spirit?"

In the May 20th issue of Our Sunday Visitor an article by a Holy Ghost Father appeared under the above heading. (See OP May 1945, p. 58) This contribution to OSV has brought us many letters. For over a month after the article appeared our mailing department was kept busy sending out literature on the Holy Ghost.

Here are some extracts from the numerous letters received: "I was glad to see the article about the Holy Ghost in OSV recently as there seems to be so little written about Him and so few prayers addressed to Him. . . ." "I read with much interest the article in OSV by one of your Fathers and would appreciate receiving prayer leaflets to learn more about the Holy Ghost. . . ." "I feel sure the enlightening article written by one of your Fathers will help draw many a Catholic nearer the Holy Ghost thereby making them more devoted to Christ. . . ." "With joy I read your splendid article and I am anxious to become more and more devoted to the Holy Ghost. Your article is very inspiring. I would love to have the prayers that you offer. . . ." "I was deeply drawn to the beautiful article. I should like the writer to know that the article brought all the reverence and beauty he desired it should. . . ." "Indeed we in the service (Air Corps) need the light of the Holy Ghost to direct us in our monotonous service, to make us see that it is not in vain. . . ." "The reason we, the laity, know so little about the Holy Ghost is that we have never been taught about Him. Only within the last year have I started finding my way to Him. . . ." "In 1938 I founded a sorority for Catholic young women and dedicated it to the Holy Spirit. Our initiation service is based on the Seven Gifts. . . ." "I will do all I can to spread this great devotion. . . ."

Father Hoeger's Holy Ghost Prayer Book was included with the literature sent to inquirers. The recipients of this literature replied almost invariably to express their real delight with the prayer book and the novena booklet. In most cases they asked for an extra copy of the prayer book and a small supply of the novena booklets to be distributed among friends. In all the replies the prayer book has been picked out for special praise.

Our Levites

FERNDALE

THE Color Guard was changed July 17, and the scholastics returning from the first vacation period took up the summer chores relinquished gladly by those whose vacations had been delayed until July. Lay retreats continued to occupy the week-ends until August 12, whilst Brother Eugene with his garden and Brother David with his farm were assiduous in courting the favor of the scholastics during off-days. Of course the day at Keyser Island each week brooked no interference.

August 15, Our Lady's Feastday, witnessed the time honored ceremony of vows, both in Ferndale and in Ridgefield. Here Perpetual Vows were taken by Messrs. James Kelly, Martin Connolly, Francis Greff, Philip Niehaus, Michael Carr, Albert Bulion, James Phalen, Stanley Otto, Joseph Otto, Robert Roach, and Raymond Schenkel. The last named owes this favor to Father Francis P. Trotter who was delegated by Father Provincial to accept his vows in his home, where he was detained by illness. In Ferndale the ceremony was presided over by Father Provincial. The most interested spectators were the seventeen newly professed who had arrived from Ridgefield a few hours earlier.

News of peace was received jubilantly in the scholasticate where most all had prayed diligently for the safety of brothers in the service. Solemn Mass and Te Deum were chanted in thanksgiving on August 15. We hope it will make the end also of our duties with the Ration Board, Red Cross, etc.

The drought of last summer has been amply atoned for this year with a superabundance of rain. The harvest, with the exception of the apple crop ruined by the late frost, appears lush, and Brother Cyril has had the wheels of the cannery turning busily for several weeks already. Potatoes and corn eagerly await the harvest, and the scholastics eagerly—well, the scholastics in due time will gather the harvest, grateful to the good God for His bounty.

With the lifting of gasoline rationing and travel restriction, and with the advent of more ball players, the annual game with Maryknoll seems in the offing. Meanwhile, the newly professed are displaying their wares

very triumphantly. Methinks that when the full scholastic complement has been reassembled it will have proved a bit of unestablished superiority.

But a week of the summer season is left and with Labor Day comes retreat and class. Father Marx will be the retreat master this Fall. If nothing else can be said about the resumption of class, the discarding of the Accelerated Program promises to make the ensuing year ever so much brighter than last.

CORNWELLS

THE scholastics in the 18 year old group were home on vacation during the month of July and returned on August 1. The summer rule was resumed with Latin and English classes taught by Fathers Sheridan and Jones, respectively.

Father Kettl preached the one retreat for boys at Ferndale during the last week of June. Seventy boys were present from the various parishes of Connecticut. Father Hoeger was kept busy preaching retreats at Walden, N.Y., Stone Harbor, N.J., Windsor, Canada; and at Holy Trinity, Alabama. He also preached the sermon at the reception ceremonies at St. Elizabeth's Convent, Cornwells. Fathers Duffy and Kettl represented the community at the jubilee celebrations of several Sisters of the Holy Family of Nazareth at Torresdale. Father Fandrey was present at the funeral of Father Lipinski in Pittsburgh.

Father Williams received his appointment as pastor of St. Catherine's, Little Compton, R.I., and Mr. Robert McGrath was appointed to St. Joseph's House.

Cornwells was favored with the visit of many of the confreres of the Province, who came to see the many improvements, both in the house and on the grounds. Among our distinguished guests were Fathers Provincial, Thomas Wrenn, Long, McGlade, Joseph Hackett, Paga, Schenning, Connors, Moroney, Flynn, Shanahan, Therou, Francis Trotter, William Marley and Chaplains Joseph Griffin, Paul Lippert and John Burns.

Great joy greeted the announcement of Japan's surrender on August 14, and immediately sirens, bells and other noise-making apparatus were heard even here in quiet Corn-

wells. Our tower bell rang for one hour and the Community repaired to the chapel to sing the Te Deum.

RIDGEFIELD

ON the first of August, the month dedicated to the Immaculate Heart of Mary, seven new postulants arrived in Ridgefield to begin their year as Novices of the Congregation. The hearty welcome of the community, the sound encouragements of Father Master and the sumptuous supper, all contributed to make the postulants feel at home in their surroundings.

The first retreat for the new novices ended on August 14. On this, the vigil of the Assumption, the postulants received their habits and were welcomed as novices into the Congregation. In the impressive ceremony they offered themselves to the service of God to do His will. That same evening the novices held their thanksgiving service in the chapel for the victory and peace that came to the world that day. The Te Deum was sung together with prayers to our Lady of Victory.

Sixteen novices, realizing full well the serious obligations they were about to contract, made their profession on the Feast of the Assumption. In the name of our Lord, of Holy Mother the Church, and of the Most Reverend Father General, Father Provincial accepted the vows of the novices and received them into the Congregation. After the presentation of the scapular, the Book of Rules and the Cross of the Congregation the new scholastics felt themselves prepared for their new life. The singing of the "Ecce quam bonum," was truly inspiring.

A fairwell dinner, at which many visiting priests were present, was given in honor of the newly professed. The new scholastics, a little despondent at leaving the home they had grown to love, departed for Ferndale in the afternoon.

One novice whose profession had been delayed to the 19th left on Sunday afternoon for Ferndale. Father Master officiated at the ceremony.

The small community at Ridgefield is rapidly becoming acquainted with the usual run of affairs and, despite the serious deficiency in help, is managing to uphold the good name of former novices. All good wishes to them in their new home.



Our Province

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Father Peter A. Lipinski, C. S. Sp.

1889-1945

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Two instructors in one of our colleges were one day discussing, as is the wont of instructors all the world over, the character of a pupil whom they both had in class. The first instructor mentioned that the young man, whilst blessed with much ability, was nevertheless intellectually lazy and was moreover not adverse to pulling a fast one whenever it suited his purpose, and in proof of his assertion cited evidence. Whereupon the other instructor, who was Father Lipinski, exclaimed: "Why, I'll cut the rogue down to ninety-five." And that remark is typical of Father Lipinski. Now the point is not that Father Lipinski was generous in his grading but that he just could not find it in his heart to be severe with anyone save himself, for it was characteristic of the big heart of him always to be kind, considerate, gentle and lenient with everyone. That was one of the things that made him beloved of pupil, parishioner and confrère. And it was not because he was easy-going or soft, but because he had a vast understanding and a true appreciation of fundamental values.

Peter Aloysius Lipinski was born November 4, 1889 in the village of Lazyn, in the county of Lipno, in the state of Plock, Poland, the child of Adam Lipinski and Anna Dobrzynska. On the day after his birth he was baptized in the parish church of the village. He was scarcely a year old when his parents came to the United States and settled in Pittsburgh, where they were pioneers of St. Stanislaus' Parish, a parish which was to be all the days of his life bound up with the career of the infant Peter. It was in that parish that he passed the days of his childhood and of his boyhood. It was in the school of that parish that he received his elementary education, and he probably was no better and no worse than his fellow students. It was in the church of St. Stanislaus that he served as an altar

boy, that he made his First Holy Communion and was confirmed. It was in the same church that, after his ordination to the priesthood, he sang his first solemn mass and twenty-five years later celebrated the silver jubilee of his ordination. And it was in that church, too, that the solemn requiem was sung over his mortal remains when death had summoned him from among the living.

He pursued his high school studies at Duquesne University Preparatory School and at the end of his course there decided to join the Congregation. In 1909 he entered the novitiate in Ferndale and on August 15, 1910, he made his religious profession and pronounced his temporary vows in the chapel there. He began his study of philosophy and at the end of his course, he was one of those chosen to accept the burden of the life of a prefect in Duquesne University. For two years he did the numerous tasks assigned to him as a prefect, and, unlike many of his companions, he found humor even in these. That showed that he was exceptional. He returned to Ferndale, and took up the study of theology and on November 6, 1916, the bishop of Hartford ordained him to the priesthood. On the following June 17 he made his apostolic consecration and began his work in the active ministry.

Cornwells was his first appointment, but he did not remain there more than two months. He was sent as assistant to his home parish of St. Stanislaus, Pittsburgh. After a year in St. Stanislaus he was made assistant at the Church of Our Lady of Consolation, Mount Carmel, Pa. For five years (1918-1923) he labored in that parish, charming all with his gentleness and good nature. A year as instructor in Duquesne University followed and he was once more sent back to Mount Carmel as assistant in the same parish. For four more years (1924-1928) he did the work of a

In order to live the life of APOSTOLIC MEN, you need considerable self-abnegation; you need its spirit at all times for there is no genuine abnegation if it depends on the ups and downs of sensible devotion. Such shifting fervor is not only temporary, but insecure. What is required is to keep your soul in peace, in joyfulness, not only in the midst of bodily privations, which are rather easy to support, but also in spiritual or moral wants.

—Venerable Libermann

splendid ministry, so fruitful that to this day his name is held in benediction in the parish. He was then made pastor of St. Stanislaus' parish in Pittsburgh (1928) and there wrote his name large in the roll of many well-remembered pastors. In the meantime he had in 1923 pronounced his perpetual vows with the same spirit of faith and determination with which he had made his profession. He ably conducted the trying affairs of St. Stanislaus until 1933, when the wheel came full turn and he was sent once more to Cornwells, the place of his first appointment. In 1940 Bay City became the locale of his unbounded energy, but after a year as assistant in St. Joseph's parish he became assistant superintendent of the Holy Family Institute, Emsworth. In April of the present year he took up residence as assistant in the Church of the Immaculate Heart of Mary, Pittsburgh.

Father Lipinski was never one to worry much about his health. He believed in taking care of it in a reasonable way, but he did little or no complaining of the ills that came to him, and although for years he had a hacking cough that sounded bad to those who heard it, he passed it off lightly or, if he did make mention of it, spoke of it as something humorous. It was not that he did not care for his health; it was just that he did not see that he had to inflict his medical history on those with whom he lived. But there was no humor in the situation when on August 8 of this year he was taken, an unwilling patient, to St. Francis' Hospital, Pittsburgh. His high fever, congested lungs, clogged kidneys and high blood pressure were even then writing the last pages of his life on this earth. There were no histrionics as he received the last sacraments, only deep faith and absolute confidence that the Master of life, Whom all his life he had served, would see him through this last trial. On August 12, 1945, he died. His family and friends asked that he be buried from St. Stanislaus' Church, the scene of so many and so much of his labors, and their wish was granted. The mournful procession of those who had known him wound past the bier of him whom they looked upon as brother, father and friend and gave mute testimony to the high esteem in which they held him. On August 16 Father Provincial,

assisted by Fathers Jaworski, Maciejewski and Zydanowicz, in the presence of about thirty-five of the confrères and brethren of the district, sang the solemn high mass of requiem, whilst Fathers Malek and Paga offered masses on the side altars. The body of Father Lipinski was then interred in St. Stanislaus' Cemetery, Millvale.

Father Jaworski pronounced the eulogy at the obsequies of Father Lipinski, and it was just and meet that he should do so, for Father Jaworski was his "Good Angel" when Father Lipinski first entered the novitiate. There is little we can add to the words that Father Jaworski spoke on that sad day.

Father Lipinski was at heart an artist. All the days of his life he instinctively recognized beauty wherever he found it. He delighted in beauty, and whether this delight manifested itself in the rendition in a horribly falsetto voice of an operatic aria (which, incidentally, in his earlier days got him into minor difficulties with musically unappreciative directors) or in the contemplation of masterpieces of painting or in the wholesouled admiration of a flower of the field, he was ever alive with keen appreciation to the beauty of the world of men and of nature and of grace.

With an artist's instinct he recognized beauty in all things and with a Christian's faith acknowledged that all the beauty that appealed to him was but the reflection of his and their Creator's beauty, for Father Lipinski's faith was as lively as his love for the beautiful. In fact for him both were the same for they stemmed from the same source. But he would not have so expressed it, for he saw no reason to belabor the obvious. He was too talented and too intelligent ever to become the mere apostle of the obvious. He knew that onions and lilies are sisters under the skin, and, if he at times found the former useful in many ways, he acknowledged that it was the Cinderella of a magnificent family.

So much did the striking beauty of all things and all men possess his soul that it caused him to bubble over with merry good humor expressed in an infectious laugh, and he spent more of his life in laughter than in weeping either for himself or for

others, and there were few situations out of which he could not extract some gleam of humor.

Deeply interested in all the many ways in which human nature can manifest its goodness and its badness, he nevertheless found more good than evil in men and for this reason he was ever ready at all times to help those who turned to him for assistance. He knew that Augustine the profligate became Augustine the saint, and he saw no reason why the sinners of today should not become the saints of tomorrow. He knew that the grace of God dispensed by his priestly hands could effect this. And that made him a good priest (that is the highest encomium that in this world can be given) and a splendid confrère. He was good company anywhere at any time. His whole religious and priestly life came from the same childlike faith in the goodness and beauty of God. We shall indeed miss him, miss his happy laughter, miss his ability to see fun and humor in everything. In this he was a kindred spirit to St. Francis. We know that the Master Artist of all creation will, because of our prayers for him and because of his good works, speedily bring him to the eternal art gallery where through the beatific vision he will see Beauty Himself.

Writings of Venerable Father Libermann

After the death of Father Libermann all his papers and documents were collected and plans were made to secure any of his letters not in the possession of the Mother House. Early in 1876 Rome ordered the writings to be collected. His Eminence, Cardinal Patrizzi, acting in accordance with the wishes of Pope Pius IX, wrote to His Eminence, Cardinal Guibert, Archbishop of Paris, on July 21, 1876, instructing him to take care of the duty of collecting all the writings. Faculties were granted to demand that all Father Libermann's works be produced, and that failure to do so would incur censure. On February 21, 1877, the Cardinal ordered the writings to be collected.

The following is a list of the writings that were collected and presented to the Holy See:

Printed Works:

Commentary on the Holy Gospel according to St. John.

Provisional Rule of the Missionaries of the Holy Heart of Mary. Instructions for Missionaries.

Rules of the Congregation of the Holy Ghost under the title of the Immaculate Heart of Mary.

Rules of the Brothers of the Congregation of the Holy Ghost under the title of the Immaculate Heart of Mary.

A minor work on the Episcopate.

Manuscripts:

Letters (1711 in all) collected in seven volumes.

The Commentary presented was printed by St. Joseph's Press, Ngazobil, Senegambia. Complete with index it contains 739 pages. Each volume of the letters contained a detailed explanation of the letters bound therein. The number of letters written to each person is given as well as the words which begin and end the letters.

On Friday, October 12, 1883, the writings were bound and sealed at the Mother House by the delegate of the Archbishop of Paris for transmission to Rome. (Cf. Bulletin, Feb. 1887).

The formal decree of the Sacred Congregation of Rites approving the writings of Venerable Father Libermann is dated May 15, 1886. It is signed by Cardinal Bartolinius as Prefect of the Sacred Congregation of Rites and by Laurentius Salvati, as Secretary.

The difficult job of transcribing all the written documents and letters was entrusted to Sister Dumolin, of the Sisters of St. Joseph, by her Mother General. This sister worked for more than twelve years on her assignment. She made two complete copies of all the available writings of Father Libermann: one copy for the Sacred Congregation of Rites and one copy for the Mother House. Sister Dumolin died on May 13, 1885.

Fr. John Walsh

(Continued from page 116)

It was May 9th, second Sunday of the month of Mary, feast of the Patronage of St. Joseph, to whom he was devoted during his earthly pilgrimage. As soon as the natives heard of his death, they tearfully assembled around his bier and prayed fervently for the repose of his soul until the funeral services were over on the following day.

The Girl in Every Port

By James Freeman

Father Paul was furious. The long rolling breakers splashing playfully on the white Pacific shore in no way smothered the embers smouldering in the young priest's mind. If he averted to them at all it was only to see Victory ships ploughing into port, disgorging their pornographic "pin-ups," fuel for Father Paul's fury. To the Army he might be Lieut. Paul J. Lippert, Chaplain; but when he shaved each morning he knew he was looking into the face of a typical American priest who had been taught the dignity of womanhood and hated like sin to see that dignity destroyed. That is why Father Paul was mad. The voluptuous "pin-ups" were spreading across his "sunny somewhere" like the yellow fever, hell's propaganda flashing before the eyes and thoughts of his boys.

He banged a tanned fist into his thick muscular palm. If he couldn't stop these pictures, then, by jingo, he'd fight them. They came to his boys as "the girl you most want to see when you come back." Well, he'd get a picture of "the Lady they'd most want to see if they wouldn't come back." So Father Paul climbed into his cannon and fired the first shot.

A few weeks later a letter appeared in *Our Province*, a private publication of the Holy Ghost Fathers of the American Province. Rev. Paul Lippert, a Holy Ghost Chaplain serving in the South Pacific, requested that someone in his order paint a picture of the Blessed Mother which he could use to supplant the disastrous "pin-ups" spreading among the soldiers.

As *Our Province* passed among the students at the Holy Ghost Seminary at Norwalk, Conn., a small spark was ignited in the heart of a struggling seminarian. Robert Heim (ordained to the Priesthood, March 8th, 1945) at once felt a responsive chord toward Father Lippert's novel plan. He was an artist. And with an artist's vision he could see the picture that Father Lippert needed. Over and over, walking down silent corridors, studying in his small room, kneeling in the quiet, darkened chapel, he found the picture returning to him. He knew what he wanted—"a small young face, nothing sentimental about it. It had to be simple and strong as the Salve

Regina in plain song, characteristic of the beautiful Lady it represented." But Bob was more than an artist; he was a seminarian. Painting a picture requires many spare hours, and spare hours in a seminary are scarcer than snowballs in Samoa. So sadly, the young seminarian dismissed the idea. But our Lady was not to be dismissed so easily and in the February of 1944, the artist found himself painting his picture, while the President of the Catholic Students' Mission Crusade unit prepared to print a thousand copies for Father Lippert. The ball was rolling.

Two months later Lieut. Lippert was suddenly confronted with a bulky brown envelope. A victory ship had arrived that morning with one thousand pictures of "Mary Immaculate, Queen of Peace." One thousand rounds of ammunition for Lieut. Lippert's campaign for clean hearts.

The story almost ended there. But there were other Chaplains and camps and other "pin-ups" doing their diabolical work. These, too, were to enter the campaign. For very casually (call it "chance" if you wish; we wouldn't) the superior of Father Heim sent a copy of the picture to the National Catholic Welfare Conference with a few words about its history and purpose. Then it happened.

The N.C.W.C. acted. Catholic papers across the country paraded "Pin-up" before their readers. Newsweek scooped it into its religious column. The Associated Press spread it among many secular papers. And Father Lippert's shot "was heard round the world."

From everywhere letters began rolling back to Norwalk, each one a fresh proof that the campaign was striking home. From Europe came a communiqué of a direct hit: "It is true that I have one pin-up girl near my bunk now but I promise to take it off and replace her with the Pin-up of them all—Mary Immaculate, provided you will be kind enough to send it to me. And I assure you I will give the picture all the reverence and care it deserves."

An aviation engineer in the South Pacific struck the same note: "The motive behind this short note is a desire to have a replica of your and my idea of the only 'Pin-up' that can inspire so many of us that all women were meant to be as she."

Back at Norwalk the C.S.M.C. worked feverishly. Another thousand, then another rolled off the press. It was decided to make a colored reproduction. At the same time attractive offers arrived to buy the original work. But the picture was not for sale. It was not to be a money making campaign but only a drive for decency.

The publicity in *Newsweek* brought the "Pin-up" to the heroes of the "Battle of London." From an R.A.F. station in Port Albert, Canada, came the plea of a Catholic Chaplain "to procure some copies of that picture to disseminate among my lads."

Nor did Mary restrict herself to the Catholic boys: "I am a Chaplain in the Canadian Army, a member of the Church of England, but if you could spare some copies it would be much appreciated. It this is not possible just use the enclosed amount for your works."

And Father Lippert's campaign for clean hearts carries on. Over forty-five thousand reproductions of "Pin-up" have gone forth to date (March 10th, 1945), an amazing number for such a limited and private undertaking. They have reached every major theater of war, every branch of the service, every state in the union. Most especially they have touched the hearts of many non-Catholics.

And no criticism? But of course. We would have lost our faith in human nature and, incidentally, a little esteem for the picture had not some carping critic taken exception to it. Yes, "Pin-up" had her critics. She had a "sweet emptiness" in her face and a "dull meekness" in her eyes. We were forced to smile when we read this along side a letter from a Dominican Chaplain in the Pacific area: "Someone of your community must have been inspired when he devised the idea of painting our Blessed Mother as youthful. It really gets results. I have seen many a Catholic soldier feast his eyes on the picture for up to a minute—and sometimes more. That speaks for itself." And especially when we heard a very capable art critic exclaim, "startlingly good for an amateur."

The name "Pin-up" was a "flashy and cheap trick." That was another criticism. Well, the use of the title "Pin-up" is questionable enough. Its singular connotation is capable of causing some vile comparisons. But Chaplains everywhere have been

using it—and what is important—using it to good effect. We might innocently inquire of these pettyfogging censors what they have done to bring Mary closer to the boys in the service and to remove the Varga girls from barrack walls. But no reutation is needed when you read the enthusiastic letters from the men in the service. The campaign begun by Father Lippert is a smashing success. We can only hope it continues until Mary Immaculate our National Patroness has become our National Pin-up, pinned in the heart and before the eyes of every fighting Yank. The picture itself is not important. Any picture of Mary will suffice. It is the person and the novel purpose not the picture that matters.

So Mary who has been enshrined in golden frames and Gothic cathedrals now finds herself pinned to a barrack wall. But most of all she finds herself enshrined in the hearts of the gallant G.I.'s. Some of these boys will not come back. How proud they will feel to stand before their Judge holding up their picture of the Immaculate Virgin, a picture of His Mother, the Yank's priority to a place in heaven. And how pleased that Judge will be when they point to their picture and say, "We've come home—to the Lady we most want to see."

Mailbag Perspective From the High Seas

S. S. Leon S. Merrill, July 13, 1945.
Very Reverend and dear Father: Since we will reach Trinidad tomorrow afternoon we thought it opportune to tell you about the first leg of our journey. Trinidad will be our only stop for nearly a month so before that long silence begins I will tell you how we have fared thus far.

To date none of us has had the misfortune to be seasick. This is due to the fact that our trip has been very smooth. We have had a few nights of pitching and rolling but not enough to disturb our gastronomical workings. The heat at certain times during the day is terrific. At present there is a very strong breeze blowing and life in our quarters or on deck is comfortable.

All eight of us managed to say our daily Holy Masses in shifts. So far everything has worked out fine. In Trinidad we are going to pick up a few candles for the fans in our cabin

has played havoc with the supply Father Farrell put on board for us. One of the Navy guncrew volunteered to make us some shields out of 20 mm. shells, but with little success.

The officers and men aboard have been very grand to us. The meals are excellent. All of us ought to put on a few pounds before we reach Mom-basa.

They have given us no idea how long we are to lay over in Trinidad. We do hope there will be time to pay a visit to St. Mary's. All of us are anxious to see the place, and particularly to see Father Pinard whom we haven't seen in nearly four years. Father Valdez is another of our Fathers whom we know fairly well. We asked about sending them a wire that we were coming but personal messages are still taboo.

The reading material that Father Farrell put on our ship has helped tremendously to fill in our idle moments. However, washing our own laundry has kept us pretty busy. We change two or three times every day.

In a few days we will cross the equator and the crew promises us a fine initiation ceremony. We "Pollywogs" will become full-fledged "Shellbacks."

Asking your continued prayers for a safe journey and sending our best to all in the States, I am Sincerely in Sp. Sto., Father Woehrel, C.S.Sp.

Chaplains on Double Duty

HEADQUARTERS, Maxwell Field, Alabama, August 7, 1945.

Dear Father Provincial: The field is the largest one in the Eastern Flying Training Command and is the General Headquarters for the several other fields of the Command.

I am the only Catholic Chaplain attached here to the base Chapel. There is another one attached to Headquarters who helps me out on Sundays. There are six Protestant Chaplains here so you can see how out of proportion the distribution is. We have only seven Catholic Chaplains left in the whole command and practically all are doing double duty. I can see that my spare time is going to be rather scarce because all I have done here, besides trying to get acquainted, is arrange for short notice marriages, instructions, complaints, etc., etc. We should have at least two priests here to handle the

work the way it should be done. However, I shall try to do the best I can with what I have at my disposal, under the circumstances. The only consolation at this field is the fact that I have my own chapel, which means the Blessed Sacrament and the consolation and convenience that it brings.

With every best wish, I am, Sincerely yours in the Holy Ghost, **Chaplain Henry J. McNulty, C.S.Sp.**

It Seems Not All's Right with the Geez Rite

CHURCH of San Salvatore, Box 588, A.A., Ethiopia, May 16, 1945.

Very Reverend and dear Father Provincial: I received your letter some days ago just after my return from Harar where I made my annual Retreat. On my return I found that the Apostolic Visitor has arrived and had already gone into action. He is Most Reverend David Mathew, Auxiliary Bishop of Westminster, a man of outstanding ability, keen intellect and a hard worker. He has been working extremely well and we have hopes that his mission will result in some measure of success. If all goes as planned it is possible that we shall return to our missions at the beginning of next year.

Father Strmiska has often been in my thoughts since I came here. I hope to have some useful data on the Geez Rite for him which he might be able to use for the amusement of future Ritual Classes. However I think it just as well he hasn't come in actual contact with it—it might lessen his enthusiasm.

The Ordos reached here about a month ago and we are more than grateful for them. The Pro Vicar's first remark on seeing them was: "It is good to see our own Ordo after so many years." He requested me to thank you in his name. I also received the December 1944 copy of "Our Province." I have to admit that I dropped everything and read it from cover to cover. I do hope they keep coming.

The Bishop expects to finish up here by the end of the month. He is then going to Asmara to make a vi-

sitation of Eritrea. I shall accompany him. We expect to be able to finish the visitation in two weeks. Then off he will go to make his report at the Vatican. While in Asmara I shall have the opportunity of seeking Father Lavery. He has been very good to us. This is another example of the "Cor unum et anima una" in action.

May the eighth was a day of great rejoicing here, but it was only the half way mark for me and all Americans, so I did not enter into the festivities. The following Sunday we had Pontifical Benediction and Te Deum in thanksgiving for the end of the war in Europe.

Greetings to all the confrères whom I know and best wishes to yourself. Fraternally in Sp. Sto., **Father Watkins, C.S.Sp.**

Highest Praise for OP

CATHOLIC Mission, Mango, Tang. Ter., May 22, 1945.

Very Reverend Father: Your air-mail letter finally reached here. Many thanks indeed. Yes, Our Province comes regularly and it is unfailingly interesting. Together with the news of the province, and other general news, it always carries worthwhile matter. Rather needless to mention this to the man responsible for it, but I just wanted to let you know how it is appreciated and how even people living in the backwoods brigade can know a good thing when they see it. I am so glad you have been able to find time to take care of it. May God bless the work and the worker.

By the way the Benedictines want to know when will Father Knight be back as a contributor. They have the highest praise for OP—a fine medium for keeping the members in touch with all the "doings." It is good to know what's being done on our far-flung fronts, especially back in the dear old USA.

Best wishes and greetings galore. **Father J. McGuire, C.S.Sp.**

Appreciation of the Military Ordinarate

THE Chancery, Diocese of Buffalo, 50 Franklin St., Buffalo, 2, N.Y., August 27, 1945. Dear Father: I ap-

preciate your letter, which belongs to the diocese rather than to me. However, I am delighted that Providence has placed me in a position wherein, at least figuratively, I can show some appreciation of the fine support your community gave to the Military Ordinarate from the beginning. May every blessing of God attend your labors, and multiply the fruits of your works. †John F. O'Hara, C.S.C.

Novena Booklets

JUNIUS, South Dakota, Aug. 23, 1945. Dear Father: I distributed a number of Holy Ghost Novena booklets at a Women's Lay Retreat in this State and the recipients started the devotion during the Retreat and were very happy of the opportunity of becoming better acquainted with this beautiful devotion. Sincerely, **Marguerite Walsh, Junius, S. Dak.**

Well Done, Duquesne

ARM Y Service Forces, Office of the Commanding General, Third Service Command, Baltimore 2, Maryland, June 12, 1945:

Dear Father Kirk:

It is a pleasure for me to acknowledge, on behalf of the War Department, the services of Duquesne University through participation in the Army Specialized Training Program. Experience is proving the value of the training.

The war effort required intensive and accelerated training for a large number of soldiers in many specialized subjects. The lack of adequate facilities and sufficient qualified personnel to do a job of tremendous diversity and scope made it necessary for the War Department to call on civilian agencies for help. It asked our educational institutions to make available their resources and personnel to instruct in engineering, area and language, pre-professional, and professional subjects. The colleges and universities responded with enthusiasm and cooperated to the fullest. For this contribution to our national safety and welfare, the country is deeply grateful.

As one of the cooperating institutions, Duquesne University has made a signal contribution to the program. The War Department appreciates the high results that your able staff accomplished. To your institution, your staff, and yourself, I say, Well Done, Duquesne.

With best wishes, I am Sincerely,
T. B. Catron, Brigadier General, GSC,
Commanding.

NEWS FROM WASHINGTON

THE gentle breezes that blow up Manchester Lane these days bear once again the tang of far-off places; for with the advent of peace in Europe came chaplains and missionaries with tales of travel. With the cessation of war on all fronts, more are expected. (That matter of gentle breezes blowing is just for effect; whatever breezes there have been this summer just loped up.)

Fathers Joe Murphy, Lippert, John Sullivan, Joe Griffin and McGoldrick have come in to tell us how the battles were fought and won on land and sea, in East and West. Fathers Preuher, Hayden and C. Hogan have returned from Africa. Fathers Wolfe, Reardon and Milford have represented Puerto Rico during the summer; from Haiti came Father Henninger, from Martinique, Father Marchand. If, which is highly doubtful, we weren't experts on international affairs before, we now are.

So many other confrères have come to call we can't enumerate all (not even those who passed their time in the very commendable pursuit of fixing gadgets) but we enjoyed the company of all. Others, besides members of the Congregation, have lightened our door-step as well as the conversation. One in particular must be mentioned—Bishop Emmett, of Jamaica, who brought news of the twenty nine brethren of the German province still behind barbed wire in that British isle.

Time and leisure for the indulging of bucolic whimsies were not always to be found but the garden *did* grow this year—perhaps just because no one bothered it much—with tomatoes,

beans, corn, broccoli, etc., etc. (Or would one "etc." suffice?) Two chickens, donated by a generous clerical friend, brought a touch—and more—of something or other to the green of the landscape. But—alas!—they went the way of all flesh in the days when meat was so rare.

It has been some time since the weal and woe of the local garden was discussed in these columns. So, too, of the landscape job completed last year. But our feelings in regard to the latter have undergone an understandable change. When last the subject was mentioned we were quite enthusiastic about the lovely blanket of green that Nature had thrown over the barren slopes leading up to our house. But then the sun and rain of July and August came; and the grass began to display the reputed characteristics of atomic energy. It was more than we could do to keep it cut, although we did our best. What we're looking for is a nice, docile grass that matures at three inches and stays that way.

You can understand, then, the change of feeling referred to above. After all, even a green blanket can sometimes itch.

Ticker Talk

FATHER Boyd (Arecibo) reports good progress in improvements around the church. Work in the atrio attracts the usual crowds of sidewalk superintendents but Father Boyd encourages them to take more than a sidewalk interest in the work. He tells them not so much about the work as about the money it costs. One week three of the onlookers were

disturbed into giving \$5.00, \$25.00 and \$100.00. . . Father John P. Gallagher (Gabriels Sanatorium) is making rapid improvement in regaining his health. . . Father Hanichek (Helena) has bought another piece of property adjoining the present school recreation grounds. The plot is big enough for a church and rectory. . . Father Wolfe (Jayuya) writes of plans to enlarge the very small rectory. . . On a mission visit to Arrozal and Cibao Father Sweeney had Mass, sixteen baptisms and six marriages. . . Father Reardon who has returned to Puerto Rico late in August did very well during his vacation. Shortly after his arrival in Troy he had received a total of \$2,000.00 for his mission. The total amount collected during his vacation seems to be a professional secret. . . Classes began at Arecibo on August 22. The enrollment will probably reach the 400 mark. . . Father Huber is one of the new members elected to the Board of Directors of the Associated Catholic Charities of the Archdiocese of New Orleans. . . Father Demers has the spiritual care of about 3,000 men at the Naval Training Center in Shoemaker, California. On Sunday he is assisted by a Jesuit. This Training Center is equipped with two large beautiful chapels; one for Catholics, the other for non-Catholics. . . Besides his regular schedule of Masses and confessions Father Lang has the following on his monthly reort: 370 personal interviews; 10 conferences with Battalion Commander; 2 conferences with Regimental Commander; 16 welfare cases; 5 hospital visits; 6 conferences with Camp Commander. . . Father Ray had an interesting trip through the Brenner Pass, but missed Father Fisher in Munich. . .

Lest We Forget

In our prayers for all our deceased confrères during the month of November we remember especially the following who were members of Our Province:

Name	Died	Age
Father William Healey	Nov. 2, 1920	75
Father Michael Dangelzer	Nov. 3, 1912	62
Father Joseph Burgess	Nov. 4, 1923	43
Rt. Rev. Msgr. William F. Stadelman	Nov. 6, 1938	59
Brother Tertullian Moll	Nov. 10, 1922	60
Brother Daniel Tuerkes	Nov. 17, 1942	74
Father Martin O'Donoghue	Nov. 24, 1924	54
Brother Engelbert Wisser	Nov. 24, 1930	91

Requiescant in Pace.

Official

New addresses

Chaplain J. A. Burns, 416th Repl. Co., A.P.O. 291, San Francisco, California

Chaplain J. J. Cassidy, c/o Commander, Marshall, Gilbert Areas, F.P.O., San Francisco, California

Chaplain E. L. A. Fisher, 316th Ord. Bn., A.P.O. 403, New York, N.Y.

Chaplain W. J. Keown, Convalescent Hospital, Ft. Story, Virginia

Chaplain J. B. Murphy, 1000 AAF Base Unit, Louisville, Kentucky

Chaplain John A. Strmiska, 400th AAA, AW Bn., A.P.O. 562, New York, N.Y.

Chaplain W. C. Strahan, 466th A.S.G., A.P.O. 149, New York, N.Y.

Temporary Address

Father C. A. Roach, c/o Annunciation Rectory, 3126 Benton Boulevard, Kansas City 3, Missouri

Arrivals

Kilindini Harbor (Mombasa) East Africa, September 7, 1945, on the S.S. Leon S. Merrill of the WSA, Fathers C. Moroz, L. Trotter, A. Woehrel, J. Pergl, J. McGinley, R. McCraley, F. Garstkiewicz, J. Varga, from Brooklyn, New York.

Father H. J. Prueher, August 27, 1945, at Philadelphia, Pennsylvania, on the S.S. Richard M. Johnson, from Mombasa, East Africa.

Departure

Father L. Henninger for Port au Prince, Haiti, from Miami, Florida, via PAA, September 13, 1945.

Retraites, 1946

Arecibo, Puerto Rico, January 13-18; 20-25. Preacher: Father A. F. Lechner.

Appointments:

Father T. F. Rodgers, St. Benedict, Detroit, Michigan.

Father L. A. Dietrich, Cornwells Heights, Pennsylvania.

Father J. P. Lucey, Cornwells Heights, Pennsylvania.

Father J. F. Rengers, St. Mary, Detroit, Michigan, administrator pro tem.

Pray for Mr. Stephen J. Lasko's father who died last month. R.I.P.

LEST WE FORGET

FATHER PATRICK CAREY

Died at the Community of the Holy Heart of Mary

Chevilly, France, October 10, 1886

FATHER Carey was born July 10, 1851, in the County of Limerick, Ireland, of a pious family that gave five of its children to the religious life.

The first, Francis Joseph, after an edifying life, was carried off by a pernicious fever at Chavernagor in 1864; the second died at Notre Dame, Langonnet, as a senior scholastic; two of his sisters were consecrated to God in the Congregation of the Sisters of St. Joseph. One of these has already received her celestial recompense.

Father Patrick entered the scholastic at Blackrock, July 10, 1871. He distinguished himself by his piety, his regularity and success in his literary studies. His professors long after his departure still spoke of his essays in verse and prose.

The first of his poetical essays is a canticle in honor of the Blessed Virgin, for the feast of her Assumption, written in the year 1874. Repeatedly we find in his notes expressions and most tender accents of love for his dear, heavenly Mother. Among his last pieces of poetry we find a translation, in English verse, of the hymn in the breviary for the first vespers of the feast of the Holy Heart of Mary, Refuge of Sinners; a hymn in honor of St. Joseph, model of obedience, in his flight into Egypt; and a translation, in English verse, of the beautiful poem of Father Etcheverry, destined for the celebration of the first mass of a young priest. The Messenger of St. Joseph, in charge of one of our Fathers, published the translation.

After he had completed his literary studies, he was sent as professor to Trinidad. He spent seven years there and there manifested a very practical mind and goodness of heart, so that he was loved and venerated by all.

During this period he composed several pieces, the titles of which show what were his preoccupying thoughts. From all of them there exhales most pure and delicate piety.

With the permission of Father General, he made his theological studies during his stay at Trinidad, and consequently he was able to enter the novitiate of the Holy Heart of Mary in September, 1883. There he was regarded as a model of modesty and regularity by all and was admitted to profession on August 24, 1884. A few days before he had written in his notes: "My Jesus, give me the favor of dying in the Congregation and of living therein after Your example."

After his profession he was sent to Pittsburgh, where he taught English for two years. Having fallen sick during the year 1886, he returned to Chevilly on the eve of the feast of the Holy Heart of Mary. From that time on he was afflicted with lung trouble, as he called it. He knew that his end was near and in one of his last letters he wrote to his parents: "not to think any more of his body, but to pray for his soul."

In the evening of Friday, October 8th, Father Superior gave him extreme unction in the presence of the Fathers of the community and a few scholastics. The next morning he received holy viaticum. There was nothing, however, that gave indication that death was so near. During the night from Saturday to Sunday he kept us his habitual gaiety and seemed to be even more joyful than usual. At 4 o'clock in the morning he asked what feast was being celebrated. Hearing that it was the feast of the Maternity of the Most Holy Virgin, he cried out: "What a beautiful day for dying!"

At a quarter to six holy mass was celebrated in the little chapel from which a window was opened into his room, so that he was able to assist at the holy sacrifice. Father Superior asked him if he wished to receive holy communion and he was answered in the affirmative. He received holy communion and had not yet completed his thanksgiving when the good God, resting on his heart, called him to receive the happiness of his eternal rest.

FATHER JOHN WALSH

First Missionary Sent by the American Province to Africa

Died at Sierra Leone, May 9, 1897

FATHER John Walsh was born at Bally Donohue, county and diocese of Kerry, in Ireland, on July 8, 1868. He was still young when he came with his parents to the United States. He received his early education at St. Mary's parochial school in the Lawrenceville district of Pittsburgh. The simple faith, the ardent love of God, and the charity which inspired many of his forefathers to imitate the Apostles and to carry the light of the Gospel to heathen lands, fired him with the ambition to enter a missionary order and to devote his life to the salvation of souls whilst he sanctified his own.

Ordained on October 27, 1895, he took his vows and made his consecration to the apostolate on August 15 of the following year. He was assigned to the vicariate of Sierra Leone, Africa, and the ambition of his life was attained. After a brief visit to his home in America, he sailed from Liverpool, England, for his appointed destination.

Seaport towns in heathen countries, as is well known, present few attractions or consolation to the missionary; sailors, soldiers and travelers exercise an unfavorable influence on the natives and instill in them disrespect for the religion which such unworthy Christians profess. In the interior, the inhabitants are more easily won to the doctrine and practice of Catholicity. Father Walsh expressed his preference for a mission where he could achieve lasting results. Father Browne acceded to his request and appointed him to the mission at Sherbro.

From the time of his arrival until he was called away to receive the reward of his labors, he worked indefatigably amongst his beloved Africans, catechising adults and children, administering the sacraments, and preaching the word of salvation in his humble church.

All went well until Wednesday, May 5th. Unfortunately, suffering much from the tropical heat, he was imprudent in dispensing with his flannels and forthwith experienced a chill. On May 8th, black water fever de-

BULLETIN

Jayuya, Puerto Rico

THE work of the Holy Ghost Fathers in Puerto Rico was extended to the Diocese of Ponce, Puerto Rico, on January 12, 1945, at which time the parish of Our Lady of Monserrat, Jayuya, P. R., was entrusted to two of the Fathers who served formerly in the neighboring Diocese of San Juan. Father Paul S. Ford, C.S.Sp., came from Barceloneta as pastor and Edward J. Wolfe, C.S.Sp., from Arecibo as assistant.

The town of Jayuya, situated high in the mountainous interior of the island, comprises over fifteen thousand souls in its jurisdiction, the major part by far living in almost inaccessible sections away from the town itself. Due to this fact and also that previous pastors were stationed here for only short periods, much remains to be done both as regards the town Church and parish house and some provisions for religious services in the more distant country sections at stated times if any lasting success is to be attained.

At present, plans are being made to protect the parish church from the onslaughts of heavy mountain rains which have already caused much damage, and also to enlarge the parish house, at present comfortable enough

but far too small to be practical.

The people themselves are slowly becoming accustomed to the "Padres Americanos," as they say—it being quite a novelty to have other than Spanish or Puerto Rican Fathers in this section. They promise their cooperation but it is doubtful to see how they will be able to contribute much from their meager resources. On February 22nd, Father Provincial and Father Guthrie visited the new parish. We have also had the pleasure of visits from the other confreres on the Island, despite the difficulties of transportation caused by the lack of tires and gasoline.

Beginning June 9th and lasting until the 14th, we had the Episcopal visitation, during which time His Excellency, Bishop Aloysius J. Willinger of Ponce confirmed two thousand and eighty-one persons. In addition, one hundred and thirty-five were baptized and thirty-five couples were married.

Father Wolfe was called home by the death of his father on March 5th.

Much still remains to be done both for the town and country people and another year should see much progress on the road to making Jayuya a thriving parish.

ERRORS (typographical and other) in the Status Animarum for 1944 (See OP, July 1945, pp. 78-79)

Easter Communions

Ockmulgee: read 319 instead of 2,519

Mt. Carmel, Our Mother of Consolation: read 2,018 instead of 3,018

Total Communions

Chippewa Falls, Holy Ghost: read 31,916 instead of 3,116

Opelousas: read 35,600 instead of 5,600

Portsmouth: read 13,000 instead of 130,000 ("What is Father Buckley's secret at Portsmouth? I see where the number of Communions has jumped from 15,000 (1943) to 130,000 (1944)!")

Families

Tuscaloosa, St. John: read 76 instead of 196

veloped; though no dangerous symptoms manifested themselves during the day, he felt that his brief missionary career was drawing to an abrupt close. In the evening of the same day, he made his weekly confession. Father Browne proposed that he receive the last sacraments. "That is exactly what I was going to ask for," he

said. He received them in a most edifying manner and answered all the prayers fervently. He then received the indulgence in articulo mortis. After a few hours of suffering he gave up his soul to his Creator, after having received the last absolution.

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OUR PROVINCE—

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NOVEMBER, 1945

No. 11

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Twelfth Anniversary Issue

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

I. In the City

ONE of the reasons, we are told why people herd together in our large cities—which are for ever growing larger—is that they wish to escape from the wild solitudes of the country, the drab dullness of the farm.

I think that may be, to great extent, true. But I also think that there never was a country solitude so wild as a shop window; and I cannot imagine any field or farm as dull as certain city streets that I have seen. For you might never meet an elephant sauntering along a country lane at twilight, but you are liable to see a megalosaurus in the next shop window into which you look; you may be appalled by the monotony of a meadow white with daisies or red with poppies, but you might begin to doubt your sanity if you saw it black with shoes or purple with neckties, for that is the madness of shop windows. You can, on the farm, see the gaieties of the newborn lambs; you can see the rugged panting earth flinging from its heart, like great gusts of laughter or thundering waves of song, shower after shower of radiant blossoms; and you can, if you will, in every golden harvest, be the witness of how the eternal promises shall be fulfilled. But, on any city street, the nearest thing to a lamb that you will ever see will be a lamb chop. The bricks on the sidewalk, for all the redness of them, never flame overnight into the vivid glory of the hibiscus or the charming elegance of the rose. And the only time I ever saw on any city street anything which, even remotely, resembled a harvest, was when a passing, lumbering truck tore the wheel off a certain golden chariot and thus precipitated as from a cornucopia, a riot of stale cabbages and celery, of battered cauliflower and corn upon the highway. Even the blessed milk, symbol of consolation, of strength, of joy, is reduced to the abject condition of ringer ale. It comes in bottles. It has fallen lower than asparagus; it has become more dreary than sardines. They have at least the glory of a tin.

For all that the city makes a brave attempt at glory. When I look out from my study window at night, especially during a certain season of good cheer, I myself feel like cheering. Two things which I see prompt me to that feeling. They are lights. One of these lights sits atop an immense building but moves in spacious circles in the sky. It has no meaning, no utility that I can discern. But it is gorgeous, and for me that is utility enough. After the manner of a lighthouse it projects its solitary beam far and wide. As far as I know it guides no one, warns no one. But I love to watch it because it is like a mystery moving among the clouds, someone's yearning to walk among the stars. It is wistful too, because it seems so cold and lonely, like a man at the world's end peering with his hand over his eyes into the great darkness that has swallowed up his quest. It is fascinating in the sense that all rotating things from planets to whirligigs are fascinating. It turns, turns, turns, until the eyes that watch it are as if hypnotized into some dumb submission that is like a dream. And along that whirling line of light they see Valkyries riding, Crusaders charging, beleaguered cities and sinking ships, mobs in tumult and armies on the march, men with swords and men with spades, women in white trailing garments with crowns on their heads—a few—but an endless procession of women with bowed backs and gray hair leading little children by the hand.

It is all of the ancient but gallant struggle of the light against the darkness; it is the flaming torch that shows the way to all those that grope after life and love and victory. But this dream always comes to an end, and always in the same way. The Eighth Street car comes clanging and banging down the road; there is a moment's horror of grinding brakes; a smart young man says: "Step lively!" And I have caught a glimpse of a gaudy row of advertisements for cigarettes, chewing gum and soap. And in that glimpse I have understood why it is that someone has trained his light upon the skies.

The other light which I can see from my window at night has also about it an air of mystery, eastern mystery or magic, maybe. It is as complex as a puzzle, a Chinese puzzle. It is not one light. It is many lights. It has none of the white clarity of the others. It is gaudy with a thousand hues. And it is not steady. It winks. The lights chase one another around the circle, pausing just long enough to wink at me as it seems. Sometimes it is a blue wink, and then a red one, and then another green. But it has one sinister wink in yellow that is terrifying. When the chase reaches this point I have to close my eyes because that yellow light is like a dragon's eye, a Chinese dragon's. I close my eyes in protest as well as in horror because I know that when I shall open them again the weird chase will have ended, the lights will all have gone out, and there, stark against the night will blaze the hideous word: Chop Suey. And again I feel the sense of defeat; for if, when that hurrying chase was over and the lesser lights went out like men dying in battle, there was hung out to the sky, as on a banner, some word that would move a man to murder or even to meanness, to contentment or even to cowardice, some word like hunger or hatred or peace or pity, I could think this wilful odyssey of the winking lights had not been entirely in vain. And so I say to myself: let every rustic who has grown weary of the pomp of seasons and to whom the city has spread its net; let every hind who hates for its seeming ugliness the furrow wherein green and growing things will one day lift up their hearts to the benignant sun, and has exchanged it for the barren and unyielding hardness of city pavements; I say, let him come once and sit with me at my window sill, and he will be glad, if he sees what I see, to go back home. For all I see in the city is men chasing one another for ever in an endless circle, like the lights. The butcher, the baker, the candlestick maker chase one another round and round; and in the end they are all chased by the undertakers. I do not know what chop suey is, but it

has one very evident quality: it extinguishes all the lights. And in that it resembles the city. In order to carry on its own life the city kills all men; it extinguishes all lives.

I have two friends in the city. I do not know their names. But they are friends of mine. The common bond between us is of the essence of all friendship; we wait, the three of us, for long stretches of time, at the same street corner, as friends wait for one another in the corners of one another's souls. I wait there for a street car to bring me home. They wait there in order to have a home to go to. Friend number one waits there all the afternoon, and friend number two waits there all the evening. I am always waiting there, and so I have abundant time for friendship.

Friend number one is a great strapping man with ruddy, rugged face and trailing mustachios which would do honor to a Viking. Whether or no viking blood flows in his veins; and whether like the man in the story, he has sometimes visions of tempestuous fights in the midst of icy waters and of red blood flowing in the fires of sacrifice upon accursed shores, I do not know. But I know that he has visions of his own. Everybody knows it. He peddles rubber balloons. And on a windy day I know no more inspiring sight, unless it be that of a man following his hat in the midst of the traffic which cannot decide whether to kill the man or to crush the hat, than to see this tremendous person holding in leash about a hundred brilliantly colored balloons, each balloon tugging and leaping at the end of its own string. He never talks to anybody. He never pleads with anyone to make a purchase. But, once every little while he releases one of his toy balloons, and it goes sailing up, up into the blue. It is a pretty sight, so pretty that I have seen hundreds of busy shoppers stand still on the sidewalk to watch. I have even overheard tired business men making bets as to whether the balloon would hit the parapet on Gimbel's store or sail away to Camden. The balloon never hits. And I am not, I feel, the only one who allows the long awaited street car pass by unheeded, in the hope that the Viking may release another balloon. There is not a heart in the city that would not envy, as mine does, the lightheartedness of this gay proceeding. My friend is a wizard.

With a gesture he unlocks the doorways of all our hidden dreams; for I believe that all of us long with a fierce longing to sail, sail away from all the hands that hold us. But in the same gesture he shows us how little we esteem our chances. Because nobody ever takes bets on anybody for the simple reason that we have all learned, how, sooner or later, everybody hits a parapet, and all the sails are shivered, and all the dreams are ended.

My other friend, number two, is a little man. I would say that his ancestors, if not his very self indeed, came from some land that borders on the Mediterranean Sea. It might be Sicily; and if it is I am sorry for him. For I see him at our corner on cold nights and him shivering. The ends of a voluminous but rather cheerful looking muffler stick out under his wellworn coat. He is always either rubbing his hands or stamping his feet, and peering with beady, black eyes into the faces of all who pass by. He is a sad little man. He has reasons to be sad with Sicily so far away,—Sicily and song and sunshine, Sicily and corn and wine and oil! He sells apples, grapes and peanuts. At least he intends to do so, and some evening perhaps he may do so. He has a pushcart which stands beside the curb and, after the manner of some dining-room tables, lengthens itself until the space attains considerable dimensions. Upon it, in neat packets that always remind me of children in kindergarten, are the peanuts; side by side, like soldiers on parade, are the apples; and heaped up like glowing and smoldering wreckage from a fire, are the grapes. The dust of the city is upon them all. He watches them with affection and possibly with hope. But I have never seen him sell a single thing. And of all the cheerless spectacles it has been my lot to see, my friend and his fruitstand combined make the most cheerless.

The strangest feature in that cheerless picture, and perhaps all of it that I have written here is but the setting, is a little kettle which my friend keeps steaming at one end of the cart. I think he uses it to warm the baby peanuts. But attached to the spout of it is a whistle which makes music. The music is not much as music goes. It would never remind you of the goatherd you heard piping on the vineclad Sicilian slopes, nor of the dulcet strains of Santa Lucia wafted

in from the bay at Palermo. No, nothing like that. The whistle spits and sputters for a bit and then breaks into a loud thin wail as if to show what else it can do besides spit. And in that wail, as I look upon my friend, all I can hear is the universal wail, so wild, so loud, so persistent that no one hears it enough to heed it, which goes up night and day from the heart of the city. For friend number two is the symbol of all those whom the city slays. His whistling kettle is a parable of the deathrattle of many hopes. Since he left Sicily my friend has forgotten how to sing, but he has taught a kettle how to whistle; and it is a horribly poor substitute. Someone ought to give him a balloon for Christmas.

(Next month "The Bird and the Man.")

—o—

Mailbag Perspective

Send Him Again

OUR Lady of Lourdes Rectory, 472 West 142nd Street, New York 31, N.Y. September 21, 1945:

Dear Father Collins: I wish to thank you for sending me the Rev. Michael J. Brannigan, C.S.Sp., S.T.D., for the summer months. He is a most responsible priest and a great help to us. In fact he has proven himself so satisfactory, that I am now requesting that you please send him to us again next summer (1946).

Each summer we conduct a Novena for the Feast of the Assumption. For the past two years, Father Brannigan has preached this Novena and I would like him to do so again if you can arrange to send him back to us.

With every best wish, I am, Sincerely yours in Christ, (Rt. Rev. Msgr.) John J. Stanley.

Always A Harvest

HEADQUARTERS, Maxwell Field, Alabama, September 14, 1945:

Dear Father: Although the war is over, thank God, there is still a great harvest in the Army. At present I have seen eleven under instruction for Baptism. The missionary work that can be done is amazing. From what I can gather the majority of our non-Catholics today are confused, and are both delighted and astounded when they learn about what the Catholic Church has to offer.

I am busier here than I have been on any Field. There have always been two priests here, and at present I am alone. In fact with another man here we could accomplish far more. There is much to be done in the hospital alone, and yet my visits there are scarce, and I am unable to devote to it the time that I should.

Respectfully yours, Chaplain Henry J. McNulty, C.S.Sp.

English Souvenir

AAF Redistribution Station No. 2, Atlantic Towers Hotel, Miami Beach, Florida, September 14, 1945:

Dear Father: After my leave, I reported to Indiantown Gap, thence to Sioux Falls, South Dakota; on to Louisville by way of Chicago. The orders received in Louisville assigned me to Miami Beach, so I spent two days in Charleston with the confrères.

It was not by pure chance that I came here. During the processing at Sioux Falls, the physical examination showed that I have suffered damage as a result of the sinusitis which England gave me as a souvenir of its damp climate. My ears have been harmed. So the Medical Officers recommended a warm climate where I might have competent treatment. So, here I am.

Three times a week I go to see the doctor. He is of the opinion that it will take several months to clear up. In the meantime I am kept busy looking after the flyers who have returned from abroad, many of them are lads whom I knew and who have been in German Prison Camps.

My visit to Washington was heart warming. You have done a magnificent job in giving us a place worthy to receive any dignitaries.

I read Father Hyland's book at one sitting. May his pen repeat!

Greetings to all. Devotedly in the Holy Ghost, Chaplain Joseph B. Murphy, C.S.Sp.

Salt Water, Freedom, and a Dollar.

APO. 291, 416th Replacement Co., San Francisco, Cal.:

Dear Father: After a hectic two months I find myself with a little time to write. I think the last letter was from Camp Beale, Cal. This one is from Luzon, Philippine Islands. The boat ride here was something to remember. The boys who came over on some ships had it rather nice. Ours was a bit of an ordeal; for baths we had to use salt water. There was no

cold drinks; not even cold water. We all slept below decks with eighteen or more to a room. The chow left a lot to be desired. However we enjoyed the trip. There were four priests aboard. We had Mass daily although we could have only one Mass each day due to the crowded conditions. We had two Masses on Sunday.

I met Father Curran at Camp Beale, and about four days after I landed here at this camp he arrived here also. No mail has caught up with me yet. When it does I ought to have at least one copy of Our Province.

The Philippines are beautiful. The mountains here remind me of Western Pennsylvania. Right now we are nearing the end of the rainy season. When the sun is out it is really hot. It is difficult to say where we will be placed. We all hope it is Japan, but if I have to stay in the Islands, I will not mind it.

The only thing I have against this place is the prices. Maybe the poor natives did take a beating but I do not see why they have to rob their rescuers. "Hey, Joe, banana," is the first greeting you get here. Everyone is Joe to them. And the only other word they know in English is "one dollar." The laundry prices are reasonable. Native women come into the camp to collect it and they do a good job.

I flew into Manila recently. The city is a ruin. The business sections are wiped out, but most of the residential sections are intact. Most of the church buildings are untouched. In the harbor there are the remains of about fifty or sixty ships.—

Sincerely yours in Spiritu Sancto, Chaplain John A. Burns, C.S.Sp.

Thanks for the N C W C

INTERNMENT Camp, Jamaica, B.W.I., September 1, 1945.

Very Reverend Father: With deepest regrets I have heard of the Empire State Building plane accident in which so many employees of the National Catholic Welfare Conference died. I owe many thanks to this Association, therefore, I would be very much pleased if you would convey my sincere condolences, through the Director of the Conference, to the relatives of the deceased. I shall say a Requiem Mass for the repose of their souls and that God may comfort their parents and relatives.

Yours very sincerely, (Rt. Rev. Msgr.) J. Kirsten, C.S.Sp.

Father Phelan 65 Years a Priest

THE sixty-fifth anniversary of ordination will be celebrated by the Very Reverend Eugene Phelan C.S.Sp., on September 26th.

Born March 9, 1856, at Kilcollen, County Kilkenny, Ireland, Father Phelan entered the Junior Seminary of the Holy Ghost Fathers at an early age. He studied first at Blackrock College, Dublin, later at Notre Dame de Langonnet, Brittany, France, and at the Senior Scholasticate of the Holy Ghost Fathers in Paris.

Assigned To United States

Assigned to the Province of the United States, Father Phelan came to Pittsburgh in 1880. He taught at the old Holy Ghost College for eleven years until his appointment as pastor of Notre Dame Church, Chippewa Falls, Wisconsin. In 1903, he became Master of Novices and in 1906 was appointed Superior and Director of the Senior Seminary of the Holy Ghost Fathers. In 1910, Father Phelan was named Provincial Superior of the Order in the United States, a post he held for 23 years. In 1933, asking to be relieved of this responsibility he retired to the National Headquarters of the Holy Childhood Association, North Side, Pittsburgh, where he has given his undivided attention to the collection and recording of historical documents pertaining to the Holy Ghost Fathers.

Father Phelan was made an honorary citizen of France in 1879, and in 1930 Duquesne University honored him with the degree of Doctor of Laws. At the request of the Jubilarian, the commemoration of his anniversary will be confined to a religious observance.

—The Pittsburgh Observer.
(Sept. 20, 1945)

Former Superior of Mother House Dies in Prison Camp

DEATH came to Father Emile Muller, C.S.Sp., at the infamous German concentration camp of Bergen Belsen. Father Muller was a former Superior of St. Alexander's College, Quebec, Canada, a member of the General Council, and later Superior of the Mother House.

Father Muller was arrested in Paris by the Gestapo when it was learned

that American flyers had been hidden in the motherhouse. As superior he was held responsible.

First he was imprisoned at Fresnes, then at Compiegne, and finally was taken to an unknown destination in Germany. With the Fall of Germany it was found that Father Muller had died at the Bergen Belsen camp.—NCWC News Service.

News from Africa

THE telegram I sent to Washington signed "Noppinger Kibosho" told of my arrival and also my appointment to Kibosho. I had to travel alone from Beira, and it was a sad and long safari. After a few days in Mombasa I came directly to Moshi. (Father Wilhelm who sailed from New York with Father Noppinger died at Beira on June 12, 1945—Ed.) Fathers James Manning, Mangan, Prueher and Thomas Dolan met me in Moshi and gave me a glad welcome. They were amazed at my size. I went immediately to see the Bishop to inform him of Father Wilhelm.

After a brief visit to the missions on the Mount and to the Fathers I am now settled in Kibosho.

Kibosho is about eleven miles from Moshi. It is about 4,500 feet high. It has two of everything: two churches, two Fathers' houses, two convents, two schools, two annexes. There are about 9,000 Catholics. The community consists of four Fathers, one Brother, six European Sisters, nine native Sisters, and one hundred girls in the boarding school. There is a large hospital or dispensary and a small farm and poultry yard. It is a little village, under the snows of Kilimanjaro, which is about thirty miles away although it seems one could reach up and touch it.

It is cold here. I am wearing my heavy clothes, a top coat in the evenings and early mornings, two heavy blankets at night. I have to develop mountain legs, as this is a hilly and mountainous country. The schools and annexes lie far apart.

Besides being appointed Superior of Kibosho, I have been appointed Vicar Delegate (pro tem.) and a member of the Bishop's Council.

Fathers Wingendorf and Dolan are in Kibosho with me. They take care of Umbwe and Narumu, two annexes.

Here is the set-up for the other missions:

Kilema: The Bishop, Fathers Mangan, Manning, six native priests.
Kilema Chini: Junior Seminary: Fathers Fusan and two Irish Fathers: Hewitt and Danaher.
Rombo: Fathers Marron, Durkan (English), Frank (German).
Mashati: Fathers Dellert and Stark.
Singa Chini: Fathers Deer, Baker and Leonard.
Arusha: Father White.
Kilomeni: Father Delaney.
Korogwe: Fathers Hasson and Kelly.

Tanga: Fathers Morley and O'Reilly. The spiritual work has increased by leaps and bounds. There is need to open many new missions when the men and money come. Education is the biggest problem at the moment. There is talk of "mass education." Our difficulty is to pay the teachers.

The war has affected Africa in many ways. The cost of living has increased three times. Before the war shoes sold for about \$4.00, now they cost \$10.00; bananas used to be 20 cents a stalk, now they sell 75 cents to a \$1.00. Of course the wages of workmen have increased accordingly.—Father Joseph G. Noppinger, C.S.Sp.

Vocation News

THE following letter was sent to the Directors of the Propagation of the Faith recently by the Vocation Director, Father Eugene E. Moroney:

"Each year we issue to the archdiocesan and diocesan directors of the Society for the Propagation of the Faith figures on the enrollment in our seminaries and novitiate. For we know that you, in your position, realize as well as we that the most vital factor in maintaining and increasing the success of the missions is the increase of personnel. Hence we feel that you will be interested in learning the number that one "branch" in the Army of Christ, the Holy Ghost Fathers, hopes to muster in future years to swell the Church's ranks.

"With the opening of the school year we have a total of 169 students, of whom 81 are in the Missionary College at Cornwall Heights, Pa., 8 in the Novitiate at Ridgefield, Conn., and 80 in the senior seminary at Norwalk, Conn. Twenty-four archdioceses and dioceses are represented.

May we ask that, in your charity, you pray that our numbers may become even greater."

The following list shows how we stand vocationally throughout the country:

SCHOLASTICS, NOVICES AND STUDENTS BY ARCHDIOCESES AND DIOCESES

Diocece	Ferndale	Ridgefield	Cornwells	Total
Altoona	---	---	3	3
Boston	4	1	5	10
Brooklyn	5	---	4	9
Buffalo	1	1	5	7
Camden	---	1	2	3
Charleston	1	---	---	1
Detroit	3	1	1	5
Fall River	2	---	---	2
Galveston	1	---	---	1
Grand Rapids	---	---	1	1
Harrisburg	1	---	2	3
Harford	6	1	8	15
La Crosse	---	1	2	3
Little Rock	1	---	---	1
New York	1	---	2	3
Oklahoma City-	---	---	---	---
Tulsa	---	---	1	1
Philadelphia	36	1	16	53
Pittsburgh	13	1	17	31
Providence	1	---	2	3
Rochester	---	---	4	4
Saginaw	1	---	1	2
Springfield	3	---	---	3
Syracuse	1	---	1	2
Trenton	---	---	3	3
TOTALS	81	8	80	169

Our Levites

RIDGEFIELD

FOLLOWING in the footsteps of their predecessors, the novices eagerly devoted themselves to the task of harvesting the crop of our ever abundant truck farm.

'When the cold and rainy weather, interrupting the regular routine, sent the novices to Brother's aid, the canning took on a more prosperous aspect. One cold and rainy afternoon the novices gathered apples and made apple cider, something somewhat different from apple sauce.

Before the chilly season, there were quite a few days of enjoyable swimming. Tennis and football have supplanted softball because of the small class this year.

The novitiate welcomed several Fathers as visitors during the month: Fathers Hoeger, Lechner, Marx, Supple, Murray and Quinlan.

Classes are now in full swing, quite different from vacation rule or even the familiar Cornwells schedule.

CORNWELLS

SOME gifted mathematician once came to the conclusion that "time marches on." He would be gratified to know that his slogan has been verified as a universal principle. Basing myself on it, I venture the statement that our calendar has started off another school year. Our enrollment has reached the astronomical figure of eighty-one. Our faculty is increased by two, Fathers Zaborowski and Puhl. Father Zaborowski formerly taught in Duquesne University and in Poland. Our Greek department gains. Father Puhl, newly consecrated, is teaching English.

To be precisely historical, it was on Thursday, September 6, that we got off to our start, in short spurts of half-hour periods. On Friday, the next day, we had the official opening, with a Solemn Mass of the Holy Ghost, and there followed the regular class periods of fifty minutes. We have been going steadily ever since.

Do you remember that first morning of return, (you Alumni!) when you were awakened at six o'clock in the morning by a bell that could effectively be substituted for Gabriel's horn, and when your first consciousness confronted by the dormitory walls, a wave of homesickness started from your toes and came all the way up? I am young enough to shiver yet at that Horror, and so am deterred from grinding out the old cliché that, "Our boys, happy and refreshed from their pleasant stay at home. . ." and am impelled, rather, to ask your prayers that homesickness does not do us out of any true vocations.

But I will say it anyway: We are all refreshed and raring, and despite unusual heaviness of weather, great items of learning spark from brain to brain, such as that "an eel is an animal that goes all the way from one end to the other without stopping." This brings me to the renovated laboratory, prim in new paint, and proud with new tables fabricated by Father Pergl himself, who had the ingenuity to hew and chisel old pool-table slates for new, acid-resisting table tops. Fa-

ther Pergl's landscaping also preceeds apex.

All, however, is not cheer. Father Williams has written his "finis" in Cornwells; he has changed the classroom for the rectory. The magister has become pastor. He is not only a veteran of our classrooms, but is a former director. Being inclined to heroic charity, we offer our sincere congratulations to Little Compton.

Our distinguished visitors of the month were Chaplain Paul Lippert, U.S.A.R., Father Prueher, just returned from Africa, Father Henninger, a French confrère en route to Haiti, Father Frank Duffy of Duquesne, Father Favre of Chippewa, Father Holmes of Washington, and Fathers Connors and Moroney of the same.

FERNDALE

THE New Scholastic year has officially begun. Father Marx, an inspiring missionary, preached the annual Scholastics' Retreat, which impressed on our minds the ordinary life of a missionary in the Dark Continent. The Retreat was both a tonic and a stimulant. We begin the new year with eighty Scholastics. Three of these are prefects at St. Joseph's House; Messrs. Otto, Otto and Keyes. Two Fathers have been added to our faculty, Fathers Herman F. Flynn and J. Gerald Walsh. The general classification of subjects is the same. However, Catechetics and a new course in liturgy, "Liturgy in the Social Life of the Church," have been added.

Our crops promise to be abundant this year: the frequent and timely rains can be given as the cause. This is the first time, to the knowledge of the ancients among the Scholastics, that there have been so many extra haystacks in the farm buildings area. However, this is the off-year for apples.

Because of new recruits from our minor league, Ridgefield, we believe we stand a chance against the Maryknoll team. The line-up may be studded with some of our new stars.

Ticker Talk

FATHER COONEY has commenced a drive to raise funds for a new church building which will cost about \$40,000. His plan to have family contribute \$50 is meeting with unexpected and encouraging results.

. . . Our confrères interned in Jamaica are very anxiously awaiting their release. Bishop Emmett of Jamaica has been most kind to them during their time of internment. . . . Father Wersing reports that he is low on discharge points and expects no release from the Army for a long time. At present he is in Bremen (Germany). . . . Father William Hogan (Sea Bees) reports two converts made after four or five weeks of instruction. They are his first and he hopes for many more. . . . Father Rondeau home on vacation from Puerto Rico enjoyed the Chippewa Falls summer and departed satisfied with good health and a fairly substantial sum for his mission. . . . Father Kingston is anxious to get a school started at Barceloneta, P. R., as soon as possible. When the present building program is finished the main mission will have three fine chapels: Our Lady of Victory, Saint Anthony, and Saint Francis. The title to the plot where Our Lady of Victory chapel will be built is not yet secured. In the plans for this chapel provision is made for a room and toilet. The cost will be about \$8,000. . . . Father Huber underwent a minor operation in September. Every classroom of his school is packed and fourteen sisters crowd the convent. . . . Father Stegman has secured a site for a chapel in Olivier, La. The chapel will serve about sixty-two families. . . . Father Roach, establishing a new parish in Kansas City, Mo., has very encouraging news. Fifteen men and twenty-seven women were present for the first parish meeting. . . . Father Schillo succeeded Father Roach at St. Peter Claver's Oklahoma City, Okla. In his first report Father Schillo says: "Father Roach has done a grand job here." . . . An enrollment of about 605 is recorded at St. James School, Alexandria, La. . . . At St. Benedict's, Pittsburgh, a lady of 85 years was baptized in August. . . . St. Cyprian's Mission, Helena, Ark., has an overflow attendance at school. . . . Father Timothy Murphy says that St. John's, Dayton, is the best of our Colored missions that he has seen. . . . Over 500 applicants had to be refused admission to Sacred Heart School, Detroit. Father Thieffels is planning to enlarge the present school for next year. . . . Father Bradley has a new library and new domestic science equipment at St. Monica's School, Tulsa. Many more school improvements have been made

with a view to securing a very high rating from the State School Board. . . . Father Roach (Kansas City) has secured Dominican Sisters to teach Catechism on Sundays. He is making a tour of the Public Schools with a view to making his work better known. As yet he has neither church building nor rectory.

Bulletin

Our Lady of the Blessed Sacrament Philadelphia, Pa.

THE outstanding events since our last Bulletin can be resumed as follows:

In 1940, Father William Duffy being pastor, and Father James Kilbride being assistant, there was a record confirmation class of 403. The number of baptisms for this year was about 300, another record number.

The year 1941 brought many changes in the parish personnel. Father William Duffy entered the Army as a chaplain and Father P. J. McCarthy took charge. Father John Dodwell arrived from Marksville, La., to become assistant. Fathers Michael Kanda and Edward Wolfe helped out while they were waiting for departure to Africa. Father William Duffy remained with the Army only from February to September. Due to ill health he could not continue the strenuous army life. In November he gave the sermon at the Golden Jubilee celebration held here for Father Thomas Joseph Park. Father Park was at one time pastor of this parish.

In January, 1942, Father William Duffy became critically ill and was taken to the hospital towards the end of the month. He was suffering from stomach ulcers. He died the following March. Fathers Kanda and Wolfe were transferred to Louisiana and Puerto Rico respectively at the end of January. They were unable to obtain passage to Africa on account of the war. Father Charles Trotter, recently returned from Puerto Rico, was appointed the new assistant, and in March Father Joseph A. Pobleschek was appointed pastor. April of this year, 1942, was somewhat like January for on the 17th Father John F. Dodwell died suddenly. He was replaced by Father Francis X. Walsh of the Mission Band. In June three Councils of the Knights of Columbus held their annual Mass here, and in September Father Walsh was appointed to Louisiana and Father David

Ray replaced him. This year there were thirteen mixed marriages and four Catholic. Eighty-five were baptized.

In 1943 death was still with us. Father Thomas J. McCarty, director of the Mission Band with residence here, died on Easter Sunday. In October news reached us that Father James J. Clarke, a former pastor, had died in Bridgeport Hospital in Connecticut. And later on in the same month of October we heard of the death of Father Patrick J. McCarthy at one time assistant and acting pastor here. The funeral was conducted from this parish. In September Father Francis Trotter was named pastor pro tem. There were ten mixed marriages and two Catholic marriages. December 12th was Sodality Day; about fifty members were received.

The parish had its first mission in many years in 1944, but attendance was poor due to the bad weather. In April a class of seventy-four was confirmed. The news of the death of Father Patrick J. Brennan came in June. He was a former assistant here. Father Francis P. Trotter was officially named pastor on June 2, 1944. With the opening of the school year in September some new regulations were put into effect. The girls were ordered to wear uniforms and it was ruled that all children must attend Mass on Sunday and Wednesday. The Sodality commenced to meet twice a month. The Holy Name meetings were scheduled for Monday evening and the Junior Holy Name was revived. Mr. Fountain the organist—the only one the parish ever had—died shortly before Christmas. During the year there were six mixed marriages.

Many plans are made for 1945. Already some of them have been real-

ized. The rectory and church have been renovated. The Trinitarian Sisters made a census of the parish. There are about two hundred and fifty families with over a thousand souls to care for. Convert classes have been larger this year.

Duquesne Doings

THE old Duke has once more stretched his weary limbs and opened his eyes to behold what new wonders a fresh year might have produced. Something entirely new, for all of Virgil's bright saying, was the frequently heard remark that the once untidy Duke is nice, attractive, pretty and sundry other similar things. Strange what a bit of that green stuff (grass, not money) can do. Clothes might not make the man, but they certainly make an impression. The chief note in the changed appearance is, of course, the Shrine to Our Lady of Victories, The Shrine was dedicated on Labor Day in an impressive and well-attended ceremony. Father Schiffgens officiated at the dedication with Father Zehler assisting. Father Cox, well-known local pastor, preached the sermon.

As yet the registration has not been totalled but there has been an increase in the number of new students, especially of men students. A large number of uniforms are in evidence. As to the faculty, Father Holt has returned from his pursuit of more knowledge and Father Dwyer from his search for better health. Both were apparently successful. The first big event for the community was a dinner honoring Father Frederici on the occasion of his Doctorate. A few days later Father Lucey left for Cornwells. Father Kletzel will be in

Lest We Forget

In our prayers for all deceased confrères during the month of December we remember especially the following who were members of our Province:

Name	Died	Age
Brother William Rudzki	Dec. 8, 1944	66
Father Emil Knaebel	Dec. 9, 1933	63
Father Amos Johns	Dec. 10, 1914	33
Brother Celsus McCabe	Dec. 12, 1928	101
Brother Hieronymus Schneider	Dec. 13, 1931	79
Father Edward Schmitz	Dec. 16, 1901	49
Father Francis Olfen	Dec. 19, 1927	63
Brother Vincent Pietrucik	Dec. 23, 1938	73
Father Peter Breidenbent	Dec. 31, 1892	29

Requiescant in Pace.

charge of Recollection Day at the Motherhouse of the Sisters of the Divine Providence next month and is to give a religious conference every month for the students at St. George's High School.

Early Days in Pittsburgh

COMMUNITY OF THE HOLY GHOST

September, 1881

BEFORE beginning the account of the Community, we feel it fitting to say a few words about our dear and regretted confrère, Father Dunne. In bad health for several months, he was obliged to leave us in September, 1881, on the advice of the doctor, who considered his return to Europe necessary for his health. He succumbed, however, soon after at Rockwell on January 4, 1883. His departure and death caused painful regrets. He was a most excellent confrère with an exemplary regularity and piety.

Soon after his departure for France, Father Power and Father Quinn fell victims to the dreaded disease of small pox. Scarcely had they recovered when Father McCabe was attacked in so violent a manner that his life was in danger. On October 29, Father Power judged it prudent to administer the last sacraments and Father Strub, who had just returned from France, where he had assisted at the General Chapter, had him take his perpetual vows. However, thanks be to God, at the end of four or five days, he was out danger, but could not take up his classes until the following year.

On this occasion, the good Sisters of Mercy merited our heartfelt gratitude and special thanks. By their generosity and tact they prevented notoriety and, consequently, great loss for us. No one suspected the danger that threatened us and our enrollment suffered no decline. Everything went on as usual and no one became aware of the danger.

In the month of April, 1882, Father Strub himself suffered severely from a large tumor on the hip which was a cause of great concern for a long time. He underwent an operation at the hospital where he was detained for about twenty days. In the month of September of the same year, Father Griffin, who had been sent to

replace Father Dunne, was also obliged to go to the hospital because of frequent hemorrhages. Thanks be to God, owing to the constant care which he received he recovered and his health was even much improved.

In September of the following year, Father Willms suffered an heart attack of fever at Troy Hill, where he did ministry every Sunday and feast day. After a few weeks he was thought well enough to return to the community. However, the change brought on a relapse and he was obliged to spend two and a half more months at the hospital. Fortunately Father Gross arrived after his profession in time to replace him. Father Willms was weak and feeble for a long time and the doctor advised a return to France as a necessary condition for his complete recovery. Several Brothers also fell sick and Brother Engelbert was obliged to stay at the hospital several times for short intervals.

If our community has thus been severely tried we may attribute it especially to the continual and fatiguing work in the classroom during the week and the work of the sacred ministry on Sundays and feast days, and to the condition of the property. There was no space left for recreation, no garden: no means, consequently, for necessary bodily exercise. Let us hope that the new college which is to be situated at a place high above the city, with gardens and free space for recreation, will be more favorable for the health of all, teachers and pupils.

Sickness and other circumstances necessitated a few changes in the personnel of the community. At present Father Strub is superior and at the same time provincial of the houses in the United States. Father William Power is director of the college and has charge of the studies and discipline in general. Father Mueller for the present is director of the scholastics. Fathers William McCabe, Quinn, Schmidt, Phelan, Griffin and Gross have charge of various courses in the college. Brothers Genes, Gaudens, Engelbert, Marcus, Emilien and a colored postulant named Columbus, complete the community. The building rented for the present being too small to house all the personnel, Fathers Phelan and Gross joined Father Mueller and the scholastics in another and a separate lodging.

The scholastics, without doubt, constituted the most interesting and important work of the province. However, difficulties of every description were encountered from the very beginning. There was no separate place for the scholastics. They were continually in contact with the other pupils, for the condition of the college made a separation impossible. However, the following year a suitable house, near the new college building, was rented and furnished for their use. Now the scholastics had their own chapel, dormitory, study hall, kitchen and a separate community for themselves.

The first reception of the habit in the scholasticate took place on February 2, 1882, when four aspirants were clothed. One of these, John Brady, was attacked in the same year with galloping consumption, which carried him off in a few weeks. He was a model in every respect and was called another St. Aloysius. He had the happiness of taking perpetual vows on his deathbed and gave up his beautiful soul to God under the protection of Our Good Mother, on December 7, the vigil of the feast of her Immaculate Conception. He was buried in the new cemetery at Sharpsburg, where a place was reserved near the large crucifix for the members of the Congregation.

A second reception of the habit took place in the month of October, 1883, and a third one on March 19 of the following year. Father Griffin gave a magnificent panegyric on St. Joseph at this last ceremony, dwelling especially on his great love and practice of poverty, mortification and obedience. At this time there were seven titular scholastics. Five of them were finishing their philosophy and preparing to join the community of the Holy Heart of Mary. These were the first scholastics from the United States. May Divine Providence deign to bless our work and make the small mustard seed grow some day to a large tree.

Many difficulties and hardships had to be tolerated at this time. Buildings were under construction and lodgings were arranged as well as possible under the existing circumstances. High on the Bluff, or so-called Boyd's Hill, above the Monongahela River, property was secured and arranged for the good of the community of future days. In the meantime classes were conducted in the downtown build-

ing. Some of the faculty were lodged there temporarily; others, as well as the scholastics, resided at the building on the Bluff near the property destined for the future college. Gradually the new spacious building rose, six, seven stories high and as large as was possible under existing circumstances. In the meantime, professors and students were obliged to go down the hill to the temporary college, where classes were conducted from nine in the morning until three o'clock in the afternoon. Then the regular rule of the scholasticate was followed on their return to their temporary home. There were five postulant scholastics, others were detained in their own homes and, following the advice of the Motherhouse, were preparing to become scholastics later on. In the meantime, they were pursuing the classes at the college with the other students.

Because of labor troubles the number of students did not increase very rapidly at this time. Expenses were enormous, amounting to about \$4,000 a year. However, when the new building was opened the number increased considerably and trouble and anxiety diminished. The conduct of the pupils, in general, was excellent. Each year, Father Quinn prepared about thirty for their First Holy Communion. The work of the Holy Childhood was introduced. About 50 enrolled at once and nearly all were clothed with the Scapular of the Immaculate Conception and that of Mount Carmel.

The education of the students was found to be satisfactory and in the month of July, 1882, the State of Pennsylvania granted a charter for conferring degrees in the different branches of instruction. Making use of this right, several students received their diplomas at the end of the year.

The people justly appreciated our efforts, as we learned from an article in a local newspaper giving the following account of our commencement in the year 1880:

"The Catholic College of Pittsburgh attracts the attention of all classes of people in our city. Its method of teaching is founded on most solid bases and is frequented by more than 150 students. It is provided with a numerous and intelligent staff of professors. Since its beginning two years ago, it had many ob-

stacles to overcome; but all difficulties seem to be surmounted. There is not a more prosperous establishment in our city. This has been amply demonstrated yesterday in the Opera House. The music was magnificent, the reading and declamation excellent. There is every reason to believe that the success of the exhibition indicates certain success of the Fathers of the Holy Ghost as instructors and educators of our youth."

In 1882, Bishop Tuigg, presiding at the commencement exercises, after having expressed his felicitations for the constant and rapid progress of the college, officially announced to the people the granting of the Charter to confer degrees. Gold medals were promised to the most deserving students.

In 1883 Father McCabe prepared a theatrical play, "The Athenian Captive," which the students very successfully performed at the Opera House on Easter Monday. It netted about \$1,200, which was used for the students' library.

For the commencement exercises, Father Willms prepared a play in German, "The Egyptian Joseph," which was executed with success. Father Power, replacing Bishop Tuigg, who was indisposed, addressed very eloquently, the large audience of the many friends of the college present for the occasion.

In addition to their classes the Fathers of the college are also asked to do ministry, as much as their health permits. To facilitate such work, Saturdays and Sundays are free days for all. There are several mission stations completely entrusted to our care. Glenfield, fifteen miles from Pittsburgh, near a railroad station, was attended by Fathers Heizmann and Otten, and, later, by Father Gross.

There are two other parishes, in charge of diocesan priests which also depend on the help of the Fathers; namely, Our Lady of Mercy, Pittsburgh, and Holy Name parish, Troy Hill. Father Quinn takes care of the first and Father Willms looks after the religious instructions in the parish at Troy Hill. Father Mueller and Father Schmidt replaced sick or absent pastors of four or five parishes.

The Fathers are often asked to preach at Forty Hours Devotions and also Lenten Sermons in various par-

ishes. Father Power preached the sermon on the Passion at the Cathedral and Father Willms at the parish in charge of the Passionists. Retreats were also conducted by Fathers Power, Quinn, Griffin and McCabe in several communities. Much spiritual good is thus effected and also a large sum of from three to four thousand dollars gained. Such work, it is true, after a week in the classroom, is not an easy matter, without a moment's rest. However, the thought of being missionaries, working for the salvation of souls, makes all pleasant and all is joyfully endured.

We have also just received the chaplaincy of the State Penitentiary. By special privilege a room for the priest was granted and a chapel, with permission to preach and say holy Mass on Sundays and feast days. Some good Catholic citizens of the city succeeded in obtaining a salary for the priest, amounting to \$500, and procured all the necessary ornaments and a chalice. Father Power took care of the ministry, which is difficult but most consoling and perfectly in accord with the ends of our institute. All difficulties and disagreements were finally overcome.

Having obtained permission to purchase a suitable place for the erection of a college, steps were taken at once to find a property large enough to meet all requirements, for the convenience of the persons employed and of the students from near and far away. A hill in the very center of the city, called the Bluff or Boyd's Hill, seemed to supply all that would be necessary. Consequently this place called Walther's Property was purchased for \$7,000, and the deal was concluded on February 2, 1882.

The location has many advantages. It is above approximately the center of the City of Pittsburgh; the Cathedral is only a short distance away; the Court House, Post Office, Central Station of the Pennsylvania Railroad, are all very near and may be reached in a few minutes. The Monongahela River is at the base of the South Side and at no great distance joins the Allegheny River, to form the Ohio, one of the largest tributaries of the Mississippi. Our property forms a view of the greatest panorama that can be imagined.

Several adjacent lots were also acquired. A civil corporation was formed for all these acquisitions under the

name of "The Pittsburgh Catholic College of the Holy Ghost." It is composed of several members who have the right to make and modify the statutes as may be necessary.

The Walther Property, so-called, needed considerable arranging before it could be used. A two-story building, at a great elevation because of the grading and locating of the streets, could not be used as it was. It was finally decided to move the whole structure to a vacant lot on the other side of the street. Work was begun during the winter and had to be abandoned, leaving the house in the middle of the street. It remained unharmed until spring. Gradually it was safely landed on a new foundation and basement, opposite the hill on which the main college building was to be constructed. In the spring of 1883 the difficult operation was completed. A basement and lower story had been prepared on which the said building was securely placed. This building, when finished, contained three stories and basement, with fourteen rooms, all told. The operation was completed without the slightest damage to the building. It is worth, as it stands, \$12,000. The building has been the home of the scholastics for several years.

Whilst the Walther house was being transported, the top of the hill was leveled thirty feet to the edge of Bluff Street, to make room for a basement, it was necessary to go a few feet lower. The operation cost \$6,000, but everything was utilized to advantage. The stones were used to construct the basement of the college building and the earth was converted into bricks. For this purpose we established works of our own, to enable us to prepare and make all that was necessary on the spot. After a few months it was evident that all turned to our advantage. The bricks we made were of such a quality that their sale brought a large sum and the grading of the property doubled its value. Moreover, in March, 1883, the neighboring brick manufactory was up for sale and we acquired half and our partner the rest. Again, after some time, our associate was in need of money and sold us his share and we acquired the entire property. Our two works netted \$3,000. Not long afterwards, fire destroyed one of the works; but fortunately, six months before, all had been insured.

In June, 1882, Fathers Schwab, Power, Mueller, Heizmann and Willms were named by Father Provincial to form a commission to draw up a plan of the future college. They were assisted by one of the architects of the city.

After careful examination, a plan was adopted and it was agreed to begin the foundation in the month of August, 1883. This would be the first step in the erection of the College of the Holy Ghost in Pittsburgh, Pa. The work was handed over to a contractor for the sum of \$7,444.

The foundation was completed by the end of October. The cellar was seventy feet square, about half of the projected superstructure. Above this there was built a basement, containing the kitchen, refectories and a recreation hall for the students.

The superstructure was the next consideration. Of all the contractors, the company offering the best guarantees, though a little higher than the others, was chosen. It was calculated that the cost would be about \$58,000. The work was begun in March and it was pressed so that the classes might be conducted in the new classrooms at the next entrance in September.

To meet expenses we were advised to issue bonds of from \$100 to \$500, redeemable in 5, 10, 15, 20 years, guaranteed by mortgages with coupons at 4%, payable in six months. A Pittsburgh bank and its very devoted cashier volunteered to take it upon himself without any remuneration to pay, in our name, the interest to the holders of the coupons. All this was arranged in the month of St. Joseph and, with entire confidence in him, we are sure all will turn out successfully. This was begun on April 1, 1884. A loan of \$6,000 was promised in advance and guaranteed.

According to the plan adopted the four stories of the building are divided by a partition with a door in the center, one side being destined for the classrooms and the other for the Community.

The fifth story is a large hall, the length of the building, which can be transformed into a chapel or hall; as may be necessary. The whole building is 145 feet long and 75 feet wide. The cellar and basement are made of cut-stone and the building itself rests on the solid rock. The other five stories are made of bricks and stone dress-

ings above and below the windows. A small steeple surmounts and crowns the colossal structure.

The solemn ceremony of the laying of the Corner Stone of the new College took place on April 20, last. It was performed by the vicar general of the diocese, replacing Bishop Tuigg who was unwell. Monsignor Capel, the great orator of England, was invited to give the discourse on the occasion. He was pleased to accept, and met with great success in America. His reputation was prodigious and the whole population of Pittsburgh turned out to hear him.

A local newspaper tells the story of the ceremony of dedication of the new College. Crowds filled every available spot when, at two o'clock, the procession began from the Cathedral. The chief marshal, Mr. Kunkel, led the procession. All the religious organizations and societies of Pittsburgh and Allegheny marched in procession, each having its own band.

It was a most impressive sight. Monsignor Capel and the vicar general accompanied by a large number of ecclesiastics and distinguished laymen, brought up the rear of the procession. As many as 25,000 spectators had assembled to be witnesses of the beautiful ceremony. At about three o'clock, Monsignor Capel, accompanied by Father Phelan, the vicar general, and the personnel of the College, mounted the tribune and addressed the audience.

The discourse may be summed up in a few words as follows: "What is the meaning of all this beautiful ceremony, for the laying of the corner stone of this new edifice? The whole ceremony and celebration is meant to convince us of the fact that the Church sets great value on the education which is to form good Christians and good citizens.

"What you see today, the Church has done at all times. The bishops and priests founded the great universities of England, France, Italy, Spain. Today we placed the corner stone of an establishment which will, we hope, be the center of education, a source of light and strength for your children. The vicar general was present to represent the diocese. I may add that the other priests and myself also represent the Holy See, which works continually for the good of the human race. I also say to the Fathers of the Holy Ghost: I wish you the

greatest possible success. And you, gentlemen, send your children here where they will learn to become good Christians and good citizens."

Monsignor Capel then read the message sent from Rome, addressed to Father: Strub. "In return for the efforts made by the Fathers of the Holy Ghost, in the cause of education, the Sovereign Pontiff was pleased to grant the papal blessing to all the priests." Monsignor Capel added that he was delegated to bestow the blessing. Whereupon the prayers prescribed for gaining the indulgence were recited and Monsignor Capel, with trembling voice, bestowed the papal blessing, and for four or five minutes more than 20,000 voices shouted, "Long live Pope Leo XIII!" After which a voice rang out: "Long live Most Rev. Bishop Tuigg!" Again Father Strub advanced and shouted: "Long live Monsignor Capel!" Immediately the cry was heard from all sides, strong enough to make the buildings tremble. Then one of the Fathers suggested: "Long live the Fathers of the Holy Ghost, the founders of the new College." The crowd responded with enthusiasm by a triple: "Hurrah, long live the Fathers of the Holy Ghost!"

In the evening, Father Strub tells us, Monsignor Capel willingly consented to give a conference on public education, for the benefit of our work. On April 21 he gave another on the confessional and its benefit. These conferences were given in the largest hall of the city. They were attended by a large crowd. The receipts were for our benefit and in spite of large expenses, there was a net gain of about \$800. Moreover, it was a beneficial means of making us known, as well as our Congregation and college.

On the following Monday there was a reunion of our former students. Again the eloquent prelate addressed them in a fervent and zealous manner. Invitations had also been sent to the clergy, especially, and Religious. All manifested a most cordial and real fraternal sympathy."

—Letter from Father Strub,

April 21, 1884

Official

Appointments:

Father F. X. Williams, Bay City, Mich.
 Father W. P. Murray, Sanford, N.C., pastor, bursar.
 Father F. J. Fitzgerald, St. Mark, New York, N.Y., pastor.
 Father W. L. Lavin, Ridgefield, Conn.
 Father J. J. Maguire, Ferndale.
 Father L. A. Dietrich, St. Benedict, Detroit, Mich., pro tem.
 Father H. J. Frederick, Ferndale, bursar, director of Brothers.
 Father J. P. Lucey, Tiverton, R. I.
 Father W. J. Mullen, Little Compton, R. I., pastor, bursar.
 Father J. A. Paga, St. Monica, New Orleans, La.

Appointments in East Africa.

Father Varga, Rombo.
 Father Woehrel, Uru.
 Father Garstkiewicz, Junior Seminary, Kilema Chini.
 Father Moroz, Gare.
 Father McCraley, Kilomeni.
 Father L. Trotter, Arusha.
 Father McGinley, Tanga.
 Father James Pergl, Mashati.

Masses for the Intentions of the Superior General:

The members of the class of 1945 will say the monthly Mass for the intentions of the Superior General on the days assigned them by the Mother House as follows:

Fathers

Charles Flaherty	24th
Clement Moroz	25th
Walter Mroz	26th
Leonard Trotter	27th
Robert McGinn	28th
Robert Puhl	*29th
Francis Meenan	*30th
Robert McCraley	*31st
Joseph McGinley	2nd
Francis Garstkiewicz	4th
Roy Burkhardt	14th
Arthur Woehrel	15th
Joseph Varga	18th
James Pergl	20th
William Hurney	22nd
Raymond Shanahan	26th
* or on the last day of the month	

Change of Address:

Chaplain J. B. Murphy, AAF Redistribution Station, No. 2, Atlantic Towers Hotel, Miami Beach, Fla.

Promotion:

Chaplain Henry J. Haley, Captain, 216th AAF Base Unit, Wendover Field, Utah.

Departures:

Fathers Milford and Rondeau, from New York, N.Y., September 26, 1945, SS. Cape Sebastian, for San Juan, Puerto Rico.

Father Auguste Gervain (St. Pierre et Miquelon), from New York, N. Y., September 28, 1945, M.S. Tarn (WSA), for Pointe Noire, French Equatorial Africa.

Breviaries:

Finally the printer has supplied us with the spring volume of the new breviary (with proper.) The supply will enable us to complete the partial sets we furnished last year. We regret the long delay due to labor and production difficulties. No further order for breviaries will be made until an edition with the new psalter will be available.

Pray for Father Cornelius J. Ahern, pastor of St. Columba's, Newark, New Jersey, who died Sept. 13, 1945. He was a generous friend and benefactor.

R. I. P.

George J. Collins, C.S.Sp., Provincial.



God grant that you may appreciate the value of patience among the apostolic virtues! You will then use all your powers to attain it. If you can presently keep your soul in patience, your success is assured and it will prove solid and secure. Be convinced, however, that what is taken by assault is lacking in solidity and durability. The shrub which sheltered Jonas at Ninive grew up in one night and perished in another. Fast-growing plants acquire little firmness and quickly fade away. Trees grow slowly and become large and strong and many of them live for centuries.

—Venerable Libermann.

Father Francis Joseph Roth
1841 - 1914

BORN at Colmar, Alsace, October 12, 1841, ordained subdeacon June 15, 1866, at the Colonial Seminary in Paris, by Bishop Boutonnet, and priest, December 21, 1866. Died at Chippawa Falls, rather suddenly and unexpectedly, January 5, 1914, at the age of 72, in the 46th year of his profession.

Father Roth was one of the first Fathers who came to the United States to do missionary work with Father Strub as Superior. The first regular community was established at Cincinnati, Ohio. However, it was difficult for the Fathers to establish a community. The bishops were glad to get help. Priests were few and vocations not many. Thus it was that some of the Fathers were detained for some time in parishes where they had been working.

Father Francis J. Roth came to St. Remy Parish, Russia, Ohio, in March 1877, and remained until July 4, 1886. He was an able and holy priest and in November 1922, was still remembered by the old folks. He built the first school here as a French school and for several years he and his housekeeper sister held forth as teachers. "It appears," narrates Father Henry Thessing, "that some of our Fathers, including Father Roth, were in residence at St. Boniface's parish, Piqua, from 1873 to 1875." When Father Roth had done his work, instead of retiring and returning to France, he chose to pass his remaining days at Ferndale.

Active until his last moments, he is credited with many heroic actions in these his last years. On one occasion he was sent to Bridgeport, Connecticut for ministry. During the night he was suddenly called to a patient in the hospital who was in agony and whose death was expected at any moment. She was suffering very much; her mouth and throat were horribly burned by a drug and she was unable to speak. The doctors told Father Roth that there was nothing to be done and that she would die in a few moments. The drug was a poison and the patient had tried to take her own life. The doctors continued to dissuade the priest from visiting the patient, telling him that all was useless. Nevertheless he insisted and said that he wished to see her. She was suffering frightfully. Quietly, without a word, Father Roth

turned to God and begged for mercy and offered his own life to enable her to confess and repent and save her soul. He returned the next day and the patient was still alive, in spite of what the doctors had predicted. On the following Sunday, he found her much improved and was able to hear her confession and give her holy communion. He prepared her for death; but her's was literally a resurrection to a new life. She recovered and expressed the desire to join the Sisters of the Good Shepherd at Hartford. She was received among the Magdalenes for some time and later became one of the Sisters, serving God faithfully for many years as a true penitent.

The following is a copy of the letter of Father Roth to Bishop Schaeffer, Bishop of Tarbes and Lourdes, explaining the above case in detail: "Monsignor and Venerable Fellow Disciple:

"The following fact has happened to me and if you think that it will honor the Blessed Virgin, please have it inserted in the Annals of Lourdes.

"I was sleeping at the hospital in Bridgeport, Connecticut, U.S.A., where I usually pass the night when I am in that town. Between midnight and one o'clock, one of the Sisters of the hospital rapped at my door, telling me to come at once to a sick person who had poisoned herself and who had been brought to the hospital. It did not take me long to reach the unfortunate patient. On seeing her I understood at once that it was too late to do anything for her, unless the poor dying person might be brought back to life, through the intercession of Our Lady of Lourdes. And she was brought back to life!

I began at once to call upon Her, asking Her to give her enough life so that she might be able to confess and receive holy communion. Then, after having given her extreme unction, I left the room, leaving her in the hands of the doctors, called in as quickly as possible, and of the sister in charge. 'All is finished,' remarked the latter as I left the room. I answered, placing my finger on my lips: 'We shall see. . .'

"A short time later, having said my mass, I returned to the room of the poor sufferer. I heard her confession, which she made with many tears; but because her mouth and throat were burned, as a result of the poison she had taken, it was im-

possible to give her holy communion. However, a few days later she received holy communion and now the poor child is with the Sisters of the Good Shepherd, where she is preparing to take her place amongst the Magdalenes. It was Pentecost Sunday that I was called to her side and fifteen days after she was with the Sisters, enjoying such good health that it is truly marvelous.

"This is the story in all its simplicity. As for me, I am entirely persuaded; 1) that if this person returned to life, it is a grace through the intercession of Our Lady of Lourdes; 2) that if she is actually occupied, doing penance in a convent, it is also a grace obtained through Our Lady of Lourdes; 3) that the intercession alone of the Blessed Virgin was able, after she had returned to life, to give her the strength and courage to break away from all that which before had made her imitate St. Mary Magdalene before her conversion. For she had completely imitated and followed her in everything and in every way.

"I had the happiness in my life, as a priest, to bring back many a sinful soul, but never before was there any one like this. If the Blessed Virgin had not intervened I would not have been able, nor would I have succeeded in drawing her from the morass into which she was engulfed for many years. No doctor would have been able to bring her back to life; a supernatural power was necessary.

"All hail to Our Lady of Lourdes! I think that later on she herself will send an ex-voto to Lourdes as a testimony of gratitude.

"I finish this letter with a heart full of gratitude to Our Lady of Lourdes who has certainly worked a very great miracle in favor of this penitent.

"Monsignor, please accept these sentiments of veneration from your former fellow-disciple."

Not long afterwards, Father Roth was asked by his superior to replace Father Freecen at Chippewa Falls. He was welcomed as an old friend by the many parishioners whom he had served before as their pastor. Tired and happy, he returned to die, as he had promised and asked the good God, for the happy penitent whom he had prepared for a happy death at Bridgeport.



OUR PROVINCE—

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TO ALL A HOLY AND A HAPPY
CHRISTMAS

Circular Letter Number 27

(Circular Letter Number 26 has not yet been received. Ed.)

PARIS, October 1, 1945 (Received October 16, 1945). Very dear Confrères: Peace, for which we have all been wishing so long, is not yet established in the world—far from it! Our prayers for this intention must continue without faltering. However, the war is over at last. That nightmare of battles, killings, bombardments and devastation is now behind us. Thank God for it!

From now on, communications between the Mother House and the far-off missions can be more rapid; in fact, almost normal. That will make it easier to clear up certain little matters of dispute, of rights and duties which have not been sufficiently defined. During the troubled times which are now ending, the Mother House was represented in our dioceses, vicariates and prefectures by the religious superiors. I am happy to say that, in general, the relations between the two authorities, ecclesiastical and religious, were characterized by respectful and cordial loyalty and frankness. I say purposely "in general", for there is no need to lay too much stress upon two or three exceptions. Actually, when we inaugurated the system of dual authority at the beginning of the war, we expected a great many more difficulties than really occurred. That is one more reason for us to thank the Author of all good.

It was only human and altogether excusable for the first few months that here or there an ecclesiastical superior, who formerly held authority in both spheres, should from force of habit be inclined to dispose of his personnel according to his own views exclusively. Similarly, we could expect that some of the religious superiors, novices in the art of dealing respectfully with the bishop, should be lacking in finesse when they tried to stand up for what they thought were their rights and their duties, and that they should be offended if they were not consulted, etc. Situations like these ought not to discourage a superior, ought not to make him lose his peace of mind or wish to abandon his office. Such em-

barrassments and vexations are inevitable. They are not peculiar to our Congregation. They are not insurmountable obstacles. The true remedy is to be found in the method pointed out by our Venerable Father: "Do your best, and wait in prayer and patience at the foot of the wall until the wall falls down before you."

Allow me, for your instruction and edification, to review briefly the serious quarrel which arose about a hundred years ago between the Mother House and the mission that was being started in Senegambia.

On one side were two holy men, Bishop Bessieux and Bishop Kobès. On the other side was our Venerable Father himself.

Named coadjutor to Bishop Bessieux, the Vicar Apostolic of the two Guineas, Bishop Kobès was consecrated at Strasbourg in November, 1848. He embarked at Toulon on February 17, 1849, in company with Bishop Bessieux who had been recently consecrated also. They did not have time before their departure to talk with the Venerable Father, who was very busy at the time with the details of his charge which had just been complicated by the union of the two societies, that of the Holy Heart of Mary and that of the Holy Ghost. There were a multitude of things which should have been regulated more exactly, things concerned with the reorganization of the missions after the death of Bishop Truffet. Bishop Bessieux, who had returned safe and sound from Gabon, knew something about Africa from experience. Bishop Kobès, however, although a very capable man, was quite young, and knew nothing at all about missionary work. During the voyage out, they had time for long conversations, and these were all concerned with the work ahead of them. They discussed the immense field that was to be evangelized, with three thousand miles of coast line and limitless expanse towards the interior. They knew that they would find about ten priests at Dakar-Goree, as well as five brothers, and

four sisters. They were bringing out with them four priests, two deacons, three brothers, and six sisters. All told, they would have fewer than twenty priests, ten brothers and ten sisters. What an insignificant number to start with on the grandiose work they had in mind! Bishop Bessieux was especially optimistic. He believed that Africa would be an open field for them at once, beginning with the chain of French possessions along the west coast.

But, where were they to find men for the work? They never imagined that the Congregation would be able to furnish enough. In their opinion, the union of the two societies had tied a ball and chain to the feet of the Congregation in obliging it, before Rome and the French Government, to furnish priests for the colonies. They knew nothing of the plans of Father Libermann with regard to the colonial question, but still the very mention of the work was enough to dampen their enthusiasm. With all these things in mind, the two bishops resolved to write a very firm letter to the Venerable Father demanding that they be given all the personnel of the Congregation and as many more priests as could be found besides. The letter was written by Bishop Bessieux and countersigned by Bishop Kobès. We quote from it: "We request that you send us **immediately** Father Boulanger and the four or five other priests that you have available." The letter was posted at Cadiz when the boat put in there, and it arrived in Paris at the end of March. The Venerable Father was not particularly disturbed by it, and even seemed disposed to grant the summary request.

Towards the middle of March, the two Bishops arrived at Dakar. As we have seen, they already had something in their craw against the administration of the Congregation. The situation at Dakar was not of the sort to change their attitude. The mission of Dakar was scarcely four years old. From the very beginning, there had been opposition among the missionaries—not personal antagonism, but

rather diverse ideas as to the practical methods to be employed. Some held out for missionaries living a religious life and observing a rule strictly. Others felt that the missionaries ought to be free to move about and not be tied down to community life. Bishop Gravière, who had been prefect apostolic in 1846, had tried to maintain the happy medium, and so naturally he had displeased the extremists on both sides. He was succeeded by Bishop Truffet, a man of severity, who imposed all the observances of the Rule and even added other strict prescriptions. As long as he lived, he had enough prestige to forestall any unfavorable reaction. As soon as he died, the disputes began again. As soon as Bishop Bessieux arrived as administrator at the beginning of 1848, he put a stop to this situation by dispersing the missionaries to Goree, Joal, M'Bour, etc. The spirit of independence towards the Mother House, however, persisted, at least in a hidden way. All the missionaries were of one accord in maintaining that the mission could no longer be directed by the confrères in France. They still had all their affection for the Venerable Father, but they no longer had complete confidence in him as an administrator. When they heard about the union of the two societies in October, 1848, they were even more annoyed. They all accepted the decision, but everyone felt somewhat bitter because he had not been consulted. It seemed to them that they had been treated like children who are not old enough to vote. All the excuses and explanations of the Venerable Father were in vain. They still held their resentment against the Mother House. Bishop Kobès was very prudent when he arrived at Dakar, and did not let the confrères know what he thought of the whole situation. There are, however, states of mind, be they as subtle as they may, that are easily detected by one's associates. The missionaries, therefore, had no trouble in realizing that their new chief felt as they did, and they lost no time in rallying round him. From that time on, even those confrères who had been faithful correspondents, stopped writing to the Venerable Father. They did this not so much from deliberate intent as from an unconscious adoption of the general mentality. Up until then, the confrères at the Mother

House in Paris had not known anything about the dissension, or, if they did, they never attached much importance to it. All this was changed by the arrival of a letter from Bishop Kobès on April 11, 1849, less than a month after his arrival in Dakar.

The letter read, in part: "We find it necessary to call upon the priests of another congregation to assist us. . . ; please look around and see which congregation would be the most suitable. . . We demand these missionaries over and above the five or six others we asked for to work at Whydah, and the five or six others whom we expect to come out during the course of the year." The tone of the letter was harsh. It arrived in Paris during the absence of Father Libermann, who was gravely ill at La Lande-de-Lougé, where he was staying with Father Leon Le Vavas seur. The community read the letter and were roused to great excitement. From his sickbed, the Venerable Father wrote his answer in language that was strong while at the same time tempered by his customary meekness. His letter was dated June 13, 1849. "Everybody has been astounded", he wrote, "at what you have said, at the manner in which you said it, and at the unreasonable haste with which you expect to get whatever you want. I must say that I, too, was disturbed, especially by the fact that you treat such important matters with so little caution. You seem to be paying no attention whatever to the good of the Congregation and its needs. You threaten to apply elsewhere if we do not give an affirmative answer to your request at once. For the love of God, be more moderate in your language! Try to speak in such a way as to avoid sowing dissension. Why do you suppose the Propaganda confides missions to religious societies? Why do you suppose they allow us to present candidates to act as vicars apostolic, if it is not with the idea that religious will be able to act with unity of purpose and in agreement with one another? The manner of speaking which you have adopted is calculated to destroy this very unity which is so important—I might even say so necessary—for the good of the mission. . . You want to accomplish too much too quickly. There is too much eagerness and not enough flexibility in your way of proceeding. It does not reflect the spirit of God."

Bishop Kobès answered the Venerable Father with deference, but without giving in. Father Libermann did his best to calm the troubled waters. The Fathers of the administration at the Mother House tried to act without any prejudice towards the mission, but they were greatly disturbed by fear of a schism in the ranks.

Little by little, Bishop Kobès softened his attitude. He had the fever very badly in September, and from then on he was much easier to deal with.

In March, 1850, Father Boulanger was sent to Senegambia. He was commissioned to make a discreet inquiry into the dispositions of the Fathers in the mission with regard to the Mother House. He was well chosen for the job, as he was a mature man (46 years old) and had good common sense. In the beginning, he did not notice anything seriously wrong. However, when he began to try to persuade each missionary individually of the necessity for him to keep in contact with Paris, he discovered that the bad feeling was very deep. On August 25, 1850, he wrote to the Venerable Father: "Your fears were only too well founded. I can feel that several confrères distrust the Mother House and the Congregation. . . Some of them make no attempt to hide the fact that they wished for a break between the mission and the Congregation. . . You can be at ease though, for the danger is not as great as it may have been eight months ago. . . It is diminishing day by day."

Added to all this were personal scores against the secretaries of the Venerable Father. It seems that Father Francois had ventured some rather risky decisions on his own initiative. Above all, Father Schwindenhammer, the director of the novitiate and the scholasticate, and the future superior general, was accused of disliking the mission and of giving the aspirants a poor training. Father Boulanger set to work to try to smother these last embers of discontent. He did not succeed entirely. He did, however, get those confrères who had stopped writing to the Venerable Father to resume friendly personal relations with him. Even Father Arragon, the most obstinate of the dissenters, wrote a letter which, although peevish in tone, indicated that he was ready to bury the hatchet.

Nevertheless, the question of conflicting rights and duties remained open. The Venerable Father considered that it came to this: should the missionaries sacrifice the religious life to the apostolic life? This was the spiritual man's way of looking at the problem of the relations between the Congregation and the mission. It was his concern over this difficulty that enriched us with so many of his finest letters and with the incomparable *Instructions to Missionaries*.

From the administrative point of view, the problem of the two authorities, ecclesiastical and religious, broke out again in all its force in 1853, when Bishop Kobes came back to France and met Father Schwindenhammer. It is a curious fact that the two men got on very well when they were together, but, as soon as they were in different places, they fell into all sorts of disagreements.

This particular subject of misunderstanding was settled by the Sacred Congregation of the Propaganda on December 8, 1929, when it set up a rule for the relations between religious and ecclesiastical superiors. We shall make it our business not only to hold to this ruling, but also to become more and more imbued by its spirit. In this way we shall be fostering the good of our beloved Congregation and the progress of our missions which are no less dear to us.

To all of you, dear confrères, I extend my paternal blessing, and assure you once again of my affection and devotedness in Our Lord. † Louis Le Hunsec, C.S.Sp., Superior General.

POWERS DELEGATED TO THE SUPERIORS OF PROVINCES AND DISTRICTS

A RESCRIPT from the Sacred Congregation of Religious, dated October 14, 1939, permitted the superior general to delegate to the superiors of our provinces and districts and to their councils the right to exercise with regard to their subjects all the powers normally reserved to the superior general and his council in the administration of the Congregation.

This delegation was given on October 10, 1940. The superior general granted to each of our superiors of provinces or districts, together with their councils, "facultates omnes quae de iure superiori generali vel consilio

generali reservantur, ita ut supradictus superior principalis provinciae vel districtus N. . . , et eius consilium, tuta sed graviter onerata conscientia, facere queat pro suis subditis ea quae superior generalis vel consilium generale facere possunt quoad membra totius Congregationis."

The delegation was given with the understanding that it was to be valid for as long as the extraordinary conditions (difficulties of communication) which prompted it should endure.

Since these conditions have practically ceased for the Congregation as a whole, the delegation given on October 10, 1940, will cease on December 31, 1945.

If any province or district is still not able at that date to have recourse to the Mother House, the superior can, by exception, continue to use these powers, but with the obligation of notifying the superior general as soon as he can.

The delegation added the phrase: "Et postea fiat relatio de peractis."

Circular Letter Number 21 has already given the list of documents which the superiors of our provinces and districts are requested to send to the general secretary. Those documents are:

1. The information concerning professions, renewal of vows, perpetual vows, consecration to the apostolate, ordinations, departures or dismissals from the Congregation. This information should include the letters of request, in the cases where these are required.
2. The decisions of the council with regard to this information.
3. Certificates of juridical acts: the civil act of admission of aspirants, the act of profession and of renewal of vows, the act of consecration to the apostolate, notice of ordinations, oath taken by those about to receive subdiaconate.
4. Copies of all indulgences, dispensations, rescripts, received during the war without passing through the Mother House. The authority who granted them should be indicated.
5. Copies of all the other decisions of the council made in virtue of the

delegation of powers of October 10, 1940.

6. The reports of the annual visits.

Several superiors have already sent in some of these documents during the war, to the extent that conditions permitted. We wish to thank them for their exemplary punctuality. However, it seems that several that were mailed were lost in transit. Consequently, we wish to request of all that they send to the superior general before the end of the year a recapitulation, made out in chronological order and with all dates indicated. This list should include all professions, renewals of vows, perpetual vows, ordinations, consecrations to the apostolate (if the young Fathers were assigned a day on which to say Mass for the intentions of the superior general, this should be indicated), departures, dismissals, excommunications. Please send also the list of the members of the province or district who have died since 1939, with an indication of the place and date of their death.

The secretariate is waiting for the last mentioned information in order to publish a complete list of all the confrères deceased since 1940, so that all our houses can bring their copy of the necrology up to date.

The general secretariate also asks all the superiors of provinces and districts to send to the Mother House an article of at least several pages, giving a general view of the life of the province or district during the war. This article will be published in the General Bulletin of the Congregation, which we hope to begin publishing again in its old format at the beginning of 1946. This will, of course, depend upon whether or not we can obtain authorization for it.

* * *

DISSOLUTORY LETTERS FOR ORDINATIONS

The superior general delegates to the superiors of provinces, vice-provinces, districts and principal communities, the permanent power to give dissolutive letters for the ordinations of their subjects, once these subjects have been called to orders by the Mother House. Since these superiors have charge of arranging with bishops for the actual ordaining of their scholastics, this permission will make all the formalities easier to handle.

RECOVERY

The recovery began in French West Africa while the war was still going on. It was further assisted by the sailing of the "Providence" and the "Marrakech" on February 16, 1945. The "Sagittarius" sailed on February 21 with 13 missionaries for the West Indies, and the "Meonia" on June 2, with 10 Fathers and 2 secular priests for Madagascar and Reunion.

There were about twenty confrères listed to sail on the "Hoggar" on July 12 for French Equatorial Africa. Something turned up, however,—even the most charitable interpretation cannot see good will as the motivating cause—and only two Fathers were called to embark at sailing time. We have made a protest to the Minister of Colonies. This has been supported by the arrival of Bishops Biechy and Grandin, and it seems to be bringing results.

On September 8, three Fathers left Le Havre for Canada aboard the freighter "Dreyfus".

On September 11, eighteen Fathers and one Brother left for Cameroun and French Equatorial Africa. They sailed from Marseilles, aboard the "Providence". They were accompanied by Father Sillard, who had been repatriated because of his military status. There are three Fathers at Marseilles ready to leave for Diego-Suarez and Reunion. Eight other Fathers, destined for Guinea and French Equatorial Africa, were called to Marseilles to be ready to embark on September 26.

In order to answer beforehand any useless objections which might be made about the choice of which missionaries should leave first, we wish to make it clear that this choice is made not by us, but by the Ministry of Colonies. When the requests are registered at the Prefecture of Police, they are made the subject of examinations, inquiries, etc. After that, they are sent over to the Ministry of the Interior. Finally, after formalities which take about two months, they find their way to the Ministry of Colonies. There, the officials in charge of departures from the country classify all the files. When it is announced that there is a boat ready to leave, these officials draw up a list of those who can leave. It sends this list to the Colonial office at Marseilles. The Colonial Office then notifies by telegram those who

are supposed to embark. These telegrams give them only a few days before sailing time, and are the first indication we have at the Mother House of who have been called to go. At the present moment, there are about seventy missionaries whose requests are on file for the earliest possible sailings.

To this number we might add our Dutch confrères. The Province of Holland has put at the disposition of the superior general one hundred and four Fathers and sixteen Brothers to be distributed among the different missions of the Congregation. Twenty-six of them are to go to Bagamoyo, ten to Tefé, and ten to each of the districts of Angola, and three for each of our vicariates in the French parts of Africa. Arrangements are being made as fast as possible both in Holland and in Paris for their departure.

Some superiors have suggested to us that we employ air transport, the Transsahara Line, the Spanish or Portuguese shipping companies. We are keeping all these suggestions in mind. However, their realization presents more difficulties than one might imagine.

"Patience and long-suffering", as La Fontaine would say.

* * *

GENERAL NEWS ITEMS SINCE
LETTER NUMBER 26

MOTHER HOUSE: With confrères leaving for the Missions and others returning, with Fathers who are in the military service or on vacation passing through the Mother House, the old house on rue Lhomond is getting back something of its former activity. Bishop Biechy is our guest just now, as well as Bishop Robert, the Bishop of Gonaives in Haiti. The presence of these two bishops and of those fathers who came back recently creates again the mission atmosphere which was lacking for five years. Otherwise, life goes on normally.

The superior general was able to go to Switzerland to receive the vows of the novices. These new aspirants, unable to come to France, made their novitiate at Blomay. They made their profession on September 20. Father Navarre was ill for a while recently and the doctor ordered him to take a rest. Accordingly, he asked to be relieved of the charge of superior of the Mother House which he held in addition to his duties as general secre-

tary. He has been replaced by Father Jean Bonhomme, who was formerly a professor at Cellule.

FRANCE: The annual retreat at Chevilly was held from August 19 to 26. There were about seventy Fathers present, including missionaries recently come back, confrères on furlough from the Army, superiors of communities, young Fathers ready to leave for the missions, etc. Another retreat, held from September 1 to 8, was attended by fifty brothers from various communities in France. The retreat for the opening of the school year in the scholasticate began September 23. Due to the return of Fathers Brault, Larnicol, and Lecuyer to Rome, there will have to be some changes made in the personnel of the senior scholasticate. At Mortain, the Abbaye Blanche, recovering from its occupation by the Germans and then by refugees, is repairing its damaged roofs, windows and partitions. On July 16, Father Riaud and twenty-four scholastics moved from Langonnet to Mortain. The house of philosophy has begun classes there now, with seventy-three students. At the end of August, the novices left Piré, and are now at Cellule, in the number of fifty. Langonnet, as already mentioned, is now without the philosophers who took refuge there in 1939. The old Abbey still has a number of retired Fathers and Brothers, and houses as well, the junior scholasticate and the postulate for Brothers. At the end of the last school year there were sixty-seven pupils at Allex, thirteen of them in the final year. Of these, ten have gone to the novitiate. The new term begins on September 20. Among the new pupils are twelve boys from Reunion. During the summer holidays, thirty-five young men, almost all of them aspirants for the missionary life, spent the three days known as the "Journées familiales des Amis des Missions", from August 27 to 30 at Ruitz. There are fifty pupils at Saverne, twenty-five of them now. On July 11, the departure ceremony for the young Fathers from Alsace was revived. Part of the house in Saverne is occupied by a company of American soldiers, about two hundred men. They belong to the military police and the group in charge of population transfer. Blotzhem had already reopened in May with seventeen pupils. Ten more were admitted at the end of August.

IRELAND: The province hopes to send seventeen young Fathers to the missions this autumn. Eight will go to Onitsha, ten to Zanzibar, one to Gambia, one to Sierra Leone and one to Trinidad. There were fifty-eight who made their profession in Kishane on September 8, and seventy more aspirants arrived to take the place of the newly professed. The chapel has become much too small to accommodate the large number of novices, so the cornerstone of a new chapel was laid in June. At the senior scholastic in Kimmage, the apostolic spirit is kept alive by conferences given by Fathers who have come back from the missions. Besides, the scholastics themselves have to make a special study each month bearing upon some particular aspect of missionary life. There were eighty-five Fathers at the annual retreat, thirty of them returned missionaries. Among these latter were Bishop Kelly and the superiors of Onitsha and Sierra Leone, Fathers O'Connor and Lloyd. Father Griffin, of the general council, has been able to make a trip to England. He made the official visitation of our houses there. He went over to Ireland too. He found that communications there are almost as difficult as in France, but the supply of food is rich and abundant. Ireland has been very generous in sending help to supplement the resources of France.

GERMANY: Father Hoffman, in his letter of September 8, was able to give us news of the German Province in detail. His report is very interesting, and will be published in the General Bulletin. We give, however, the following extracts from it:

"Father Hoffman visited the houses of his province by car, since the train service is still greatly restricted. The house in Cologne was completely destroyed by bombs. At Broich, the chapel was destroyed and the house badly damaged. Two Fathers and a few Brothers remain at these two places in order to insure our possession of the property. Father Provincial had hopes of reopening the novitiate at Eringerfeld in September, with five or six novices. The house at Knechtsteden is intact. The last members of the Gestapo left it on March 2 and the Americans arrived on the fourth. During the two intervening days, Father Provincial had time to organize a hospital for the civilian population and it was this that saved the property for us. Unfortunately,

since Easter, a thousand Poles have been billeted with us. Under these conditions, it is impossible to think of reopening the scholasticate. There are now eleven Fathers, ten senior scholastics, and forty-one Brothers in Knechtsteden. We have asked for permission to open the schools and junior scholasticates, but neither workmen nor materials for making the needed repairs are available. One hundred and sixty-nine confrères from the German province were mobilized during the war: forty-seven Fathers, eighteen scholastic priests, forty-five other senior scholastics, and fifty-nine Brothers. Added to this number were forty-six novices and junior scholastics and twenty-eight apostolics. Up to July 3, the known losses were as follows: forty-three killed (two Fathers, one scholastic priest, ten senior scholastics, eleven Brothers, one novice, and eighteen junior scholastics); there are still thirty-one listed as missing (seven Fathers, one scholastic priest, six senior scholastics, eleven Brothers, one clerical novice, one novice brother, and four junior scholastics). Those who were in the armed forces are managing to get back, but very slowly. A great number of them are still in the zone occupied by the Russians, and we have no communications with them. However, we are not losing courage, but are valiantly setting to work to get back to normal."

UNITED STATES: Father Collins finally obtained permission for eight of the young Fathers to leave for Kilimanjaro. They sailed on July 6, 1945. He is doing all he can to obtain the liberation of our Fathers of the Prefecture of Benué who are still interned in Jamaica. The province still has twenty-three chaplains in the Army and six in the Navy. There were eighteen clerics professed in 1945, and there are now twenty novices. There are eighty-eight senior scholastics in Ferndale, and seventy-three junior scholastics in Cornwells.

PORTUGAL: We have just received the review "Entre Nos", and we read in it that Father Rego is director of the senior scholasticate at Viana, and Father Olavo Teixeira is spiritual father. Father Meira is superior at Fraiao. The novitiate was interrupted for a year, but it reopened at Silva in September. On July 1, six young fathers made their consecration to the apostolate. The alumni of our col-

leges held a reunion at Braga on May 27. They will hold another on September 30 to celebrate the eightieth birthday of Father Fonseca, whom they jokingly call, "the Old Relic".

BELGIUM: Ordinations and consecrations to the apostolate took place on July 8. There are six young fathers, four of whom have been appointed to Katanga. The first missionary to leave, Father Forgeur, has arrived in Belgian Congo. We hope that some of the others will soon be able to leave.

HOLLAND: The house at Gemert is free and all the scholastics have returned there. At Weert too, the house is free and the students are back, together with seventy new ones. At Gennepe, the restoration is going on slowly. The house is still requisitioned. We cannot use the novitiate building there this year, because of lack of materials for repairs and lack of furniture. The novices will be at Gemert. At Baarle, the buildings are being repaired and enlarged. The Brothers' novitiate reopened on September 8 with seven novices and several postulants. More are expected.

ENGLAND: Consecration to the apostolate took place July 8. There are three young fathers, two of whom are appointed to Sierra Leone. The Fathers who were serving as military chaplains will be demobilized in October. This will free several more missionaries who can be sent to Africa. Two of them are already attached to the Prefecture Apostolic of Benué. We hope to have twelve new aspirants when the classes are resumed in September. That will give us about forty-five junior scholastics. The senior scholastics were able to move into Hupton Hall, near Nottingham, during the month of August.

ROME: The French Seminary hopes to reopen in November with a larger student body. Unfortunately there are all sorts of formalities which take time, and transportation is difficult. If our plans succeed, we ought to have about fifty students at the beginning of the school term.

CANADA: This year there were four young Canadian Fathers who made their consecration to the apostolate, two of them in Fribourg and two in Montreal.

ETHIOPIA: Bishop Mathew, Auxiliary Bishop of Westminster, was sent by the Sovereign Pontiff as apostolic visitor for Ethiopia and Eritrea. When

he saw the work that our Fathers had accomplished in that country, his excellency wrote a long letter to the superior general. It was filled with the highest praise for all they have done. We hope that, as soon as an apostolic delegate is appointed for Ethiopia, our Fathers will be able to go back to their missions in Kilimanjaro and Zanzibar.

AUTEUIL (France): The work of the Orphan-Apprentices of Auteuil opened four new houses in 1944 and 1945. It now has fifteen annexes besides the house on rue La Fontaine in Paris. The development of this work remains entirely inexplicable from a human point of view. It offers the Congregation an opportunity to play a beneficial and truly apostolic role, one which has added importance now that social problems are becoming so acute in France. We might add that it is already beginning to pay back to the Congregation and its missions the personnel it requires. True, this personnel has never been very numerous, but it is encouraging to note that this year five of the boys from Auteuil entered the postulate for the Brothers and two went to the apostolic school. We have Auteuil to thank too for taking up again the publication of the review "Missions", in spite of the difficulties involved in obtaining permissions, and the paper shortage.

SAINT PIERRE-ET-MIQUELON: As a result of the difficulties which arose at the time of the liberation, Monsignor Poisson has presented to the Holy Father his resignation from the post of prefect apostolic. The Cardinal Prefect of the Sacred Congregation of the Propaganda answered with a letter filled with praise for Monsignor Poisson. He accepted the resignation, but is leaving Monsignor Poisson as apostolic administrator of the prefecture until his successor shall be named. At present, Monsignor Poisson is in Canada, where he has been temporarily appointed director of the senior scholasticate in Montreal. The two Fathers Gervain, as well as Father Heudes, all three originally from St. Pierre-et-Miquelon, managed to return to their native country. They celebrated their first solemn Masses for their families. Father Auguste Gervain has already left St. Pierre to go directly to his mission in Gabon.

MARTINIQUE: Father Achille Robin has been named pastor of the Cathedral of Fort-de-France to replace

Bishop Marie who has become Vicar Apostolic of Guiana. There are two hundred and fifty pupils in the college. The classes in philosophy were discontinued during the war, but are being taken up again now. The same is true of the labors undertaken by Father Drosch. There are two aspirants from Martinique making their novitiate in Canada. The different works for the guidance of young people are being continued and seem to be becoming more active. There was a greater number of men who made their Easter duty this year. On the other side of the picture, however, the extremists and Protestants are very active.

GUADALOUPE: There are forty-five students in the seminary. Sixteen of them are philosophers, and these will receive the clerical garb in October. They are awaiting the time when they will be able to go to the Colonial Seminary. On August 15 there appeared the first number of a Catholic newspaper founded by Bishop Gay. It is called "Clartes". There are several works in the process of formation at the present time. In particular, a college for secondary education is being built near Basse-Terre. The Orphanage of St. John Bosco, under the direction of Father Belloc, has about forty children already. Plans are under way for enlarging it. Bishop Genoud has retired at Gourbeyre. He is resting from his labors in peace and calm.

HAITI: July 8 was a great occasion at St. Martial. The celebration was in honor of Brother Macaire, who has been fifty years in Haiti. The president of the Republic was present with his ministers. We had a high Mass and a banquet. Brother Macaire has helped to educate fifteen hundred students since 1895.

GUIANA (South America): Bishop Marie was consecrated at Fort-de-France on May 1. He left for Guiana on May 5 and was very well received. The governor showed himself very tactful and very helpful. Bishop Marie set to work at once. He has already visited a large part of his vicariate.

TEFFE (South America): There are fifteen junior seminarians in the seminary which serves both this prefecture and the prelature of Haut-Jurua. There is a senior seminarian doing his philosophy at the seminary at Para. Another is finishing his theology at the seminary of the Bene-

dictine Fathers near Rio de Janeiro. He will be ordained in December. Besides these, there are two scholastics who are in their third year of theology at the senior scholasticate at VAKAR in Portugal.

DAKAR (West Africa): Several of the missionaries have gone back to France for a rest and to recover their health. Father Le Douaron died at Ngasobil on July 13. He worked up to the very end. He taught his last class the day before the examinations for the official diplomas, and had the satisfaction of knowing before he died that all his pupils had passed and were listed first among all those who had taken the examinations. The big demonstration held at St. Louis on July 22 by the Catholic Youth Organization was a great success. The various groups paraded in fine order and assisted at the solemn Mass. All the civil military authorities either were present or were represented.

ONITSHA (West Africa): There are still seven Fathers from this vicariate serving as military chaplains, one of whom is a prisoner in Japan. A number of the missionaries are on vacation in Ireland. The Vicariate Apostolic of Onitsha looks after the Prefecture of Benué also. This latter mission field is developing nicely and promises well for the future. The statistics for the vicariate for 1944-45 are as follows: 222,288 Christians, a total increase of 20,000 for the year. There were 29,050 Baptisms and 1,275,826 annual Communions. The seminarians number thirty-seven juniors and sixteen seniors.

CAPE VERDE: This diocese did not suffer from the war. We have five confrères working here, and the results of their labors are very consoling. The people of the islands are simply waiting for priests to guide them into more fervent ways of life.

DOUALA (West Africa): The "Ad Lucem" movement is going ahead at Makak. Brother Wendelinus is in charge of the temporary quarters, under the direction of Doctor Anjoulat. The plans call for a medical center as well as the normal school. Throughout the vicariate there are four hundred and sixty two teachers or assistant teachers who instruct 17,044 boys and 7,418 girls. At the last session of examinations for official diplomas, the mission schools had eighty-one candidates who passed. The walls of the church of New Bell at Douala are already half way up. This work is

under the direction of Brother Materne.

YAOUNDE (West Africa): There are one hundred and seventeen junior seminarians at Akono. Mwolye, a mission of 25,000 Christians has a school attended by 1,300 boys and 600 girls. The European population is continually increasing. We give religious instructions in the state schools several times a week.

LOANGO (West Africa): Everything is going normally. Last June we began to be restricted by certain shortages. For example, there was very little flour at times. The system of roads has been improved. The five hundred kilometers from Mayumba to Mossendjo can be covered by truck in forty-eight hours. In 1931, it took fourteen days. Father Esswein is still in the Army. He has arrived at Marseilles on his way home to undergo an operation.

BRAZZAVILLE (West Africa): Bishop Biechy has brought us news of his vicariate. Father Bonnefont is the only young Father to arrive in French Equatorial Africa since the liberation of France. A larger group is now on its way. We have had so many vocations in recent years that the junior seminary at Mbamou is too small and must be enlarged. Because of all the difficulties of building and transportation, Bishop Biechy has tentatively decided to build a junior seminary at Kibouende, on the railway. Mbamou will serve as a preparatory school. The student catechists will be taught there also, as they are a fertile source of vocations. Twelve Fathers attended the annual retreat which took place from July 1 to 8.

BANGUI (West Africa): Bishop Grandin has furnished us with information about Bangui. He has much to say about the expansion of its fields of labor and about the shortage of personnel. Things in general are going well, and the evangelization of the natives is marching steadily forward.

ANGOLA (West Africa): The visitor general, Father Clements, called the superiors of our three districts to Nova Lisboa in April for a meeting to discuss questions concerning the whole colony. The visitor was able to regulate a certain number of points and clear up some situations which had arisen due to the foundation of new dioceses during the period when our missions were cut off from the Mother House. A large statue of

Our Lady of Fatima has been erected at Cabinda, and on May 13 it was blessed. The whole property was also dedicated to the Blessed Virgin. Father Visitor preached a Triduum, which was presided over by Archbishop Pinho. The statistics for Nova Lisboa for the year 1944 are as follows: 369,490 Christians, 2,801 Catechists, eighty priests (Holy Ghost Fathers and secular clergy combined), 2,780 schools attended by 137,536 children, 22,503 Baptisms, and 846,371 Communions.

KATANGA (West Africa): The various foundations are progressing, especially the schools. A reorganization of the education system is being planned. It includes many excellent reforms for the moral, social, intellectual and religious betterment of the natives. It will call for a good deal of re-adaptation, and even some new buildings. The new school for Kongo has been approved by the government, and the foundations have been laid. The ordinaries of the missions in the Belgian Congo held their meeting at Leopoldville under the presidency of the apostolic delegate. Father Vandersmissen has been released from the army after a vacation of four months, which he spent in South Africa.

KILIMANJARO (East Africa): The first group of eight young American Fathers has finally arrived in Kilimanjaro. During the war, all the efforts of Father Collins to obtain permission for anybody to leave, failed. Two veterans of the mission, Fathers Noppinger and Wilhelm, also left for the scene of their former labors. Unfortunately, Father Wilhelm, stricken with dysentery, had to interrupt his voyage to go to the hospital in Beira (Mozambique). He died there on June 12.

ZANZIBAR (East Africa): Father Wallis has been named administrator of the vicariate for the interim until a successor to Bishop Heffernan is chosen.

BAGAMOYO (East Africa): Due to deaths, missionaries returning to Europe, and Fathers going to work at Lindi and Meru, this vicariate now has only thirty-five Fathers and eighteen Brothers to look after twenty-three stations, the seminaries, the schools, the novitiates for native religious, and the 60,000 Christians. Here, as everywhere, we are awaiting with impatience the day when normal

conditions in Europe will enable us to get more help.

MAJUNGA (Madagascar): Bishop Wolff has ordained two native priests. The young Fathers who arrived recently have already been given appointments—Father Calvet to Antsohihy, Father Oligo to Tsaratanana, Father Barbe to Andriamena.

DIEGO-SUAREZ (Madagascar): Bishop Fortineau ordained a native priest at Ambatondrasaka on June 10, and two more at Fenerive on June 24. The newly arrived Fathers have been placed—Father Crespel at Diego-Suarez, Father Perrin at Ambilobe, and Father Kim at Antalaha.

REUNION: Reunion was glad to welcome Father Ritter and three young priests from the Colonial Seminary: Fathers Hoareau, Lucet Payet, and Serge Payet. One student has been sent to the Colonial Seminary and twelve to Alex. All are in good health, and there is no sensational news to report. Here, as everywhere, the end of the war was celebrated with a "Te Deum", reviews, parades, etc. The elections gave us a Socialist municipal regime at St. Denis. It is the beginning of a new era and a new spirit.

MAURITIUS: At last we have almost normal communications with this diocese. We received no mail whatever during the war. The cyclones which took place at the end of January and the beginning of February did considerable damage. Several churches were seriously damaged. Six chapels and a number of schools were completely destroyed. Fathers Thuet and Pivault are celebrating this year the fiftieth anniversary of their consecration to the apostolate. On May 30, in honor of the jubilee of the superior general's consecration as bishop, there was a great reunion of the Fathers at the tomb of Father Laval at Ste. Croix. Archbishop Leen celebrated the Mass of Thanksgiving and delivered the sermon. The annual retreat will be held at Holy Ghost College in October. This college is directed by Father Liston, and is showing excellent results. The number of students is limited, due to the lack of space. During the war, Archbishop Leen started a provisory senior seminary in the college buildings. Six seminarians have begun their philosophy and theology there, while waiting for the time when they will be able to go to Europe.

HOW IS RELIGIOUS TEACHING
ADVANCING?

Over and above the work for which we have already requested documentation from our missions, Father Delcuve, S.J., intends to found an international review dealing with religious formation. This review promises to be quarterly. Father Delcuve would like to have a correspondent in each one of our missions. This correspondent would forward to him exact information about what is being done in the mission for religious formation, difficulties encountered, methods followed, etc.

The superior general wishes to thank those superiors of missions who have already complied with the former request. He insists upon the others doing so. He would be very grateful if they would each send in the name of the Father they have designated as correspondent for the proposed review. That Father's job will be to send to the general secretary notes which can be used in writing articles.—L.L.H.

CONFRERES OF WHOSE DEATH WE HAVE HEARD SINCE
CIRCULAR LETTER NUMBER 26

Date	Name	Place	Age	Years Prof.
1942				
July	Mr. Michel Poplawski, Schol.	Dachau		
1943	Prison Camp		33	8
Feb. 29	Fr. Ernst Lohnner, Germany		43	20
May 28	Br. Ambrose Huck, War casualty		38	15
Aug. 26	Mr. Fritz Liesse, Schol.		26	6
Sept. 10	Mr. Alois Asshauer, Schol.		28	6
Sept. 16	Br. Isidore Zistermich			5
Oct. 29	Br. Patrick Rullich		33	7
Oct. 29	Fr. Patrick McCarthy, Philadelphia		46	26
Nov. 1	Br. Norbertus Wingerter, War casualty		30	11
1945				
Feb. 15	Fr. Michael Reiff		35	12
Apr. 1	Br. Philip Munckhoff, Germany			
Aug. 2	Fr. Emil Gaerthner, Bimbe (N. Lisboa)		41	22
Aug. 12	Fr. Peter Lipinski, Pittsburgh		56	35
Aug. 12	Br. Dominic Geny, Pire		23	1
Aug. 28	Fr. James Nolan, Kilshane		39	15
Sept. 2	Fr. John Fitzpatrick, Tulsa		62	35
Sept. 18	Br. Peter Simon, Chevilly		59	38

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

II. THE BIRD AND THE MAN

ON ONE of those balmy days we sometimes have towards the end of February, I was walking in the country with a friend of mine. In all the years I have known him, I have never known him to quote poetry either spontaneously or on provocation. He is not given to enthusiasms. He never sings; he is unable to. He can pass by a nook in the woods where the violets are bursting into bloom and never heed them. If ever in his life he was startled by the sudden presence of a wild rose, it must have been because of the thorn. He could easily and properly have been that Peter Bell to whom a primrose by a river's brim was just a primrose and nothing more. I who am his friend have frequently wondered what he does with his spare thoughts, or what the mental processes may be which serve him in the place of an imagination. He has no reactions; and I can never imagine him as being on the point of bursting either into a cheer or into a tear. Judge therefore the

consternation into which he threw me, body and soul, when, that day, without prelude, preparation or purpose, he said to me; "We ought to see a robin today." Had he said we ought to see a rhinoceros, I would not have been less astonished. He must have overheard someone speaking of robins. For I do not see what even a million robins, much less one, could mean to him.

While the robin does mean something to most people, I do think though that much valuable sentiment and much good ink have been wasted on robins. The robin has no rights in the literature of love or loveliness. He has been entirely too long the freeman of the city of sentiment. Because he is nothing but a vulgar hedonist. A poet once put words to the robin's song, and it shows how even a poet may be deceived for he swore he heard the robin singing: "There's something, something sad, I half remember!" It is very pretty, but it is not true. The robin remembers exceedingly well, and his memories are not sad but greedy. After having

gone south when the first bleak autumn breeze began to blow, and the last few snails that had escaped him had gone into their winter quarters, the robin returns when the early spring sunshine has warmed the earth and lured fat, half sleepy worms out of their hiding places. I know because I have often watched a robin, big and sleek like a millionaire after his winter holiday in the southern sunshine, stand, first with his ear to the ground, listening; and then with feet spread far apart on the lawn, tearing from the clay some poor inoffensive worm that had come out to look at the sun. I wish the poets could have given us a symbol of the spring other than the robin, because the call of the spring is a call to life and not to murder. I say murder, because it was always such an unequal battle from the beginning. From it, however, it was plain to see what brought the robin back; and moreover, it reconciled one to that ancient fiction which sentiment has glorified into a tragedy: "Who killed cock-robin?"

Any self-respecting sparrow would have killed him.

I am glad that, in the story, the sparrow was dressed like a knight in armor, for among all the birds of my acquaintance he is the most valiant, and unless fidelity is another fiction, the most faithful. When the winter was with us a month ago and the cold north winds were blowing, Mr. Robin was not around to cheer this cheerless world. It would have been a joy in those days to see the red of him like a flame against the snow; and it would have been like a promise full of hope to listen to his song of memories. And had we been out walking, my friend and I, on any of those dreadful days, and had he said to me: "We ought to see a robin today," I could understand that some vague but very real reason for enthusiasm was groping its encumbered way around the dim cloisters of his mind.

But there was never a robin. Outside, at that time, however, on the windswept tops of walls, on the telephone wires, on the bleak street, down in the yard, anywhere, I saw sparrows. They were cold and hungry, and they often looked it. But, though I looked in vain for any sparrow armed with a bow and arrow, I knew that in their little hearts, there was courage without end. Whenever the sun shone they chirped and preened; and when there was no sun they huddled away in some dismal corner to shiver and to wait. I was reminded of a significant word that came to us out of the war: carry on! And when Spring with all her bells and bugles, with her glistening spears and waving banners, came stepping down the road, they were, as they deserved to be, the first to welcome her. But one of them at least did never see the Spring. I saw him lying on his back one morning on a frozen rainpipe, dead. If I were a poet I feel that I could sing the song of that dead sparrow. He was not afraid of the cold winds that ruffled his feathers, nor of the hail that beat upon his head, no, not even of the snow and ice that tore his feet. He carried on until they slew him. He died at his post. And, I suppose, as I remember all this, someone, somewhere, is saying today: "We ought to see a robin!" What many people ought to see instead would be that gallant sparrow dead upon the roof. For he was a symbol while he lived and a sermon when he died. But the only thing of which a robin can rea-

sonably be expected to die is gout. And perhaps there is a sermon in that, too, only it is not such a very nice sermon.

The other night I was coming over Chestnut Street. It had rained all day; but it was Washington's Birthday, and the streets were crowded with people who were celebrating. On a sidewalk close to a resplendent store window was a man seated on the damp pavement. He was a cripple; he had lost his legs in goodness knows what public or private wars; he was holding out his hat to all the passersby. It was the gesture of begging. But he was singing. Few, very few, stopped to listen to his song or to take notice of the trembling of the hand that held the hat. Yet he kept on bravely singing, "Three cheers for the Red, White, and Blue! George Washington crossed the Delaware! Three cheers for the Red, White, and Blue!" There was neither rhyme nor very much music in it. But he was singing an epic. He was, himself, an epic. In his helplessness, he reminded me of my dead sparrow; and he reminded me of Valley Forge and the frozen river near Trenton and of all the brave days of the young Republic. In his spirit as well as in his song. The strollers paid no attention to him. How could they? They were all too busy celebrating Washington's birthday. But I do believe that if this poor cripple had been a robin instead of a man; and if he had stood there in the glowing lights of that store window with his empty head on one side, on one side because it was empty, with his red breast puffed out, puffed with impertinence, with a hat held up in his slender, vicious claw, all the while chirping some feeble imitation of the National Anthem, all of the ladies and most of the gentlemen who neither heard nor saw that poor crippled man would have stood and petted the robin and poured pennies into the hat.

But I know one gentleman who would never be kinder to a robin than to a cripple. And that is why I often go for walks with him in the country.

(Next month: "Shop Windows")

* * *

*And oftentimes to win us to our harm,
The instruments of darkness tell us
truths,
Win us with honest trifles, to betray's
In deeper consequence.*

Shakespeare, Macbeth, 1, 3

Ticker Talk

FATHER LUNDERGAN reports the crowded condition of his school: 228 pupils in five rooms. He was forced to refuse admission to many. . . St. Peter Claver Mission Guild, Detroit, held its Charity Bridge on October 10. Father Thieffels and Father Diehl were in charge. . . In Oklahoma City Father Schillo had to attack the problems of heating, plumbing and roofing. There are about 157 children in the school. . . Father Ackerman has received many favorable comments on the Holy Ghost Prayer Book. Here is just one: "Several weeks ago I requested a copy of the Holy Ghost Prayer Book which you kindly sent me and for which I thank you. I have derived a great deal of pleasure from the beautiful prayers of comfort and encouragement. I enjoy reading the introduction. It is so beautiful and each time I read it, the Holy Spirit helps me to grasp its true meaning and to see more clearly what the Holy Ghost means in our lives." . . . Whenever possible Father Mulvoy conducts a Recollection Sunday for the women of his parish in Tuscaloosa. A regular retreat rule is followed, commencing with Mass. . . At the AAF Redistribution Station No. 2, Miami Beach, Florida, Father Joseph Murphy is busy disposing of property and records in preparation for the closing of the Redistribution Center. Father Murphy is the **miles emeritus** of many a fierce battle to uphold Catholic standards of morality in the army. . . On the Salt Flats of Utah Father Haley's car, the "Blue Scooter," came to a sudden end due to a blow-out. Father Haley suffered only a few scratches. He is expecting a new assignment to an occupational air force. . . Father McNulty is very satisfied with the results of his convert classes at Maxwell Field, Alabama. His work as Catholic chaplain keeps him in the chapel until 11 p.m. frequently. He comments on the even distribution of chaplain work at the Field: "We have six Protestant chaplains and myself." He has a catechism class for children on Saturday mornings. . . Father Cassidy is serving a Pacific assignment in the Marshall-Gilberts area. . . Father Demers has been promoted to the rank of Lieutenant Commander. His report

from his base in Shoemaker, Cal., shows he had 9 masses on Sundays during September with a total attendance of about 11,600. . . Father John P. Gallagher (Sanatorium Gabriels, Gabriels, N.Y.) is doing well and is waiting for the doctors' report which will indicate the approximate time of his leaving the sanatorium. . . Influential ecclesiastical circles in Kansas City gave this one to Father Ackerman: "You know we are just beginning to find out what wonderful work the Holy Ghost Fathers do. They have a fine spirit." . . . Father Kirkbride has assumed his duties at Duquesne as Director of Public Relations. The annual students' retreat there was preached by Father Holt.

Mailbag Perspective

Need of Priests in Camden Diocese

Bishop's Office, 721 Cooper St., Camden, N.J.

Dear Father Moroney:

I have your esteemed communication of September 27th asking permission to speak to the students of our schools concerning the matter of vocations in general, and vocations to the Religious Life in particular.

Not quite a year ago I appointed Father Fallon Director of Vocations in the Diocese of Camden, because we were desperately in need of priests. You will have some idea of my extremity when I tell you that I had to go abroad in my search for vocations, and as a result managed to procure two or three young Irish priests. You will, therefore, understand, I think, my peculiar condition and the very recent effort I have made to remedy it.

Under these circumstances, may I ask you to defer, for a year or two, your visit to us until our campaign has had a chance to take effect? After that time I shall be only too happy to have you come, especially as I am well aware of the obligation under which the Diocese of Camden rests in the direction of the Holy Ghost Fathers who have generously, and more than generously, helped us.

With every best wish and blessing, I am,

Sincerely yours,

(Most Rev.) Bartholomew J. Eustace, S.T.D., Bishop of Camden.

A Warm Spot for Us

The Catholic Board for Mission Work, 154 Nassau St., New York, N.Y.

Dear Father: I should be very much wanting in gratitude and appreciation if I did not thank you for your most kind letter congratulating me on my Silver Jubilee in the work of "Our Colored Missions." Your kind words mean much to me and I sincerely thank you for remembering me at this time. I especially thank you for saying Mass for me and all my intentions.

I must confess that I have a special warm spot in my heart for the Holy Ghost Fathers. It was a Holy Ghost Father, the Rev. Francis X. Lichtenberger, who patiently instructed me and received me into the Church many years ago. And one of my very best friends was the Very Reverend M. A. Hehir, former president of Duquesne University.

With sentiments of the highest respect and esteem, believe me to remain, Faithfully yours, *Elmo M. Anderson, Executive Secretary.*

* * *

Vocation Clubs Get Mission News

St. Paul's Monastery, 23300 Davison Ave., West, Detroit, Mich.

Dear Father: This is to thank you for the copies of "Mission News." The boys in our Vocation Club also appreciate your kindness. I was surprised and happy to see the little note about the "Sisters of St. Gemma." Gratefully yours, *Father Matthew, C.P.*

* * *

Many Similar Replies

St. Michael School, Silver Spring, Md.

Dear Father: Your Mission News was received. On reading each issue the boys here gain more knowledge of your great work as missionaries. On behalf of the "Eighth Grade Boys," I wish to thank you for the Mission News. I am sure they all appreciate it. Sincerely yours, *John Hyman, Class Secretary.*

* * *

Peace, but Still Internment

Internment Camp, Jamaica, B.W.I.

Dear Father: With many thanks I have received your kind letter. I have considered what you have written and I am very grateful to you. I thank you for your advice and I hope that everything will end to the satisfaction of everybody. Fathers and

Brothers have been very glad to see that we have not been forgotten in our situation, realizing again that we belong to the one great family of our religious Society. We especially appreciate everything you have done for us during the whole period of internment in face of so many difficulties. With special thanks for your efforts and with prayers for you and all the confrères, I remain, Yours very obediently, (*Rt. Rev. Msgr.*) *J. Kirsten, C.S.Sp.*

*

Interesting Places and People

261st Ordnance Battalion, APO 562, New York, N.Y.

Dear Father: I have been in Brussels, Belgium, for the past two months, and have had several addresses since I arrived. The reason is that I have five units to take care of at present, and as one moves out, I change my residence to the next; this will keep on indefinitely until the end of January.

I like Brussels and the Belgian people very much; they are friendly and clean; the country is not nearly as beautiful as England, but it is easier to live here and the climate, though cool, is warmer and drier than England.

I made a three day trip to Paris, and stopped to see the Maison Mere. I was very graciously received by the Superior General. He showed me the relics of the Venerable Libermann. A few buildings in the neighborhood have been damaged, but on the whole there is very little damage in Paris.

One evening I met Gertrude Stein in Paris. She was having a walk with her white poodle. We stopped and had an interesting talk for over half an hour. (*Glad glad glad the war war war over the war over over glad pigeons*).

I stopped at the Holy Ghost Fathers in Louvain. There were only a few Fathers at the seminary. When classes commence I will go around to see the seminarians. The Fathers were asking about Fathers John G. Walsh and John Kanda. The large house (palace) just behind the main building was badly hit and I think they are not going to repair it. Louvain was badly damaged.

I called on Cardinal Van Roey at Malines. He was very gracious and gave me the faculties of the diocese. I also stopped down at Poix, France,

Our Levites

Ferndale

to see Father Strahan. He is stationed at a large air port and is the only American Holy Ghost Father in the neighborhood. I have a weekly trip to Lille as I have a unit there.

Sincerely,

*Chaplain (Capt.) John A. Strmiska,
C.S.Sp.*

o o o

First Night, a Japanese Guard

Hq. 108th Med. Bn., APO 33, San Francisco, Cal.

Dear Father: I have been assigned finally. It is a relief to belong to a definite appointment and to have something to do once more. After sitting around in the replacement pool for three and a half weeks with not a thing to do, things began to happen fast. I was alerted and shipped out of the depot on Wednesday, September 14, and arrived at division headquarters next day. It took all day to find where I belonged, and I arrived there about nine-thirty at night in a downpour. The next morning I was told that I had to be aboard ship by one-thirty that afternoon. So I boarded the S. S. Barnstable as ordered, but we sat in the bay for a week before setting out. On September 25 we landed on Wakayama beach on the shores of Japan. It was a regular invasion landing. The Army was taking no chances. Of course, there was no fuss of any kind, apart from the mix-up attendant on an invasion landing. We came ashore in landing barges, managing to get quite wet in the process, but we soon dried out. On the beach I happened to get separated from my unit, and after ploughing around in heavy sand for almost an hour, I managed to locate it.

Hurry up and wait seems to be the motto of the Army, and that day was no exception. We waited around all day, and then boarded a train for Kobe, where we are now located. The only incident I know of happened on that ride. It was dark and right after we pulled out of a station, someone tossed a rock through the windows of our coach. One of the officers was hit on the head. There was no way of finding who threw it, so nothing was done about it.

I got a big surprise when I saw Japan. Somehow I had gotten the impression that it was a land of bamboo shacks. In the country, of course, that is true to a great extent, although all the shacks have tile roofs.

But the cities might be any city in the States. We are housed at present in what was originally an office building. The furniture was not in it when we got here, but it must have been as modern as any office building I am familiar with. And all the buildings around are similar.

The people are difficult to make out. One cannot tell what they think of us. Some of them smile. Others just ignore us. The police of Kobe (who are innumerable, it seems) are very helpful. They took us to our quarters when we arrived, and, of all things, the first night we spent in Japan, the only guards we had were the Japanese police.

One of the amazing things about the place is the intense cultivation. There is not an inch of ground wasted. Their terracing is something to see—sometimes it extends halfway up a mountain. And all the gardens, no matter how small or large, have the appearance of being well tended. The war did not seem to have interrupted things; the signs of war, however, are obvious. This city, one of two million, saw only two air raids, but in those two raids our airmen certainly gave a good account of themselves. The precision with which they hit just what they wanted is amazing.

The Japs are setting to work right away to clean up the place. In some places the debris from wrecked buildings has been cleared away and gardens planted on the sites. As I write this, they are putting glass in the shattered windows of the office building next to us. After seeing the lackadaisical spirit of the Philippine people the Japs shine by contrast.—*Chaplain (1st Lt.) John A. Burns, C.S. Sp.*

* * *

Help in Many an Invasion

Manila, Philippines.

Dear Father: Enclosed please find \$25.00 for charitable work among your people. I am sending this money because of a promise I made to Father Libermann who is a powerful aid in helping to overcome nervous afflictions. I have great devotion to this wonderful member of your Order who has helped me through many nerve-racking experiences in the Navy. I have been in the Marshal, Saipan, Guam, Iwo Jima, and Okinawa invasions and had it not been for his help I would have never come through.

Sincerely,

James J. Crilly

UNLIKE the spiritual harvest awaiting us, the material or farm harvest in Ferndale was small and the laborers plentiful. Or was it that the laborers worked very efficiently, for the harvest was gathered early this year. Only the apple crop was really poor, and even here our supplies have been supplemented by the generosity of the Novitiate and some of our neighbors. So even before Thanksgiving we can breathe a fervent prayer of thanks to Almighty God for His bounty to us and for the end of the manual labor season.

Not so pleasant to record is the transfer of our Father Bursar to the pastorate of St. Mark's, New York. Father FitzGerald won our unstinted respect by his wholehearted devotion to duty, trying at any time, and especially so during the war days of shortages and rationing. On Saturday, October 13, a dinner was given in Ferndale in his honor, and many local pastors, as well as the community from Ridgefield and Father Murray of New York, honored him by their presence. Our best wishes and prayers go with Father FitzGerald; and to his successor, Father Frederick, we promise continued cooperation.

Father Maguire, who formerly commuted from Ridgefield for English classes, has taken up residence in Ferndale this year. Also welcomed to Ferndale, even if only in passing, was Father Gervain of Saint Pierre, en route to the African Missions.

After a three year war time intermission, athletic relations were resumed with Maryknoll, and on September 19, Ferndale entertained the baseball and tennis teams from Ossining. In spite of thirteen hits, including two ninth inning home runs, Maryknoll won the seventeenth game of our series, 6-5. In tennis we had to be content with victory only in the doubles match. But win or lose, it is always a great pleasure to visit with the splendid group of future missionaries from the banks of the Hudson.

The football season is under way and the usual three team league is functioning. The Philosophers won the annual Columbus Day classic, 20-14. East and West forces are girding for their titanic struggles.

In more serious things, we were glad

to see Father McGlynn resume his weekly scripture conferences, and to find the schedule enriched with a highly instructive and inspiring course of conferences by Father van de Putte on Catholic Liturgics. The first Theological Disputation of the year took place on October 20. Is Paul validly baptized, or isn't he? That's the question that puzzled Philosophers' minds and wrinkled Theologians' brows.

Cornwells

OUR month opened with the annual retreat of the junior scholastics. Father Francis Trotter was the retreat master. For three days the customarily busy house gave in to the slow step and grave mien. We enjoyed Father Trotter's three-day stay.

To continue in the religious vein; we have been conducting the regular October devotions. A procession was held at the Shrine of the True Cross on Sunday, October 14. This procession was in honor of Our Lady of Fatima. The Scholastics and some of the Fathers attended. On Columbus Day an invitation was accepted for the Scholastics to attend a showing of some mission movies sponsored by Mother Katharine.

Our annual theological conference took place on October 9 in the community room. Father Zaborowski demonstrated considerable prowess in the field of Moral. He discussed the practical case regarding the licit application of the Sacrifice of the Mass. Father Puhl answered the three questions dealing with some liturgical points.

The pig-skin war, declared last month, is in full horror. The football field is daily won and lost; battle time is 3 p.m.

On a few afternoons during the month the Scholastics reluctantly passed up class and trudged over to help the brother with the harvest. The corn is well shocked and stored, the count on potatoes is five hundred bushels, and on apples about one hundred twenty.

We had Fathers Dietrich and Lucey as members of our community for short periods preceeding their appointments to Bay City and Tiverton respectively. We enjoyed having them with us and we were disappointed that they are gone. We wish them success. Father Lucey did some vocation work in Wilmington while resident here.

Visitors of the month were Fathers W. Hogan, Lippert, Connors, McGlade, W. Keown, Marx.

Ridgefield

ONE month of the regular winter rule finds the small community frantically clinging to time. The farm has yielded not only a great supply of tomatoes, carrots, turnips, and potatoes but also another member of the milk drinking community—a calf. Apples! There are so many apples, (and yet I am told that there are not half as many as last year), that several times a crew of Scholastics came over from Ferndale to help pick them.

On October 2 the Novices enjoyed an all too welcome free day in honor of Claude Francis Poullart des Places. The afternoon was spent in the recreation hall due to the inclement weather. In the evening the Novices presented a program consisting of appropriate talks, several hymns, a poem and movies of the former Novices.

We were honored by a visit of the Director of Cornwells, Father Kettl, who brought not only jovial laughs but sound encouragement.

Work was resumed on the path, which was under construction when the present Novices arrived, and is now completed. Much of the heavy work was done by the team of horses. And of course "moral support" was not lacking.

Puerto Rico

FATHERS Boyd, Cookson, Mroz attended the closing of the Forty Hours in Toa Alta. Among the priests assisting was Father Joseph Murphy, C.S.S.R., and the five new priests (C.S.S.R.'s) who arrived with Fathers Rondeau and Milford when they returned from their vacation.

Father Rondeau returned with some great tales in his own way and with \$1,200.00 collected for his missions.

Father Boyd blessed the radio station at Arecibo and gave a ten minute talk over the air.

The Perpetual Help chapel in Bayaney was blessed and the San Jose chapel in Calichoza has been finished. The chapels in Hato Viejo, Hato Abajo and Miraflores have priorities on the repair list. Next comes the plan to have the chapel at Esperanza enlarged.

The following Mass centers have been opened: Dos Bocas, Father Reardon; Candelaria, Father Sweeney; Ceyural, Father Nebel. Every Tues-

day Mass is said for the male guests of the district jail. The ladies hear Mass every Thursday.

Father Sweeney is starting a Parent-Teachers association and Father McHugh is busy with the new diocesan N.Y.O. A large office has been rented with a view to making it a meeting place for church societies.

The atrio job in Arecibo is coming along slowly.

Plans for enlarging the very small rectory at Jayuya have been made and Father Ford is anxiously awaiting an opportunity to commence the work.

Father Eberhardt's new school is progressing rapidly, but his headaches are the type that respond better to incoming boats and dollars than to Alka-Seltzer. About 300 children are attending class in the unfinished school building. Many had to be refused admission. About 125 children use a bus and station wagon supplied by the parish. A chauffeur is employed to drive the bus. Father John Kanda drives the station wagon.

Father Kingston has plans completed for the construction of three chapels in the surrounding district of Barceloneta.

Monsignor Hawks of Philadelphia has spent a few weeks visiting our Fathers in Puerto Rico. According to the best authorities there he is ready to defend the faith of the natives against any opposition. He was greatly impressed by their processions.



Be united with your confreres and with your superior. It is God who appointed him to govern both you and the mission. God will continue to enlighten him for that work. Be docile; try to enter into the views of your superior and discard your own. It is his duty to draw up plans and to direct the work. He has the grace of state to guide you in the work assigned to you. He is the architect; you are the mason. Your work must be done intelligently and in perfect harmony with him. This harmony and unity of action will secure God's grace and hence genuine success. Be faithful and God will be faithful.—Venerable Libermann.

St. Mark's, New York

FORTY HOURS Devotions began Sunday, September 23. Father Meenan, St. Mark's new assistant, preached. The Solemn Triduum in honor of St. Theresa of the Child Jesus was held again this year ending on the eve of her Feast Day, October 2.

Twenty one received the sacrament of baptism on Friday evening, October 5. They made their First Holy Communion the following Sunday. The ladies of the Sodality were in charge of the breakfast. Fifteen prospective converts reported for the new class which began, Monday, October 8.

A crowd of 660 went on a pilgrimage to Graymoor, N.Y., on Sunday morning, October 14. This is the largest group ever to leave St. Mark's for such an occasion. Fifteen busses were used.

The Junior Sodalists held their annual retreat in November. They sponsored the Thanksgiving dance in the parish hall. The Pre-Halloween Dance was in charge of the Senior Sodality.

The Youth Rally of the Harlem Parishes held on the Feast of Christ the King at St. Thomas the Apostle Church proved to be a consoling and inspiring success.

News from Washington

WE READ in the papers that there have been quite a few receptions and parades in honor of the returning war leaders. Some day we'll have to go down and see one of those things.

With the advent of October and the month of the Rosary, we undertook the very ambitious program of holding daily devotions and benediction of the Blessed Sacrament. All went well for the first two weeks but by the middle of the month there were only four of us here, and one of the four had to go to the Convent of the Sacred Heart daily for the same devotions. Things wouldn't work out so well with each of the remaining three taking the office of celebrant, server and choir, respectively, so we had to proceed with just the Rosary devotions. One of these days, when every one gets home, we can have benediction once more.

Father Marx is safaraing in the Diocese of Altoona, visiting all the schools in the diocese. He hopes to be finished there before the snow starts to fly and then he will push on into the eastern section of the Diocese of Erie. Father Moroney has undertaken the same task in the Diocese of Youngstown. When he has completed that assignment he will approach Erie from the west. The old pincer movement. Father Preuher, it is hoped, will render assistance in this work in the Chicago, Grand Rapids and Green Bay dioceses.

First in—first out! Father Bill Keown stopped in to announce to us the good news that he had been discharged from Uncle Sam's Army on points. Father McGoldrick made his retreat here. Father Joe Griffin stopped off on his way to the Army criminology school in Chattanooga, Tenn. Father Gladstone O. Wilson, Jamaica, B.W.I., remained a week with us during his visit to the States. Some of the parishioners of San Felipe in Arecibo paid us a call, as well as relatives and friends of various members of the Province. Other than these it has been a slow month for visitors.

Official

Appointments:

Father William L. Lavin, Detroit, Mich., Sacred Heart, pro tem.

Father August P. Weigand, Cornwells.

Father Martin J. Hayden, Lake Charles, La., assistant pastor.

Father James D. Sullivan, Sharpsburg, Pa., pro tem.

Father Francis L. Mullin, Opelousas, La., administrator pro tem.

Father Marius Marchand, Opelousas, La., pro tem.

Father Francis P. Meenan, New York, N.Y. bursar.

Changes of Address:

Chaplain John A. Burns, Hq., 130th Inf. Regt., APO 33, San Francisco, Calif.

Chaplain Joseph J. Cassidy, N.A.B., 824, FPO, San Francisco, Calif.

Chaplain Edward A. Curran, Hq., Base G, APO 565, San Francisco, Calif.

Chaplain Charles L. Diamond, Hdqs. ETO, Paris, France.

Chaplain Eugene L. A. Fisher, 305th Med. Bn., 80th Inf. Div., APO 80, New York, N.Y.

Chaplain Jos. M. Lang, Hq. Camp Chicago, OIS—APO 513, New York, N.Y.

Chaplain William F. Hogan, U.S. Naval Hospital, San Juan, Puerto Rico.

Chaplain Eugene L. Lavery, APO 843, New York, N.Y.

Chaplain Joseph B. Murphy, Borden General Hospital, Chickasha, Okla.

Chaplain David T. Ray, Camp Bowie, Texas.

Chaplain William C. Strahan, 466th Air Service Group, APO 744, New York, N.Y.

Father William P. Murray, Box 668, Sanford, N.C.

Arrivals:

Father Joseph Horgan, October 19, 1945, at Baltimore, Md., on the SS. Calamet, from Lagos, West Africa.

Fathers T. Charles Dooley, Edmund J. Leonard, Edward J. Baker, October 25, 1945, at New York, N.Y., on the SS. Leon S. Merrill, from Mombasa, East Africa.

Father Jean Letourneur, November 3, 1945, at Philadelphia, Pa., on the SS. Magallanes, from Bilbao, Spain.

Pray for:

Most Rev. Pierre Louis Genoud, C.S.Sp., D.D., who died October 15, 1945, at Gourbeyre, Guadeloupe, at the age of 86 in his 34th year as bishop.

Father Herbert C. Schuster's father who died October 24, 1945, in Millvale, Pa.

Mrs. Louise Drexel Morrell, sympathetic friend and generous benefactor of the province, who died at her home in Torresdale, Philadelphia, Pa., November 5, 1945. **R. I. P.**

And for the following who are sick: Father Leonard's father, Father Preuher's mother.

George J. Collins, C.S.Sp.,
Provincial,
Delegate of the Superior General.

DUQUESNE UNIVERSITY

ENROLLMENT REPORT

October 1, 1945

School	Full-Time Students		Part Time Students				Total		Total	Total
	Men	Women	Day		Evening		Men	Women	1945	1944
			Men	Women	Men	Women				
Arts	76	86	2	15	6	68	84	169	253	190
Business Administration	86	23	—	2	180	147	226	172	438	371
Education	14	106	6	284	6	69	26	459	485	456
Graduate	—	—	16	59	2	3	18	62	80	61
Law	44	7	—	—	—	—	44	7	51	45
Music	16	39	10	32	—	3	26	74	100	83
Nursing-Campus	—	81	—	26	—	44	—	151	151	156
Nursing-Clinical	—	28	—	—	—	—	—	28	28	42
Pharmacy	19	34	—	—	—	—	19	34	53	54
Total	255	404	34	418	194	334	483	1,156	1,639	1,458

Lest We Forget

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Name	Died	Age
Father John Willms	Jan. 3, 1914	65
Father Anthony Schmodry	Jan. 5, 1936	67
Father Francis Roth	Jan. 6, 1914	72
Brother Rupert Pollonais	Jan. 7, 1908	43
Father Henry McDermott	Jan. 9, 1931	68
Brother Arnold Frintz	Jan. 12, 1907	65
Brother Burchard Thome	Jan. 14, 1932	81
Brother Frederick Schmitt	Jan. 16, 1916	62
Mr. Edwin Woll (Scholastic)	Jan. 16, 1918	23
Brother Leon Schuster	Jan. 16, 1926	89
Father Joseph Sabaniec	Jan. 17, 1937	40
Father Patrick O'Connor	Jan. 20, 1917	38
Father Aloysius Schmitt	Jan. 20, 1919	48
Father Francis X. Roehrig	Jan. 21, 1919	34
Father George Lee	Jan. 23, 1921	68
Father Joseph Strub	Jan. 24, 1890	57

Requiescant in Pace

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OUR PROVINCE-

Vol. 15

JANUARY, 1946

No. 1

*May God the Holy Ghost
Guide You Throughout
the Year*



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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A priest who is strong and truly apostolic is always calm, mild, and he is not disturbed by pain and contradiction. He is neither sad, gloomy, agitated, brusque, bitter, silent, nor is he a burden to himself and to others. These defects just mentioned are indications of weak souls who are lovers of themselves and who ignore the virtue of Christ's Cross; they dislike to have any share in it. These souls are slaves of circumstances and they do not know how to break the bonds that hold them captive. When all goes well according to the tastes, views and desires of these souls they abide in peace and they imagine that they possess a solid and perfect virtue. But such peacefulness does not distinguish the soldier of Jesus Christ. To be at peace when nothing disturbs one is no sign of great valor.—Venerable Libermann.

Official

Arrived at Boston, November 25, on the George Washington from Havre, France, the following members of the Province of Poland: Julien Wrobel, Anthony Frommholz, Anthony Kliché and Hubert Dalkowski.

News from Washington

THE month here could easily have been named International Month had anyone gone to the trouble of officially establishing it as such.

Father Letourneur, general procurator, arrived from Switzerland and stayed ten days with us before leaving for Canada where he made an official visitation. One of the first purchases he made on his arrival in the nation's capital was of a heavy wool hooded jacket like the kind football players wear. Not that he expects to engage in the gridiron pastime; rather, he explained, he will want it in the Mother House during the heatless days that lie ahead until more coal is forthcoming. Another purchase was of some good old American tobacco for "la peep." (That's French for "the pipe.")

The international atmosphere was maintained with the arrival of four fathers of the Polish province, Fathers Julien Wrobel, Anthony Frommholz, Hubert Dalkowski and Anthony Kliché. All four studied and were ordained at Chevilly, afterwards being assigned to Polish parishes in France. They arrived here via Boston and New York, for work in this country. After a week's stay (a little longer for Father Dalkowski) they left for Cornwall.

Bishop Davis brought himself and a host of stories from Puerto Rico and shared a bit of both with us during the annual meeting of the bishops. Archbishop Byrne of Santa Fe and Bishop O'Brien of Hartford were also our guests, making it a very pleasant week with a minimum of crises and handshakes.

Bishop Willinger and Father Reilly, a Connecticut priest, who is director of the National Shrine of the Immaculate Conception, stayed at least long enough for a meal.

A colonel in the Philippine Army stopped in and told of plans for reviving the Military Academy of the Philippines. An Army major who knocked about a bit in places like Guatemala, Dakar, Curacao, Accra, etc., had a few tales to tell. Another Army officer, stationed in Puerto Rico for a year and half during which time he met all of our fathers there, reported in. His home is only a few blocks from us.

Father Charley Diamond spent a few hours telling us his plans for Paris as he prepared to ship out for assignment in France. Just to maintain the balance, Father John O'Brien phoned that he is a sacerdotal civilian again.

We thought the general international situation would be completely rounded out with a visit from the three recently returned Africans but their visit has been postponed until the return of Father Provincial from the sunny shores of California. The authority for the sunny element is not the Chamber of Commerce but Father Guthrie, who accompanied Father Provincial to the coast but who returned a week before him, with glowing reports of the reception accorded them by Bishop Buddy of San Diego.

Father Zaborowski came down from Cornwall for two week-ends to help us out on ministry. Father Joe Hackett, on one of his occasional visits, let out the news that the bishop had approved plans for a building in his Arlington parish. He hopes to start work in the spring. Meanwhile he has rented a house in a project near the hall where he says mass every Sunday. There is a rumor out that he will soon have a house-warming but to date no invitations have been extended—although some have been accepted. You figure that out.

Let Us Forget

February the second, the Feast of the Purification, is the anniversary of the death of Our Venerable Father Libermann. In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province.

Name	Died	Age
Father John Quinn	Feb. 7, 1895	47
Father Louis Ward	Feb. 7, 1935	63
Father John Otten	Feb. 8, 1926	72
Brother Peter Joseph Shortis	Feb. 17, 1930	63
Brother Jacob Immekus	Feb. 25, 1899	70
Father Eugene Gillespie	Feb. 26, 1928	29

Requiescant in Pace

Father John J. Fitzpatrick, C. S. Sp.

1884-1945

THERE is a story told of a man who went through one of those medical almanacs put out by manufacturers of patent medicines, and, the story goes, as he read he found that he had the symptoms of every disease listed with the exception of housemaid's knee. He was terribly disappointed and felt cheated because he could find no trace of that affliction in himself.

The tale might, with a story-teller's license, be told of Father John Fitzpatrick, for, according to the impression which conversation with him gave, there are few common diseases which he at some time or other did not have, and many uncommon ones he did have. Yet it is remarkable that, in spite of being haunted by poor health and the consequent necessity of seeking relief, this eager, hard-working priest, in his genial way, did an immense amount of work. Even when, according to his own say, he was a "mass of pain," he diligently carried on his work in the classroom, the church and the parish.

In his quest for health many and various were the remedies which he discovered and used. Not all of them, it is true, were listed in the standard pharmacopoeias nor approved by members of the medical profession. Pre-occupation with the problems of health is prevalent among the members of all branches of society, and we all are doctors at heart. If the various teas, herbs, drugs, exercises and treatments taken by Father Fitzpatrick did him no good, they probably did him no harm either, although his good mother, who probably used none of them, is today alive at the age of ninety-one whilst he, who took all of them, is dead at sixty-one. In any case they furnished him with a fruitful topic of conversation.

John Joseph Fitzpatrick was born on June 15, 1884, in Aughagower, Westport, County Mayo, Eire, of good and pious parents, who from his earliest days instilled in him the deep, abiding faith which remained with him all his life. He never lost the simplicity of that faith, and it was by it that he judged all things. It manifested itself by the fervent sense of the value of prayer, for he was ever a man of prayer. The Brothers of the Christian Schools in Derrygorman

gave him his introduction to formal education and built up in him the flame of faith and prayer imparted long before his school days by his parents. The Brothers early detected in their small pupil the signs of a vocation to the priesthood and carefully they fostered it; so well, that on the completion of his grade school, he entered the Salesian School in London with the intention of becoming a member of that Congregation. In London, he went through his high school and through two years of college, but at the end of his second year in college, his superiors thought it best that because of his health he should return to his home for a time to pick up strength. In 1904 he became a student at All Hallows, Dublin, and at the time thought he would like to go on the Australian mission, for not only did he desire to become a priest but he wished to be a missionary priest. At All Hallows he did his philosophy and two years of theology, but then he heard America calling as it had called so many others before him. Accordingly he came to the United States and entered St. Joseph's Seminary, Dunwoodie, Yonkers, N. Y. Doubt assailed him during the term of his stay in Yonkers and upon the advice of his director he left Dunwoodie and took up residence in Cleveland. Whilst there he met Father Gavin who told him of the work of the Fathers of the Holy Ghost, and he immediately felt that in the Congregation he could find his place as priest and religious and missionary. He applied for admission and in 1909 he entered the novitiate at Ferndale. On November 6, 1910, he made his religious profession and took up his theological course, which was interrupted again in 1911 when he was sent as prefect to Pittsburgh. The following year he returned to Ferndale and on November 15, 1913, in the chapel of Ferndale the Most Reverend Superior General, Archbishop Le Roy, ordained him to the priesthood. On June 21, 1914, he consecrated himself to the apostolate and received his first appointment. His perpetual vows were taken on November 6, 1918.

Father Fitzpatrick's first appointment was to St. Mary's, Trinidad. There he proved what he had given indication of in his prefecting days,

that he could be a stern master who expected his pupils to put as much energy in their absorption of knowledge as he did in the imparting of it. This well earned reputation he kept as long as he remained over a classroom. There was no unkindness in this stern attitude, for he could not be unkind at any time. His sense of justice to all concerned prompted him to see to it that to the best of his ability he would urge his pupils on to perfection. He was not in many ways what is commonly known as a good teacher or a born one. He imparted knowledge according to the books, but he had no deftness in beguiling his pupils into working when they did not want to work.

In 1918 Duquesne University became his residence. His work was confined not to the classroom alone but to the work of ministry over the weekends in the parishes of the diocese. In 1921 he was detailed as chaplain to St. Emma's Agricultural and Industrial College, Rock Castle, Va., but his ardent zeal found wider scope for his labor than that of chaplain to an institution. He took all the surrounding territory for the field of his enthusiastic energy, and particularly the State Penitentiary where periodically he visited the inmates to console, to instruct, to minister unto and to encourage. In 1925 he became a member of the community of Ferndale and there, in and out of class, in good health and ill, he devoted himself unstintingly to the tasks of teaching, doing ministry and edifying. Diligent preparation of his classes, careful supervision of the work done, consistent willingness to heed the many calls for help that came from the pastors of the neighboring parishes made Father Fitzpatrick a valued member of the community. Article after article from his erudite pen appeared in the diocesan weekly, and the various parishes where he did ministry came to know him as a devoted confessor, a gifted preacher and a zealous missionary.

In 1931 he received his appointment to the community of Cornwells and there his career was but a repetition of what it had been since the first day of his ordination. But in 1940 his precarious health compelled him to seek a milder climate and he obtained

permission to go to Tucson, Arizona. But he was no invalid. He would not sit idly by and see work to be done, so he wholeheartedly gave himself to the work of the ministry in that city. Upon his return from Arizona he was made assistant in St. Joachim's, Detroit, where he remained until May, 1943. He was then assigned to the Church of the Martyrs of Uganda in Okmulgee, Okla. With characteristic thoroughness he manifested his interest in all things pertaining to the parish, devoting his facile pen and ready speech and sympathetic understanding to the problems of collecting funds for a new church, ministering to the people and making friends in the market places. During the past summer, following the misguided advice of one of these chance acquaintances, he came to believe that violent exercise with the lawn-mower, profuse perspiration and hot baths would remedy his ills. Toward the end of August he became seriously sick and was sent to St. John's Hospital,

Tulsa. There on September 2, 1945, he died. The Most Reverend Eugene J. McGuiness, D.D., Coadjutor Bishop of Oklahoma City and Tulsa, pontificated at the funeral Mass in the Church of the Martyrs of Uganda, Okmulgee, on September 5, and Very Reverend Father Provincial pronounced the eulogy. Many of the priests of the diocese joined with the confreres of the vicinity and the people of the parish in paying by their presence a splendid tribute of respect and love to a splendid brother and father.

Probably because his own health was so poor John Fitzpatrick always manifested an almost morbid interest in the sick, the dying and the dead. Scarcely a day passed that he did not request from every one he met special prayers for someone who either was sick unto death or who had died. He believed most firmly in the efficacy of prayer and he himself prayed daily for the afflicted or dead and he insistently recommended them to the

prayers of all others. If so be that the sickness was rare and unexpected, or the death sudden or violent, so much the better. He was the "good man" who lived by faith. But the living did not escape his attention. He would have made a good Rotarian, for he believed in service and detested idleness. He found a task to be done for everyone he met. At any moment of the day or night he could find an errand to be done, and it is certain that there will be in his heaven no idle angels. There was about him somewhat of the simplicity of a child and therefore he was an admirable confrere, deeply religious-minded, gentle and kind. In his eulogy of him Father Provincial summed it all up when he said: "Those who remember him as a teacher will recall how thorough he was and how strict: those who heard him preach knew his Irish eloquence and learning. Those to whom he ministered will recall his gentleness and his priestly goodness, and those who helped him in his sicknesses knew his gratitude."

Mailbag Perspective

At Father Wilhelm's Grave

Mombasa, East Africa, September 3, 1945.

Very Reverend and dear Father: This afternoon we pulled into port here to wind up a very long and tiresome trip. Since there is no one on hand to meet us we will have to shift for ourselves.

We stopped at Beira on August 28. While there we visited the consul to get some details on the death of Father Wilhelm. Father was landed here on June 2 suffering from bacillary dysentery. At first the hospital authorities thought he was going to get well. This prompted Father Noppinger to continue on the way. On June 9, the ulcers caused by the disease broke through the walls of the intestines. Peritonitis set in and not even penicillin was able to save Father's life. He had the best of medical attention available. His funeral was conducted with very much solemnity, more than is usual in this port town. We ourselves celebrated a Solemn Mass of Requiem in the Cathedral. The Fathers sang the Mass. I am enclosing a clipping

taken from the local paper, the Beira News. Pictures of the grave were taken but they show only a mound with a number on it. His grave has not been fixed up as yet.

All of us are in very good health. Some of us have put on a little weight. We are eager to get to our final destination to start work. The hot season will be along soon and that means plenty of perspiration. Thus far it has not been too warm.

Please extend our best wishes to all our confreres in the States.

Asking your continued prayers, I am, Respectfully yours in Sp. Sto.,
Father Arthur F. Woehrel, C.S.Sp.

Visit to Father Wilhelm's Grave

The Foreign Service of the United States of America, Beira, Portuguese East Africa. August 14, 1945. Very Rev. Father: In compliance with your request I shall take the eight priests who expect to come through Beira on their way to Mombasa to visit Father Wilhelm's grave and to call upon the Bishop who attended him in his last illness. If I can be of any further service to you in this con-

nection, please do not hesitate to let me know. Respectfully yours, F. van den Arand, American Consul.

Solemn High Mass For Holy Ghost Father

On Saturday at 9 A.M., eight American Fathers, members of the Congregation of the Holy Ghost, attended a solemn High Mass in the Cathedral for the repose of the soul of Father Wilhelm, who died in Beira whilst on his return trip to the Catholic Mission run by the American Fathers of the Congregation of the Holy Ghost.

Father Woehrel was celebrant of the Mass, Father Moroz was deacon, and Father Garstkiewicz was sub-deacon. Also present were Father Varga, Father Pergl, Father Trotter, Father McGinley and Father McCraley.—Beira News, East Africa.

Holy Father Extends His Blessing
466th Air Service Group, APO 744, New York, N.Y., October 3, 1945.

Dear Father: I received your welcome letter and was certainly glad to hear from you. Two weeks ago Father Strmiska spent the night with me and I was telling him it was near

time I wrote to you and let you know I was still in the land of the living. Lately I have been doing a lot of traveling and have neglected writing.

I just returned from a week in Rome, where I had a delightful time. Of course it is impossible to really see it all in a week but I got to all the important places. I had an audience with the Holy Father which at present is difficult due to his health. He certainly has great admiration for the Holy Ghost Fathers and gladly extended his blessing, when I asked him, to all the members of the Province. Father Strmiska was to go with me but could not get the approval of his command.

Last month I went to the Riviera for ten days and certainly enjoyed that good sea bathing. While there I went to Monte Carlo but sorry to say I was not lucky enough to break the bank. Around the end of the month I hope to go to Switzerland or to Ireland. I doubt very much if I will get back to the States before Easter.

I saw the Superior General two days before I went to Rome. At present he is enjoying good health but is not the man he was when he visited the States. Father Griffin is in Ireland on a well needed vacation. I am only an hour and a half by jeep from Paris and when I am in the city I generally stop and have a little chat with Father Griffin. I know he is delighted to see us and he enjoys an American cigarette.

For myself the old sinus condition has given me a great deal of trouble lately. It caused my hearing to go completely. I could not hear confessions for several weeks which caused me a great deal of concern. It is much better now and we are moving out of this part of the country in a few weeks and the doctor thinks it will clear up entirely for he claims it is due to the climate.

I had a letter from Father Therou in which he enclosed a picture of the new church. He certainly did a good job of it and I am sure those poor people are delighted with their new church. I doubt if you will find anywhere a better class of colored than in Okmulgee.

It is time for the World Series so I will sign off asking you to remember me to all and to remember my mother in your prayers. According to the

letters from home she is in very poor health.

Sincerely yours in Xt., **Chaplain William C. Strahan, C.S.Sp.**

Collar and Tie Freedom

St. Sauveur, Box 588, Addis Abeba, October 9, 1945.

Dear Father: Father Watkins receives news of you and your Province quite regularly and I am very pleased to have news of the Congregation as given in "Our Province." It is nice to feel that we are not entirely deserted as the "forgotten brethren."

We are awaiting the arrival of the Apostolic Delegate. With his arrival we hope to have accomplished our mission in these parts. We are hop-

ing that this will happen before the end of the year as the Apostolic Visitor, Bishop Mathew, gave us to hope. Four Jesuits have just arrived as lay teachers in government schools and are under contract to the government. They wear collars and ties and have undertaken not to indulge in any sacerdotal activity. They do say Mass in private. This business has the approval of the Vatican. I only hope and pray that the situation here does not prevent the establishment of missionary endeavor or the arrival of replacements for us.

With all good wishes, Yours sincerely in S.Sp., **Father K. L. Devenish, C.S.Sp., Pro Vicar Addis Abeba, Vicar Delegate of Harar.**

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

III. SHOP WINDOWS

THERE are few things in the world which intrigue me as do Shop Windows. I have, occasionally, like other people been thrilled by the sudden glory of waving cornfields when the sunlight burst upon them; or touched by the pale stillness of the stars when the world had gone to sleep. There was a day even when I did think that my eyes should never again look upon a lovelier thing as I watched the blazing crowns of snow-clad mountains mirrored in the blue crystal of a lake which in human speech ought never to have had a name. And there was a night in Venice when, out of a blue-black sky, the moon stooped down like a silver lantern, and its effulgence lay like an ermine robe upon the royal waters of the lagoon. But I have recovered from all that. I have seen the Shop Windows at Christmas. And I have recognized with dismay what an unfinished thing the world must have been as it came from the hands of the Almighty, since the window decorators discovered how it ought to be, and was, at Christmas, trimmed and completed. It is a tremendous privilege to be allowed to look upon the gorgeous handiwork of God; but there is no word in this typewriter, although it is a new one, to tell what it means to have been the witness of

the wild and weird results achieved by men when they were in a mood to create. For in Shop Windows I have seen the sun, moon, and stars, and all the universe gone madly astray in a world of hats, walking sticks, and umbrellas.

To many people a Department Store is only a battleground, a Waterloo as it were, of bargains. To many others it is a more or less inconvenient place for the alleviation of the inconvenient necessity of making a living. And to many others again it is only a marble and brick edition of the monstrous fish that continually consumes the smaller ones. While I can recognize the possible justice of all these points of view, I feel nevertheless that I am entitled to reserve my own judgment, and that I can make of a Department Store, and of anything else I choose for that matter, a thing of romance and imagination.

As often as I cross the City Hall Plaza, and I cross it often because I have many a rendezvous with trains, I never fail to pause and lift my hat before one of the statues that stands there. It is the statue of a man who looks just as all the men in the street look. He bestrides no prancing steed; he brandishes no gleaming sword; he makes none of the gestures which sculptors seem to think must be made in order to awaken or to awe the

world. But he looks as a friend might look standing on your doorstep saying a word of greeting or murmuring a farewell. And underneath his name they have inscribed the word 'citizen'. No grander title has ever yet been found to bespeak the virtues of a man; and no finer word even in the heraldries of honor, has ever been blazoned on a shield. Citizen. I take off my hat to him for that. But I have another and a secret reason of my own for so doing.

While this man was living there was hardly a day of the year on which I did not marvel at his splendid vision and wonder at its realization. He would send messengers to the ends of the earth who returned piloting great argosies laden down with treasure. Almost all the things that God has made and surely all the things that men have made, flowed through the doors of his treasure house. I never saw any of them arrive; how they came or when they came is still to me a mystery, and I am glad of that. But there they were, as you sometimes see done with jewels placed side by side in a bewildering cluster, in glittering array, put down with care and kept with kindness, the laces, the silks, the rugs; the cut glass, the china, the silverware; books, guns, boats, tents, stoves, kettles, onyx, jade, amethyst; pictures, pianos, porcelains; clothes, cutlery, chocolates; shoes, and all manner of hats.

Without ever reckoning expense he employed hundreds of men and women to house all these treasures in show cases and in windows. And then, every morning, in every newspaper in Philadelphia, with a charming word of wisdom, he sent me an invitation to come and see them all. And I would go sometimes,—I still keep going,—and I would look, and look, and look to my heart's content. And sometimes the great organ would play for me; and I, borne away on the wings of melody, could see the pageant of the world's history, but especially of the world's beauty passing before my eyes. Sometimes I would wait till the close of day when the buglers came out on the terrace; and while the last shrill notes of the curfew were echoing in the aisles, I listened, often trembling lest it might be the trumpet sound which one day will call all the beauty of the world back to God. And then I would walk home with thanks in my heart to this man to

whom now I can extend only that which might be taken for the most commonplace of salutations, but which is, in reality, and in my intention, the highest of all tributes. To him and to his I take off my hat.

That too, I suppose, is the only gracious thing that can be done with a hat,—take it off. And because it is, I greatly fear that, as I see so many of our young men going hatless on the streets, our young men are afraid of graciousness. Our young gentlemen cannot take off their hats to anything. Our young ladies may still, if they choose, take off their hats, since they have not as yet discarded the wearing of them. But of their hats it may be said that it must be a pain to put them on as it is, seemingly, a punishment to wear them. For they have criminally pulled down their hats over their eyes, so much so that they may not look up except with tremendous, tortured twistings. And thus, they who should always look up have forced themselves to keep looking at the ground as if they had lost something. And perhaps they have. For time was when I thought that the flowing plumes on women's hats were the last relic of the brave days when even men were brave enough to wear a plume. I thought that it was a sign that in their hearts had survived a little of that high hope and courage symbolized in that gallant old phrase that the French still use,—*avoir du panache*. Because the *panache*, the waving plume has always betokened the dauntless spirit and the heart held high. It is not, indeed, that women no longer wear plumes on their hats. It is that of late the plumes have dwindled and grown timid. And the ladies have begun to wear them not as things tossing their waving wings to heaven, but as poor wounded creatures whose every wing is broken; for all the plumes are hanging down.

Have you ever seen a Shop Window filled with hats? Just hats and nothing else? It is a frightfully depressing sight, and this kind of Shop Window is the only one that ever makes me sad. I can stand and stare at all the others with some feeling akin to joy and hope, but this one makes me sad. Even a druggist's window can be gay in spite of the fact that behind it are stored in forbidding rows the bitter herbs and the horrid salts of medicines; and even though skull and cross-

bones are less potent reminders of mortality than the sickroom odors of the healing drugs. For the druggist's window was long ago raised to the level of the romantic; and it happened when the first jolly druggist placed in his window the little man seated in a rocker, rocking, who while he shaves, sings soap bubbles for the baby on his knee:

"How many miles to (bubble) Babylon?

Three score and (bubble) ten.

Can I get there by bubble light?

Yes, and bubble back again."

Long and often have I stood on sidewalks nodding my head in thanks to this curious little man and to the man who placed him there, for like all those who have ever made their world brighter, they have merited the gratitude of the Universe at least in this that they have made of shaving a jest and of a Shop Window a circus.

But it is particularly when I look into a Shop Window in which shoes are on display that I most feel my kinship to the whole human race. The modern shoe, like the modern hat, is a very villanous looking thing. But in spite of that the shoe is the one thing out of all the things in the windows,—perhaps because it alone has a tongue,—which calls men unceasingly to come out upon the roads of the world whether they lead to sunrise or to sunset. And it is because of the romance of the roads which humanity must for ever travel that there will be always some toward whom it will not suffice that we take off our hat in tribute; we must needs kneel and kiss their shoes. For there was once a Man who trod a road, and though His feet were bare, it has remained the road to which converge all the highways of life, the long, lonely road of love; and upon it, only all too soon, all these gay shoes in the window will find themselves filled with weary feet, covered with dust, and maybe oozing blood. Big, strong shoes and small dainty shoes! Dancing shoes and working shoes! And you, so tiny and so terrible, dear baby shoes! It is in vain that any of you stifle your protests under the silences of a rubber heel. You must travel the road. For the world is ever on the march. And the world's history is not only written on the immortal souls of men and women. It is also deeply engraved on the soles of their shoes.

No one, however, ever wrote history on his hat. History makers are not those who stand on their heads. And when I look in at a window behind which might have been displayed drums or goldfishes, picture frames or swords, and see nothing but hats, my spirit sickens at the sight. If they were old hats, old battered hats, old battered greasy hats, hats that had come in contact with life; hats that had been lifted by devoted hands for the passing of a flag or the tolling of a bell; hats that had been flung on pegs when tired people came home at night; hats that had striven with the wind and the rain and the mud; hats that had been knocked off in a fight; hats even upon which someone had sat; I feel that they would have a right to be there and a right to reverence. But no. The shameless things are herded together with a careful monotony of fastidiousness which would be intolerable even had they been heads, and is all the more so because they are only hats.

And that is the tragedy of the hat Shop Window. It literally has no brains and no regrets. In any case it is significant enough that whenever a man revolts against compromise and conventionality, or lifts his voice against smug and settled hypocrisies; or, going further stretches out a hand to tear down banners that have no meaning but a tyranny, or statues that have no meaning but a lie, around him in deafening chorus there comes thundering from the throats of the craven multitude who know no god except the god of least resistance, the horribly damning question: Why doesn't this fellow keep his head under his hat? But there is a very simple answer to that question. It is an answer, however, no one of that multitude shall ever understand. It is that that kind of a man never wears a hat; he wears a halo. It is that that kind of a man holds his hat continually in his hand out of humble reverence for justice and truth. It is that that kind of a man does not think it worth while to put on his hat. He knows very well that, shortly, someone in the multitude will cut off his head.

Sweet heart of Mary, by my salvation. (300 days every time said)

Bulletin

Detroit, St. Joachim

DURING the war Sunday attendance at Mass fell off considerably. Many of our French people live at a distance from the church and use their cars to come to Mass on Sundays. During the period of gas rationing many were, therefore, unable to come here to Mass as they had been accustomed to do for many years past. Then, too, many of our boys were in the armed forces. These causes of reduced numbers at Sunday Mass are in general only temporary.

A permanent reduction of the families in our parish was made in 1943 immediately after the race riot in this city. About 100 families of Italian and Syrian origin, who considered St. Joachim's their parish, moved away, and reduced not only our parish list but also, our school attendance. In addition to this great loss another was sustained when St. Macon's Syrian School reopened. About 80 of our former boys and girls are attending there. In 1940 we had 400 in our school; at present we have only 260.

Although our neighborhood may have changed almost completely yet our parishioners remain as loyal as ever. During the past five years they have helped immensely in raising funds for a beautiful new organ and for the renovation of the rectory and convent.

All our societies: St. Joachim Association, Holy Name, Ladies of St. Anne, and the Young Ladies Sodality, have increased their membership. The regularity with which the members of these societies attend the scheduled functions is as consoling and inspiring as is their spirit of unity.

Every year we have a retreat preached in French and many lost sheep return.

Statistics

	1940	1941	1942	1943	1944
Baptisms	39	36	24	32	20
Marriages	9	19	5	7	4
Burials	28	24	15	17	12

Hot Springs National Park, Ark., St. Gabriel

FATHER John M. Haines arrived in Hot Springs on March 25, 1940, to begin work among the colored of

that city. After a location had been found, work was started on a chapel September 30, 1940, and completed November 16. The first Mass was said on Sunday, December 1, 1940.

On Sunday, March 2, 1941, a perpetual novena in honor of the Infant Jesus and the True Cross was inaugurated. The chapel was dedicated on Sunday, May 11, 1941, by the Most Rev. John B. Morris, D.D., Bishop of Little Rock, who administered the sacrament of confirmation to a class of six on the same occasion.

Father Andrew J. Sheridan arrived in Hot Springs on February 19, 1942, as assistant pastor at St. Gabriel's. The Most Rev. Albert L. Fletcher, D.D., Auxiliary Bishop of Little Rock, administered the Sacrament of Confirmation on November 8, 1942, to a class of nine.

Father Sheridan was transferred to St. John's, Fort Smith, Ark., on March 18, 1943. Father James A. Hyland gave a mission at St. Gabriel's, May 2, 1943. Three Sisters, Servants of the Holy Heart of Mary, arrived in Hot Springs to teach at St. Gabriel's School on September 7, 1943. Father Hyland gave a triduum, September 11-13, 1944. A convent, located on the corner of Silver and Pleasant Streets, was purchased November 4, 1944. Father John T. Donohue arrived in Hot Springs, November 16, 1944, as assistant pastor at St. Gabriel's.

Property for church and rectory was purchased on January 17, 1945, located at 325 E. Grand Avenue. On August 28, 1945, another teaching sister was added to the faculty. Bishop Fletcher administered the sacrament of confirmation to a class of ten on November 4, 1945.

Ring out the old, ring in the new,

Ring, happy bells, across the snow;

The year is going, let him go;

Ring out the false, ring in the true.

—Tennyson

Our Levites

RIDGEFIELD

THE biggest project of the past month was the experiment of raking leaves. Five new rakes were purchased and an "Irish Free Day" was proclaimed. The novices, enlightened by an instruction on the proper use of lawn rakes, began their work, but scarcely had they begun when the first rake was broken. The noon recreation that day was spent in an unusual manner—fixing rakes.

The novices offer their congratulations to their novice-priest confrère. During this past month Father Trompeter celebrated his golden sacerdotal jubilee. Father sang his anniversary Mass on the vigil of the feast of Saints Simon and Jude; Father Master was arch-priest. The community choir added due solemnity to the occasion by singing the beautiful "Ecce Sacerdos Magnus" at the conclusion of the Mass. A testimonial dinner was held on the same day, at which the congratulations of the Community, the Province, and of His Holiness Pope Pius XII. were presented to the jubilarian. Visiting Fathers were on hand to help us add solemnity to the event. They were Father Donahue from Ridgefield and Fathers Van de Putte, Lechner, and Frederick from Ferndale.

The scholastics from Ferndale made their first visit to the novices on All Saints Day. A small rough and tumble game of football was played on our field. The outcome is still undecided. The novices enjoyed the visit and eagerly await Ferndale's second appearance.

We celebrated the Feast of Saint Stanislaus Kostka, our patron, with all due honors. Father Master sang the Mass and a free day followed. The abating of the rain gave us a chance to enjoy another walk in the picturesque Connecticut Country.

The Community has been increased by a postulante for the Brotherhood. The new member is from Philadelphia.

Father James Sullivan spent a few days with us during the past month.

FERNDALE

The mild November days made the finale of our Fall Manual Labor Program a pleasant duty. Now with a plentiful harvest gratefully stored away and the grounds neatly trimmed of decadent foliage, we look forward to the Thanksgiving recess. Meanwhile "The Rangers", an active group of scholastics, are pressing forward

their program of reforestation and road repair.

The October and November deputations were both instructive and well presented. Father Bonifazi defended a case about the validity of baptism, and Mr. John Walsh proved quite conclusively the moral necessity of revelation. The mid-semester tests have come and gone, giving us a fair example of what to expect in February.

Just off the press (of scholastic typewriters) is the latest edition of *The Spirit*, a series of scholarly studies in philosophy, theology, history, liturgy and literature. This second number of the scholastic publication shows decided improvement over last year's issue, and bespeaks great promise for the future.

Hallowe'en saw our Thespians at their "dizziest", but now they are hard at work on a serious drama for Christmas. Always welcome interludes are visitors from Africa, and Father Hogan, enroute to Ireland from Nigeria, was no exception. His very interesting talk replaced the evening conference, and recalled to him rather than to us his talk to the scholastics here seventeen years ago. The Mission Unit is showing renewed vigor, and whilst zealously carrying on the drive for cancelled stamps, is fostering study clubs in the various phases of mission work.

Eagerly awaited news came during the month from the eight new missionaries to Africa, who report an interesting, if not too comfortable, trip across the seas, and great enthusiasm for the work ahead. The imminence of further departures at regular intervals has spurred the study of Swahili, and we are fortunate to have with us Father C. Hogan to continue the work inaugurated by Father Fitzgerald. Spanish still occupies the attention of first and second theologians who also enjoy the advantages of an expert in Father Quinlan.

CORNWELLS

We entertained ourselves on Hallowe'en by a radio show without radio. All other more important effects were present, including a "micro" broadcasting to a speaker about ten feet distant. The effort was accounted successful—or else the audience was being polite.

On November 1 we honored All Saints with a missa cantata and a free

day. It was the occasion of a dual gridiron contest between the school and college. The latter more verified the supremacy of purity over mere numbers. The after was argument in favor of thesis that free days should be pairs.

On November 2, we managed Solemn Mass and regular class morning periods being minus ten minutes each. The octave was observed by the scholastics with daily Rosary and outdoor Stations.

On Sunday, November 4, there was a memorial service at our church for the deceased members here. Families and friends of the deceased were invited, and attendance good number. The service consisted of outdoor Stations and Rosary, Benediction in the chapel.

His Eminence, Cardinal Dougherty was celebrant at the solemn Mass on November 9, at the Shrine of the True Cross, for Mrs. Morrell, who in life the model of the Charity of God, in death was made a symbol of the solemnity of her exequies, of the beatitude of mercy. Father Hoeger delivered the sermon and some of the scholastics were the minor ministers for the Mass. A number of Fathers attended, including Fathers Provincial, Guthrie, Letourneur, Hackett, and Father Edward Stephens, of Alexandria, Va. Class was suspended for the day.

Sunday, November 11, Father Hoeger conducted a retreat of one day on the premises, for one hundred laymen from Saint Bartholomew's parish in Philadelphia.

November 12, we made our annual appearance at the closing of Forty Hours of the Sisters of the Blessed Sacrament. The program was not all liturgy, for large in the evening loomed the ice cream and cake served after the services. After the party, we entertained the sisters and postulants with a repeat performance of our Hallowe'en entertainment.

Visitors of the month were Fathers McGlade, Baker, Guthrie, Hackett, Stephens, Hayden, and, to be mentioned specially, Father Provincial and Father Letourneur, the Procurator General, who extorted for us the promise of a "jour de congé" and a treat of ice cream. Special mention is merited also by Father David Ray who devoted some precious furloughs to the community here.

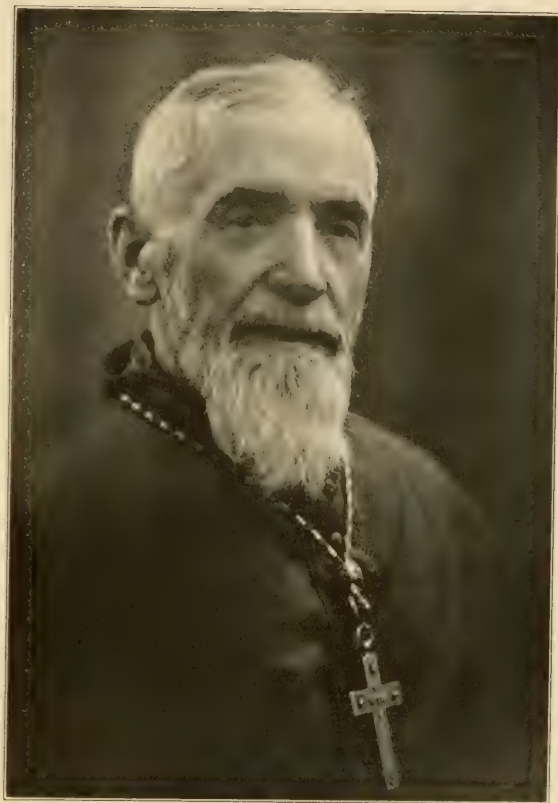


OUR PROVINCE-

Vol. 15

FEBRUARY, 1946

No. 2



MOST REV. LOUIS LE HUNSEC, C.S.SP., D.D.,
Archbishop of Marcianopolis
Superior General

February, 1946

Vol. 15



No. 2

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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If but our missionaries were living in union with God what blessedness for the poor souls under our care. How soon would they cease resisting the promptings of grace . . . How much longer shall our wounded nature be permitted to control our activities, to form our habits, while the grace of Our Lord is smothered by the dross and smoke of our sins, when it should quicken our souls, unite us with God, draw upon us the wealth of His gifts, and drive us to battle with Satan and his kingdom . . . Come, Lord Jesus, come, lift up your servants, and live in them.—Venerable Libermann.

Appointments:

Fr. M. A. O'Connor, Eire.
Father J. A. Hyland, Hemet, California, Our Lady of the Valley, pastor, Superior of Mission House.
Fr. F. J. Cooney, North Tiverton, R.I., bursar.
Fr. T. C. Dooley, New Iberia, La., bursar.
Fr. J. R. Marx, Barceloneta, Puerto Rico, bursar.
Fr. F. P. Trotter, Extraordinary confessor at Ridgefield and Ferndale.
Fr. J. T. O'Brien, Duquesne University.
Fr. W. C. Strahan, Phila., Pa., Our Lady of the Blessed Sacrament, bursar.
Fr. J. A. Mangan, Cornwells Heights, Pa.
Fr. J. B. Murphy, Riverside, California, Sacred Heart, pastor, bursar.
Fr. H. J. Prueher, Chippewa Falls, Wis., Notre Dame.
Fr. W. J. Keown, Opelousas, La., pastor.
Fr. E. J. Baker, Duquesne University.
Fr. J. A. McGoldrick, Hartsville, S.C., St. Joseph, pastor, bursar.
Fr. E. J. Leonard, assigned to work of Mission Procurator's office with residence at Ferndale.
Fr. J. T. Donohue, Eden Gardens, Del Mar P.O., California, St. Leo, pastor.
Fr. C. F. Trotter, Eden Gardens, Del Mar P.O., California, bursar.
Fr. J. R. Muka, Millvale, Pa., St. Anthony, bursar.
Fr. P. J. Lippert, Hemet, California, bursar.
Fr. A. O. Reitan, Holy Childhood Association, Pittsburgh, Pa.
Fr. H. A. Dalkowski, Mt. Carmel, Pa., Our Mother of Consolation, pro tem.
Fr. A. F. Frommholz, Pittsburgh, Pa., Immaculate Heart, pro tem.
Fr. J. C. Wrobel, Pittsburgh, Pa., Immaculate Heart, pro tem.
Fr. A. S. Kliche, Millvale, Pa., St. Anthony, pro tem.
Fr. H. S. McNeil, Detroit, Mich., Sacred Heart, bursar.
Fr. R. A. Burkhart, Toa Alta, Puerto Rico.

Promotions:

To Lieutenant Commander, USNR., Fr. Joseph T. Keown.
To Major, USAR., Fr. Paul J. Lippert.
To Major, USAR., Fr. Joseph B. Murphy.
To Captain, USAR., Fr. Henry J. McAnulty.

New Addresses:

Fr. J. A. Strmiska, 6871 Resident Staff Detachment, APO 887, New York, N.Y.
Fr. R. F. Wersing, Hdq., 2nd Bn., 7th Reg., APO 3, New York, N.Y.
Fr. D. T. Ray, Chaplains' School, Ft. Oglethorpe, Ga.
Fr. E. L. A. Fisher, Hdq., American Graves Registration Command, Theater Service Forces, European Theater, APO 887, New York, N.Y.
Fr. A. J. Demers, U. S. Naval Hospital, San Leandro, Calif.
Fr. J. M. Lang, 271st Eng. H and S Const. Bn., APO 513, New York, N.Y.
Fr. C. A. Roach, Holy Spirit Rectory, 2827 Brooklyn St., Kansas City 3, Missouri.
Fr. T. J. Clynes, Holy Ghost Rectory, 18462 Binder St., Detroit 12, Mich.
Arrivals:
Fr. J. B. Bettembourg, at Miami, Fla., Dec. 3, 1945, via PAA from Port au Prince, Haiti; James A. Mangan, at Boston, Mass., Dec. 14, 1945, on the SS. Sea Dolphin, from Mombasa, East Africa; Michel André, at New York, N.Y., Jan. 6, 1946, on the SS. Roy James Cole, from France.

Departures:

Fr. J. Letourneur, procurator general, from Washington, D.C., Dec. 28, 1945, via American Overseas Airlines, for Paris, France, via Newfoundland and London; M. A. O'Connor, from Boston, Mass., Jan. 12, 1946, on the SS. Argentina for Eire via Southampton.

Apostolic Consecration:

By decision of the provincial Council, dated Dec. 31, 1945, Father William C. Costelloe was admitted to Apostolic consecration. (Const. 10, par. 73b).

George J. Collins, C.S.Sp.,
Provincial,

Delegate of the Superior General

Pray for:

Father J. P. Lucey's mother who died Dec. 8, 1945; Father A. A. O'Rourke's father who died Dec. 13, 1945; Mr. R. Crowley's father who died Dec. 11, 1945, and for Attorney William P. Brennan of Philadelphia, Pa., a benefactor of Ferndale, R.I.P.

Father Joseph B. Kelly died in Dublin, Eire, Jan. 3, 1946, age 63. R.I.P.

EXAMEN NEOMISSIIONARIORUM 1945

Monita a domo nostra primaria
"Superior provincialis, incipiente anno religioso, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate praeparandi.

Examen scripto conficietur (Const. 254). Unicuique examinandum tres aptae quaestiones proponuntur, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, suffici poterit alia de re canonica vel liturgica."

Ferndale, Oct. 15, 1945

Dear Father:

In accordance with the regulations of the Mother House and the instructions of Very Reverend Father Provincial, three questions in the sacred sciences are now submitted for your consideration. On the enclosed sheets you will find three questions indicated in red pencil. Will you kindly send your answers to these questions to the Very Reverend Father Provincial sometime before November 30th of this year?

Sincerely yours in Sp. Sto.,
Francis H. McGlynn, C.S.Sp.,
Provincial Prefect of Studies

P.S. In order that you may have before you some program for a review of theology during the coming year, there is submitted below the Conspectus Discipularum pro anno 1946, as indicated in the five-year series prepared by the General Prefect of Studies for the Congregation.

Theologia Dogmatica: De SS. Eucharistia, Poenitentia, Extrema Unctione, Ordine, Matrimonio.

Theologia Moralis: De Extrema Unctione, Ordine, Matrimonio.

Scriptura Sacra: Actus Apostolorum et scripta paulina.

Jus canonicum: Liber quintus: de delictis et poenis.

Liturgia: Missale: Ritus servandus in celebratione Missae; de defectibus. Breviarium: Rub. gen. XVIII-XXXVI. Add. VIII et IX. Rituale: Tit. VIII-XII.

Dogma

Grace, Sacraments in general, Baptism, Confirmation

1. Sanctifying grace is a gift infused in us by the Holy Ghost; a gift

physically and permanently inhering in the soul.

2. Man in the state of fallen nature can perform some morally good works without any actual grace.
3. In the state of fallen nature, man without grace is morally unable to keep for long all the precepts of the natural law.
4. Man is physically unable to perform any salutary work, even prior to justification, without grace.
5. Without an entirely special help of grace, which is called a great gift of God, the just man does not actually persevere until death.
6. All the good works of the just performed in grace are condignly meritorious before God.
7. The Sacraments of the New Law contain and confer 'ex opere operato' on those placing no obstacle both sanctifying and sacramental grace.
8. Baptism is a sacrament of the New Law causing the re-birth of the soul by the infusion of grace, thus removing all guilt and punishment due to sin.
9. Confirmation is a distinct sacrament of the New Law through which we receive the Holy Ghost and are made strong and perfect Christians.

Moral Theology

De Sacramentis in Genere; De Baptismo, De Confirmatione, De Eucharistia, De Poenitentia.

1. Num liceat vel debeat Sacramentum sub conditione iterato conferri, si de pronuntiatione formae nil plane recorderis?
2. An negandum sit Sacramentum vivorum peccatori publico, si publice petat in alio loco, ubi indignitas ejus non est publica?
3. An parochus possit assistere matrimonio publicorum peccatorum, ad praevendum matrimonium civile?
4. An valeat Baptismus, si aqua crines tantum infantis attingat?
5. Num liceat diacono solemniter baptizare si non adsit alia causa nisi relatio consanguinitatis?
6. Quenam sunt effectus Eucharistiae
a) in anima? b) in corpore?
7. Quid faciendum si post consecrationem prudenter dubitet sacerdos annon consecratio ciborii fuit valida?
8. An sacerdos possit sibi ipsi ministrare Communionem ex sola devotione?

9. An poenitens obligatur, post inceptam formulam absolutionis, interrumpere confessarium ad declarandum materiam necessariam?
10. Si confessarius certo sciat poenitentem non habere nisi venialia; sed propter distractionem omnia hujusmodi peccata non distincte audivit, an tenetur in casu interrogare de singulis iam accusatis, ne talis accusatio fit frustra?

Scriptura Sacra

Scripta Joannis et Epistolae catholicae.

1. Many modern critics maintain that the long discourses attributed to Christ in the Fourth Gospel are nothing but the personal reflections of the Evangelist himself, put into the mouth of Jesus to give them more effect. Even an eyewitness, they say, could not reproduce such long discourses word for word. How do you answer this difficulty?
2. How does the story told by John contrast with that related by the synoptics?
3. Does St. Peter address his letters to the Church in general, or to a particular group of Christians? How does he describe Sanctifying Grace in his second epistle?

Jus Canonicum

Liber tertius—De Rebus

1. In which of the six parts of this book do you find the canons dealing with simony?
2. In several of our rectories we have chapels for the use of the members of the community. Are these chapels public, or semi-public, or private oratories?
3. Give a brief summary of the canons dealing with the preaching of the word of God.

Liturgia

Indicate the topics covered in the following:

1. Missale: Rub. Gen. viii- xix
Add. vi-ix.
2. Breviarium: Rub. gen. xiii-xvii
3. Rituale: Tit. vii

Mass and Office for

May 31st

See INDULT, page 18

HOLY GHOST FATHERS

Mission Procurator
1615 Manchester Lane, N.W.
Washington 11, D.C., U.S.A.

Commonwealth of Pennsylvania
Department of Public Instruction
Harrisburg

November 9, 1945

NOTICE

During the war years we were fortunate enough to be able to serve many members of the Congregation, irrespective of their province or mission, in various ways, particularly by supplying Mass intentions.

With the advent of peace and the resumption of communications with all parts of the world, the procurator general has recommended that the normal course be followed in the transmission of Mass intentions. Hence we shall, in the future, remit our surplus intentions, after supplying our own missions, to the procurator general who will, in turn, supply them to the missionaries according as he is able to meet the demands made upon him.

Charles Connors, C.S.Sp.,
Mission Procurator

* * *

Commonwealth of Pennsylvania
Department of Public Instruction
Harrisburg

October 18, 1945

Rev. Leo J. Kettl
Director, Holy Ghost Missionary
College
Cornwells Heights, Pennsylvania
Dear Dr. Kettl:

This will acknowledge receipt of your letter of October 10.

I am enclosing a form for your use in applying for approval for the education and training of veterans under Public Law 346.

Sincerely yours,
Paul E. Witmeyer,
Deputy Superintendent

Mr. H. V. Stirling
Director, Vocational Rehabilitation
and Education Service
Veterans Administration
Washington 25, D.C.
Dear Mr. Stirling:

This is to inform you that the Holy Ghost Missionary College, Cornwells Heights, Pennsylvania, is approved by the Department of Public Instruction for the education and training of veterans under Public Law 346.

Sincerely yours,
Paul E. Witmeyer,
Deputy Superintendent

Let not your judgment be influenced by everything you hear about the Negroes. Listen to all these opinions, but remain peaceful, and examine what you hear in the spirit of Jesus Christ, so that you may be animated with the charity and the zeal of the Spirit of God. I am sure that your judgment about our poor Negroes will differ from that of the worldlings who give out reports about them. Had we listened to the unanimous reports given us about the Negroes of the Colonies, even by men otherwise very honest, we should not have dared to undertake the missions of Bourbon and Mauritius. And yet our confrères have accomplished wonders in those parts, and we have learned to judge things in quite a different way. Beware of first impressions, divest yourselves of the European spirit and prejudices. Be Negroes with the Negroes to show them not how to become Europeans, but how to lead a truly Christian life while retaining their racial character.—Venerable Libermann.

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Names of Confrère	Died	Age
Brother Arthème Valleix	March 2, 1945	76
Father Matthew Heitzmann	March 3, 1917	79
Father Joseph Boehr	March 3, 1945	74
Father Michael Ward	March 7, 1908	42
Father Stephen Zarko	March 9, 1942	44
Brother Ludolf Schoenrock	March 13, 1927	60
Father Lawrence Farrell	March 14, 1934	65
Father Thomas Molloy	March 19, 1928	59
Father Anthony Jaworski	March 24, 1909	64
Father Theodore Maniecki	March 25, 1929	52
Father Robert Tobin	March 28, 1900	44

Requiescant in Pace

Province of the United States 1940-1945

The war years in the United States, just as elsewhere, were abnormal. There were travel restrictions, rationing, conscription, censorship and a myriad military regulations governing export licenses, foreign travel, money, etc., all of which put extra burdens on those in positions of responsibility and authority.

Those least affected by these "nuisance" regulations, so necessary in time of war, seemed not to understand fully the grave obligations they imposed for our national security. Many times, because of these very restrictions, we were roundly abused with an impatience and persistence that was innocent and refreshing when it was not altogether annoying and irritating.

However, in spite of all, progress was made in the province with a minimum of difficulty and a maximum of cooperation from every quarter.

Foundations in new ecclesiastical jurisdictions were established: in the archdioceses of Baltimore and Washington (1940) in the dioceses of Raleigh, N.C., (1941), Ponce, Puerto Rico (1945), Richmond, Va., (1945), Kansas City, Mo., (1945) and in San Diego, Calif., (1945).

In 1940, new parishes were undertaken in Hato Rey, Puerto Rico, Hot Springs National Park, Ark., Muskogee, Okla.; in 1941, in Salisbury, N.C.; in 1942, in Sanford, N.C., Barceloneta, Puerto Rico; in 1943, in Toa Alta, Toa Baja, Dorado, Puerto Rico; in 1944, in Mansura, La., Shreveport, La.; in 1945, in Jayuya, Puerto Rico, Arlington, Va., Detroit, Mich., (Holy Ghost), Hartsville, S.C., Eden Gardens, Del Mar P.O., Calif., Hemet, Calif., Riverside, Calif.

Additional properties were purchased for the province in Washington, D.C., Cornwells Heights, Pa., Ridgefield, Conn., Duquesne University, Pittsburgh, Pa., Salisbury, N.C., Sanford, N.C., and Hemet, Calif., whilst many needed improvements were made at Cornwells, Ridgefield, Ferndale and Duquesne University.

To provide for future development in the parishes and other works under our care, new property purchases were made in Arecibo, Barceloneta and Hato Rey in Puerto Rico, Alex-

(Continued on page 22)

Circular Letter Number 26

PARIS, July 20, 1945 (Received via Canada, Dec. 12, 1945).

My dear Confrères: Since the war began it has been the custom at Chevilly to advance the date of the ordination to the priesthood to the last Sunday of the school year. Thus it falls on the feast of the Dispersion of the Apostles and coincided with the apostolic consecration of the young Fathers who have just finished their studies. The two ceremonies take place in the same chapel at an interval of a few hours. It would be hard to imagine anyone assisting at them without his soul being stirred by deep reflections upon the fundamental meaning of our type of life.

The priesthood and the apostolate are, of course, very intimately connected. Every priest receives sacramental grace at his ordination. He also receives the right to expect an abundance of spiritual strength calculated to help him fulfill his sacred functions worthily and give him enough influence over the souls of infidels to win them to the true faith and lead them to God. Quite naturally the grace of the apostolate flows from the grace of the priesthood. Following the usual dispensation of God, this grace will be given in greater abundance to him who has the more difficult apostolic work to do. The special grace of the apostolate has another function also. It tends to strengthen in the priest that particular type of sanctity which our Venerable Father classifies specially as priestly holiness. He means, of course, the ensemble of supernatural habits, which, when solidly established, make the priest pleasing to God and make his ministry fruitful.

In his *Instruction to Missionaries*, our Venerable Father speaks of this priestly holiness with the competence born of supernatural enlightenment. He lays it down as a principle that the apostolic spirit is nothing more than the priestly spirit developed to the full extent of its possibilities. This development is to be made principally by means of generous self-denial and devotion to duty. He then draws the conclusion that, in order to be true missionaries, it is

necessary and sufficient that we lead a holy life. By so doing, we shall draw forth into actual exercise all the potential graces which are conferred upon us by the sacrament of holy orders. Thus he brings into clear relief the bond which unites the two ceremonies of ordination and apostolic consecration.

By his consecration, the young missionary offers to God his own being and all the means which his ordination has placed at his disposal for attaining personal holiness, and by that holiness converting the souls of others. It was this idea that prompted St. Paul to make his insistent appeal to his beloved Timothy: "Ut resuscites gratiam Dei quae in te est per impositionem manuum mearum." (II Tim., I, 6).

The Brothers of the Congregation, even though they do not receive this grace by ordination, participate in it, since they are destined by the Church to be the coadjutors of priests.

That same evening, July 8, almost as soon as the double ceremony was over, the community of the Mother House began its annual retreat. The preacher was Father Cosse, a veteran missionary from Loango, who is generously devoting his later years to aiding the Apostolic Schools and the Novitiate of the Province of France. His conferences were well prepared and give us plenty of matter for meditation. He outlined the conditions of all holiness as found in perfect union with God. In order the better to study the ascent of our souls towards their high ideal, he considered in particular our special vocation as missionaries. He showed us how the apostolic holiness which we ought to have can come by the normal development of grace in our souls. When a soul is tending towards union with God, it is absolutely necessary for that soul to keep itself in interior calm and silence: "non in commotione Dominus". This interior silence banishes all worry and trouble, and makes the soul live in the present instead of concerning itself with the past or the future. "Age quid agis". Maintaining this attitude, the soul mounts towards God. First of all, it strives "modulo suo" to attain God

as He is in Himself and as He has manifested Himself by His goodness in our regard. Then it brings the will into play and tries to do everything for the glory of God.

"Fiat voluntas tua." The performance of the will of God is the starting point, the way, and the end of the true Christian life. This can be realized only gradually: first by desire, then by action, and finally by total abandon of one's self into the care and direction of the Sovereign Master.

There is also required a belief in the merciful love of God for His creatures. We ought to form the habit of placing ourselves before Him like a miserable beggar before a person from whom he expects to obtain all that he needs. From that will follow humility and a constant realization of our nothingness and our sinfulness. The practice of fraternal charity towards those with whom we come in daily contact will be the proof of our sincere love of God whom we do not see at all. In the economy of Divine Providence, the generous acceptance of all forms of suffering, both physical and moral, is a powerful means of transforming our soul and making it more capable of rising towards God. We have an authentic expression of the will of God in our Rule. To observe it is to be truly wise. Obedience to our superiors who represent God is another way of ennobling our will by conforming it at every moment to the divine will. Finally, we must put forth every effort to make our interior life flourish by faith, charity, prayer, and the constant renewal of the spirit of our holy vocation. In this way, we shall be able to escape everything that could characterize us as mediocre. Continual warfare against all that flatters self or the spirit of the world is the sure means of making progress in the virtues of our state in life.

The above gives you some idea of the subjects of our meditations during the retreat at the Mother House. I recommend them to your pious reflection. Each of you will probably

be able to add other thoughts to them, according as your needs will prompt you. The important thing is for us took our duties in the face, without minimizing them or putting any of them into the background. The realization of their full extent and their seriousness is the only means by which we can sanctify ourselves. Above all, let us keep always in mind the maxim of the Venerable Father that we will never be true apostles unless we are saints or at least tending towards sanctity. The apostolic life is the end in view but religious life in the condition "sine qua non". We ought to remind ourselves every day that it is essential for us to live in union with God. We can do this by making good use of every opportunity to develop the life of grace in our souls. We were not placed on this earth to seek after natural pleasure. We must work always and before all else for the glory of God in ourselves and in the souls of the people confided to our care, otherwise we are unfaithful to our vocation. If we attain this end, we shall, like St. Paul, merit the crown of justice: "In reliquo reposita est mihi corona justitiae quam reddet mihi Dominus, justus iudex."

Closing with this wish, I impart to all of you my blessing, and assure you once again of my fatherly affection and solicitude for you in Our Lord. †L. Le Hunsec, C.S.Sp., Superior General.

THE SUPERIOR GENERAL'S VISIT TO BRITTANY AND TOURAINE

THE SUPERIOR GENERAL spent five days, June 19 to 24, in Brittany and Touraine. The houses of the Province in these districts, as well as the establishments connected with the Auteuil Orphanage, took the opportunity to present to him their congratulations on the silver jubilee of his consecration to the Episcopate. He was able to make this rapid tour without any forced changes in his schedule. That is quite a feat these days when travelling is beset with so many difficulties. It was made possible by the generous and painstaking management of Father Duval, General Director of all the works connected with Auteuil. Father Duval drove the car himself. The Superior General was also accompanied by the General Secretary, Father Navarre, and by Father Vogel, Provincial of the Dutch Province, who happened to

be in Paris for a short visit at the time.

They reached the Novitiate at Piré on Tuesday, June 19. There they were met by Father Windholz, the Master of Novices, and by Father Faly, Archbishop Le Hunsec's old companion in his days at Santa Chiara. The next day they received the good wishes of the Apostolics and the students of the agricultural school at S. Ilan. Fathers Roze and Monnay were in charge of the festivities there, aided by Canon Helleu, Director of the vocational work at St. Brieuc.

Two days were spent at the Abbey of Langonnet and at Saint-Michel-en-Priziac. They were greeted by Father Didailler in the name of the whole community, by Father Riaud for the House of Philosophy, by Father Jezo for the Junior Scholastics, and by Father Lavole for the orphans of St. Michel. Each of these groups expressed their heartfelt felicitations. It was especially touching when dear old Father Beauvais, one of Archbishop Le Hunsec's Novitiate class of 1898, read a poem he had written about several episodes in the life of the newly-named Archbishop of Marciacopolis.

Saturday, June 23, the jubilarian made the pilgrimage to the Basilica of St. Anne and went to the Junior Seminary where he did his classical studies from 1892 to 1897. Canon Le Baron, the Vicar General of Vannes, Canon Quélven, Superior of the Seminary, as well as the professors and students, held a reception for him in the auditorium. Archbishop Le Hunsec was greatly moved. He voiced his thanks to all, and related some of the incidents of his career there as a student.

The last stop on the tour was at the orphanage of Verneuil-sur-Indre, on Sunday, June 24. Joy and gratitude were expressed by all present. These included the orphans and their teachers, Father Dugon, the Director, Father de Chateuvieux, the Subdirector, as well as Fathers Grasser, Javouray, Le Botmel, and de Metray. A play had been prepared for the occasion. It was worthy of the pen of a Georges Sand.

That evening, the Superior General returned to rue Lhomond. He was quite pleased that he had been able to make this first visit to Brittany and Touraine since the liberation, and

to give his blessing and personal encouragement to all.

Resignations

Bishop Genoud, 85 years of age, has resigned as Bishop of Guadeloupe and handed over the care of the diocese to his young and active coadjutor, Bishop Gay.

Bishop Heffernan, a much younger man than Bishop Genoud, but ailing in health, has also petitioned the Holy Father to relieve him of his charge as Vicar Apostolic of Zanzibar. Rome has appointed Father Patrick Wallis to administer the vicariate until a new bishop is named.

Visitors

Father Clemente Pereira da Silva, former Provincial of Portugal, is at present making the official visitation of our districts in Angola.

Father Francis Griffin, General Councillor, has been named as Visitor for the Vice-Province of England.

Father Joseph Hascher has been named Visitor for the districts of Tefé and Haut-Jurua.

Arrivals

Bishop Biechy, Vicar Apostolic of Brazzaville, and Bishop Grandin, Vicar Apostolic of Bangui, managed to get to France after a good many difficulties and delays. They left Brazzaville by plane, stopped in Algiers for three days, and arrived in Paris on June 29. They are doing their best to help the Mother House to obtain permission for our missionaries to leave soon for French Equatorial Africa. Let us hope that their intervention will bring this effort to success. Bishop Biechy officiated at the ordinations to the priesthood at Chevilly on July 8. It was consoling to him to find one of his nephews among those ordained.

Departures

The *Meonia* finally sailed at the beginning of June. The first contingent of missionaries for Madagascar and Reunion were on board. They have already notified us of their arrival at Diego Suarez, June 26.

The *Hoggar*, which left Marseilles ten days ago for French Equatorial Africa and Cameroun, had room for only two of our Fathers. Out of twenty who applied, Fathers Flour and Cucherousset were the only ones designated by the Ministry of Colonies. Father Flour is going to Loango, and Father Cucherousset to Bangui. On the same boat there were a few of our confrères who were en-

titled to travel because they are still in the army.

Father Forgeur, of the Belgian Province, was able to leave for Katanga. He is the first one of the Belgians to go, although there are nine others appointed to the Belgian Congo.

* * *

DEATH OF FATHER MULLER, GENERAL COUNCILLOR, AND SUPERIOR OF THE MOTHER HOUSE

You are all aware that Father Muller was arrested in Paris by the Gestapo on February 28, 1944. Brother Rufus had hidden a group of American aviators in a section of the Mother House, without anyone else knowing it. Brother Rufus and Brother Gerand, the porter, were arrested two days before Father Muller. We managed to get news of our three prisoners and sent food to them in the prison at Fresnes until the month of May. Then we found out that they had been taken to Compiègne and from there to Germany, but we lost contact with them then.

Brother Gerand got back to Paris on May 30. Brother Rufus wrote to us from Germany. Later he was able to go to Holland. All this time there was no further news from Father Muller. . . .

Just recently we received some information from a priest of Tours. This priest was formerly a student at the French Seminary in Rome, and he had been a companion of Father Muller at the prison camp of Bergen Belsen until last November. This led us to get in contact with Doctor Fregafon, a colonel retired from the medical corps, who has just come back to France after being in the same prison camp. Here is what he wrote to us on June 20:

"Father Muller, our highly respected comrade, died in Block 6 of the camp at Bergen Belsen, December 11, 1944. His physical and moral strength had been great, but, after a slow but steady weakening, he finally succumbed. For more than four months he helped and comforted his companions in that awful extermination camp, edifying everybody by his example of cheerful resignation. He always had a word of hope for those who needed it. Personally I took great pleasure in spending a few

moments in his company every day. It was most interesting to hear him tell of his experiences in the West Indies and in Canada. He was the oldest one in our group, but in spite of all kinds of privations he kept up his charitable activities for a long time, running from one block to another, consoling and comforting those who were seriously sick, and God knows there were many! His death left a great void among the French prisoners at Bergen Belsen."

At the Mother House we had a solemn service for the repose of his soul. The Superior General gave the absolution. All the pontifical missionary associations and all the missionary Congregations in Paris sent representatives.

* * *

APPOINTMENTS OF YOUNG FATHERS, CHEVILLY, 1945

Appointed to:

United States: Fathers Hubert Dakowski, Antoine Frommholz, Antoine Kliché.

Canada: Father Georges Hugel.

Guadeloupe: Father Maurice Barbotin.

Martinique: Fathers Michel André, Louis Stegel.

French Guiana: Father Pierre Haas.

Teffé: Father Henri Nicolay.

Dakar: Father Yves Troadec.

Ziguinchor: Fathers Joseph Goetz, Paul Groeel.

Douala: Fathers François Barxell, Fernand Coste, Robert Ditsch.

Yaoundé: Fathers Charles Galiègue, Joseph Klein.

Gabon: Fathers Antoine Klein, Joseph Mazerang, Léon Utz.

Leango: Fathers Alphonse Backert, Louis Gaspard, Joseph Gottar, Roger Leclerc.

Brazzaville: Fathers Henri Kehrwiller, Joseph Le Badezet, Roger Vallée.

Bangui: Father Louis Bossard.

Diego Suarez: Fathers Albert Peron, Etienne Maisongrosse.

Majunga: Fathers Joseph Frickert, Remy L'Hermite, Désiré Noblet.

Reunion: Father Louis Malet.

Held in Reserve: Fathers Arthur Bohn, Eugène Brisson, René Courte, Auguste Etter, Robert Friederich, Aloyse Gutzwiller, Aloyse Huth, Gustave Jung, Léon Ledit, Paul Libmann, Henri Littner, Marius Mudry, Paul Repond.

"Euntes, docete omnes gentes"

PROGRESS OF RELIGIOUS EDUCATION

FATHER G. DELCUVE, of the Society of Jesus, is preparing an extensive work on the catechetical methods in use in the different countries of the world. It is to be entitled, *What Progress is Being Made in Religious Education?* Several volumes of it have already been published.

He has asked us to furnish him with information with regard to the work accomplished from this point of view in our missions. The General Secretariate would be very grateful if the heads of our missions would send in the following reports:

1. A list of all the manuals of religious instruction which have appeared in their territory (titles should be given in the native languages as well as in translation; number of pages and name of publisher should be indicated).

2. A few lines indicating the general plan of each of these manuals, the age group for which they are destined, the methods of teaching which they recommend.

3. A general account of the methods employed since the founding of the mission, and the results obtained.

It is a very good thing that the activity of the Congregation in such an important branch of evangelization is to be given special recognition in an official publication. It is a scholarly work, and will carry weight with all serious students of the question.

Because of this, the Superior General, after a visit from Father Delcuvé at rue Lhomond, decided to insist upon the Vicars Apostolic and Principal Superiors accepting this invitation to make their work known. Whenever possible, it would be a good idea to send to the Mother House three or four copies of all the following books in the native languages: Catechisms, Bible Histories, The Gospels, The Epistles, The Imitation of Christ, in fact all the pious books which have been or are in use in our Vicariates and Prefectures. †L. Le Hunsec, C.S.Sp., Superior General.

—o—

*What's a' your jargon o' your schools,
Your Latin names for horns and
stools;*

If honest nature make you fools.

—BURNS

Circular Letter Number 28

PARIS, Dec. 8, 1945 (Received Jan. 8, 1945).

My dear confrères: I take great pleasure in sending you my best wishes for the year which is about to begin. I wish you health, both physical and moral. I hope that you will all enjoy interior peace and joy in the Lord, in spite of the troubles which will not fail to come upon us during the next twelve months.

This is the twentieth time that I fulfil this pleasant duty as Superior General. It is true that I did not always give outward expression to these paternal sentiments by means of a special bulletin, but they were always in my heart. God is my witness that the deepest of all my pre-occupations is the desire of being able to feel that you are all happy in serving God in our beloved Congregation. He knows that I never cease to express that desire in my prayers to the Holy Ghost and to the Holy Heart of Mary. May all of us indeed, Fathers, Scholastics, and Brothers, be faithful to our rule and to the grace of God, and accomplish to the best of our ability our duty whole and entire, in the situation Providence has chosen for us. Thus we shall glorify God and save the poor souls which are confided to our care.

In this letter, I should like to insist especially upon the cooperation which we must give one another in the work of the apostolate.

It happens sometimes,—not often, it is true, but it does happen—that in reading the letters addressed to the Superior General I come across an indication of disagreement between the young Fathers and the older Fathers in the same station in the missions. Sometimes it is stated openly. Sometimes I can read it between the lines. I know that these conflicts arise from mutual misunderstanding and are aggravated by diversity of temperament. Every time I recognize their existence, there is an old saying that comes to my mind: "If only youth had the wisdom of age. . . or age had the strength of youth. . . !"

Unfortunately, the young men who

arrive in the field of apostolic labor do not have the patience to spend a long time watching and studying the situation and to wait for the competent Superior to call upon their *savoir-faire*, their enthusiasm and their spirit of self-sacrifice. Some of them, "before they have enough experience, and when their knowledge of the mentality and conditions of the natives is still superficial, strike out with great vigor to go after spectacular results, forgetting meanwhile the obligations of their religious life, frequently omitting such exercises of rule as meditation, examen, visit to the Blessed Sacrament, Scripture reading. . . They fix their consciences, and build up a set mentality, creating habits against which they never realize that they ought to react. In such cases, the Superior is free to, and in fact he must, firmly but charitably give a timely reminder of the need to put first things first. The active type of life is useful and necessary, there is no doubt about it. Carried on under obedience, it infallibly produces good results. But how can any missionary imagine that it will be blessed by God if it is not based upon a solid interior life? Necessarily it will turn out to be a mere "flash in the pan", of a *cymbalum tinniens*, or even worse. Sometimes, due to the frequent and grave infidelities to religious discipline, the outcome is catastrophic! "If youth only had the wisdom of age. . . !"

But it must be admitted that there is another side to the picture. I refer to certain Superiors, who stand too much upon their dignity, who are *laudatores temporis acti*, and who refuse all attempt at an evolution of methods under the false pretext that *nil innovetur nisi quod traditum est*. Subject as they are to the toll which age takes of the physical and sometimes of the moral forces, they interpret this adage in their own favor only, and tend to bully their younger confrères, and, consciously or not, to reject *a priori* any innovations proposed by them. This leads them to reject at times innovations which are not simply the pet theory of the younger men but rather the result of

a thorough study of the application of modern methods and their good results.

"If age only had the strength and enthusiasm of youth. . . !" The old, however, do not easily fall in with the plans of the young. Why not? It seems to be because they do not wish to be disturbed in the quiet and calm that comes with doing things through force of habit, or because they are afraid of having their authority lessened, or because they fear having to be content with a secondary share in the credit for what is done. What miserable creatures we humans are!

Actually, there are not only the old and the young who find themselves together. There are also those of middle age. Their energy has not burned out yet. They have profited by the experience of others and are still able to do so. They form the stabilizing element in every field of activity. They generally have a wholesome respect for the past and are therefore secure against risky innovations. There is constancy in their way of acting. They know how to appraise changing conditions. In a word, they have the prudence of age and the energy of youth.

Just now, at the end of 1945 and the beginning of 1946, we are witnessing a great change in the personnel of our missions. More than ever before, there is going to be a large group of new arrivals meeting with those who, during five years of war, have toiled without sparing themselves, and are now worn out from work and worry.

Realizing the possibilities of the situation, I feel it my duty to remind you of two principles: first, there is an element of risk in every innovation; secondly, it is wrong to try to break down youthful enthusiasm just on principle. The direction of the work therefore should be left to the older members. The carrying out of their directives should be left to those who still have strength and vigor.

When Father Bouic drew up the Rule in 1734, he had the wisdom to

advise that four of the six General Councillors should be chosen from among the older Fathers. His intention was to preserve the spirit of the Congregation from any infiltration of Jansenism. His directive has always been followed, and the results have proved its sagacity.

What has succeeded so well in the Congregation as a whole will be found useful for the Provinces and Districts also, as well as for the individual missions. Every group among us has its own spirit. The constitutions make it an obligation for a new Superior to study the spirit and traditions of the work confided to him, in order that he may be able to maintain that spirit in its original state.

There are always some confrères who have come to know by experience the environment, the means at their disposal, the peculiar obstacles, etc. It is their right and duty to point out the methods to be employed and to warn against any heedless rushing ahead.

It is true, of course, that the environment changes, that new methods recommend themselves, that obstacles arise which are unknown before. However, none of these things happen overnight. The older confrères remember those changes which they witnessed. This ought to keep them from limiting themselves narrowly to a blind respect for what is now out of date. The true wisdom for which they are given credit is one learned from life as it is lived. They have come through a great deal, and they know at what price they have bought their success. Their philosophy of life is a practical one, formed little by little as they watched the changing pattern of events and noticed that there is a certain constancy which gives them meaning and which is dependable enough to be made the basis of all their calculations.

The young men have had some experience also, but it was all in a different environment, had to do with other types of people and other ideas. During the time of their training they were taught all about the modern methods of evangelization. They have even made some application of these methods and met with a measure of success, for many of them have had three, four, or five years of practical ministry in parishes or other works during the period when they were waiting to go to the missions.

They have therefore the right to some consideration. Necessarily, however, they must fit their activities into the mould which has taken shape in the type of work which they are now only beginning and of which they have no practical knowledge at all. It is only right then that they look upon themselves as apprentices once more and have recourse to the wise direction of their predecessors.

Their first duty is obedience. On the other hand, submission to authority does not forbid them to pay close attention to all that goes on around them,—on the contrary! It is the rash judgment, the hasty criticism which they have to avoid. Their new methods have a chance to succeed only if they are carefully grafted onto the old ones. There is no point in tearing down an old structure unless you understand it well enough to be able to rebuild it. By the same token, there is no sense in trying to establish new foundations unless you take carefully into account those which already exist.

After a slow and careful study of the situation, the young men ought to wait for the propitious moment to arrive before they try to do things their way. They must prepare the way diplomatically, or they will only succeed in turning everyone against them. They must give proof of their sincerity and deep religious spirit by being faithful to all the points of the rule. This will make others well-disposed towards them and willing to believe that their intention is only to improve what has been well done and not to overthrow all the established traditions.

Clearly then, there is effort demanded of both the old and the young. The advantage of longer experience of the former, as well as the supplement for self-adaptation of the latter, must be put into the common pool of assets.

Thus we shall not witness the disaster of new wine put into old bottles. Rather it will be like taking wine which has already mellowed and putting it into containers which are proof against all wear.

I hope you will find it useful to reflect upon these points. Once again, my best wishes to you all, dear confrères. I give you my paternal blessing and assure you of my affection for you in Our Lord. *Louis Le Housse, C.S.Sp., Superior General.*

ADMINISTRATIVE ACTS

Decision Concerning the Personal Tax

1. By a decision of the General Council on December 4, 1945, the personal tax for all the members of the Congregation, Fathers and Brothers, has been raised to the sum of four thousand francs per year.

2. Manner of payment: it is payable every three months, a thousand francs at a time. It is payable in the currency of the countries in which our Provinces and Districts are located, on a basis of fifty francs to the dollar and two hundred francs to the pound sterling. All other currencies will be calculated by the General Procurator according to their value in terms of the dollar or the pound sterling.

3. This decision is effective January 1, 1946. Further decisions will be given later concerning the system of bookkeeping to be adopted.

4. All the Fathers and Brothers are subjected to this decision, no matter what type of work they are doing, no matter whether they are sick or well. If necessary, further details will be given later.

5. Half the amount of the personal tax returns to the member's Province of origin, one quarter goes to the general administration, and one quarter goes to the District where the Father or Brother is actually working.

Remarks on the new Decision:

The principle upon which the annual tax is based is unassailable. Essentially it is founded on the needs of the Congregation in carrying out its work of recruitment. As anybody can see, this is to the interest of all the works in which we are engaged. In fact, it is the condition *sine qua non* of our continued participation in these fields of activity. We are not concerned here with the matter of surplus revenue. That is an entirely different question and has to be dealt with by itself.

The sum asked for certainly is not unreasonable. If we were to ask for the value of one gold franc per day, as was formerly done, it would come to more than twenty francs at today's value! In asking only about eleven francs per day, we are taking only half that amount. The assessment has varied several times through the years. At present it stands at four francs, which is obviously insufficient.

It has to be fixed in terms of the cost of living and the value of money. Therefore in the future it may be necessary to raise or lower it again, according to circumstances. The General Council has the right to make the required adjustments, on the proposal of the General Procurator.

The plan of asking for payment in the currency of each country and according to the value of that currency seems to be more just and to fulfil the end in view more efficiently.

The tax is levied on the whole personnel of each Province, District or Principal Community, according to the number of confrères. Ecclesiastical Superiors, whether they be members of the Congregation or not, have no right to interfere in this matter, as it does not concern them directly. It is the religious Superiors who have to pay it, since it is they who have the accounts for the Mass intentions of the Fathers.

It seems only just that we should ask for as much from the Brothers as from the Fathers. If you take into account the high cost of labor at the present time, the work of a Brother represents such a notable advantage that the tax is insignificant in comparison. †L. Le Hunsec, Superior General.

Appointments:

The following appointments have been made:

As General Councillor, to replace the late Father Muller: Father Clemente Pereira da Silva, former Provincial of Portugal. (Decision of the Council, Oct. 30, 1945).

As Visitor for the Principal Community of Canada: Father Jean Letourneur, General Procurator. (Decision of the Council, Sept. 12, 1945).

As Visitor for the Cameroun and French Equatorial Africa: Father Emile Baraban, General Councillor. (Decision of the Council, Oct. 30, 1945).

As Superior of the Community of Mortain and Director of the Senior Scholasticate for Philosophers: Father Marcel Lefebvre, former missionary in Gaboun.

As Director of the Interprovincial Scholasticate in Rome: Father Corentin Larnicol, one of the Fathers at the French Seminary.

INDULT—New Mass and Office May 31

The Sacred Congregation of Rites, by an indult of March 14, 1945, has

authorized us to insert in our Calendar of the Congregation the Feast of Mary Mediatrix of all Graces, to be celebrated annually on May 31, *servatis rubricis*. It is of double-major rank, with the proper Office and Mass approved by Rome.

POSTWAR RECOVERY

FROM last January until December 3, 1945, in spite of all sorts of difficulties, more than eighty of our missionaries have been able to leave due to the arrangements made by the Ministry of Colonies. Ten others were able to leave in virtue of their military standing.

Counting the Dutch confrères who have been appointed to the French Colonies, there are still about one hundred and fifty waiting to sail on French boats. . .

Lack of boats is the principal cause of the delay. As you all know, all sailings of Allied boats are regulated by a special committee, the Inter-Allied Pool. This organization fixes the schedules of every ship, no matter to what nation it belongs. It is true that this committee did give us back some of our boats to take care of the service between here and the Colonies, but a certain number of them have been requisitioned again as military transports.

This committee will carry on until its dissolution which is fixed for March 2, 1946. After that date, the respective countries will be able to reclaim their vessels. Taking into account the time necessary to make the most urgent repairs, it is believed that it will be April before any regular service can be reestablished.

Until then, the few boats available, overloaded as they are, will have room only for small groups, sometimes only for one individual. The "Hoggar" is the only ship left to maintain the service to Cameroun and French Equatorial Africa. It sailed on December 6. After all priorities were taken care of (military, government officials, etc.), there were thirty-four places left for the Ministry of Colonies to dispose of as best they could among the five hundred persons who were asking for them. Among the thirty-four chosen, there were three of our Fathers, two Holy Ghost Sisters and two Sisters belonging to the Franciscan Missionaries of Mary. Obviously we have no right to complain!

Somebody suggested that we try to send men out by the "Dakota" air

line. Unfortunately, all their planes are reserved for those who travel on priority at State expense. In November 1944, Mr. Plevin, who was then Minister of Colonies, had decided to allow missionaries to travel under the same conditions as State officials, but in February 1945 this decision was revoked, and missionaries no longer receive any special consideration. . .

These difficulties are not peculiar to France. Ireland was able to send out missionaries all during the war, but since last July has not been able to send any. Our English Fathers who were appointed to Sierra Leone are still waiting for their passage to be arranged. We do not say this in order to take comfort out of other people's difficulties, but in the hope that it will help to make our position better understood, and prevent any unjust condemnation of the administration which is doing the best it can.

THE ORDO OF OUR CONGREGATION IN OUR DISTRICTS

THERE have been several discussions raised with regard to the Ordo. This makes it timely to recall the following principles:

1. For the Office: Every member of the Congregation is obliged to follow the Calendar approved for the Congregation on March 3, 1914, in the form in which it is published each year in the *Ordo ad usum Congregationis Sancti Spiritus*. It includes the local feasts which are of common law (Rub. ad normam Bullae "Divino afflatu", Tit. IX), and those local feasts which have been obtained by special indult.

Secular priests incardinated in a Vicariate should follow the Calendar of the Vicariate, i.e., the *Kalendarium* found in the front of the Breviary with the addition of the local feasts listed above (feasts of common law and feasts instituted by indult).

2. For the Mass: A religious priest follows his own Ordo in a parish or quasi-parish which is confided to his community. By the fact of our taking over a church, the Ordo of the Congregation becomes the Ordo of that church, and all, seculars as well as religious, are obliged to follow it.

Annex Chapels instituted by the Ordinary are attached to the principal church and confided to the community which has charge of it, if

they are really public oratories. In that case, everybody follows the Ordo of the Congregation when saying Mass in such chapels. On the other hand, if these chapels are only places designated for divine cult in a transitory way, they have no proper Ordo, and each priest uses his own Ordo just as he does when he has permission to say Mass at a portable altar.

In the principal chapel of religious communities where Fathers of our Congregation take complete charge of all cult, the Ordo of the Congregation is to be followed. If the Vicar Apostolic is celebrating a feast of his Vicariate which is not in the Ordo of the Congregation, he has the right to say the Mass which corresponds to his feast.

In the oratories of secondary importance in communities, each priest follows his own Ordo.

CONCERNING AN INSTRUCTION FROM THE SACRED CONGREGATION OF THE PROPAGANDA

IT SEEMS that there have arisen some rather animated discussions with regard to the instruction from the Sacred Congregation of the Propaganda dated December 8, 1929. One confrères, who witnessed one of these discussions, has submitted for our consideration some questions concerning the relations between the heads of our missions and the Mother House. We judge them of general interest, and so we publish them here together with the answers.

1. What is to be thought of the declaration: "The missions are not confided to the Congregation, but only to the ecclesiastical Superior?"

Answer: Evidently any such assertion must have been uttered in the heat of discussion, and therefore without serious consideration. Otherwise it is incapable of being reconciled with the text of the Propaganda, which affirms the contrary at least twice, in its title and in its introduction.

The truth is that the missions are confided, by a quasi-contract, both to the Congregation and to the ecclesiastical Superior, but by different titles. Rome entrusts to the Congregation the charge of seeing to the evangelization of a territory by sending missionaries there and by all other necessary or useful means. She delegates to the ecclesiastical Superior the power of administering this mission.

2. Is it true that the ecclesiastical Superior can send his official correspondence to Rome without sending it through the Mother House as the Constitutions demand (Const. 50)?

Answer: Let us recall what our Constitutions say with regard to this correspondence with Rome: "Letters, reports, accounts, requests for faculties, appeals for funds, etc., which they have to address, in connection with their work, to the Holy See, to civil authorities, to missionary associations, shall be sent to their destination through the Mother House, which, in turn, will do its best to bring things to the issue demanded by the circumstances."

There are a few lines in an official document from Rome which place in its true light the prescription concerning letters and reports which have to be sent to Rome. We refer to a passage in a decree of the Sacred Congregation dated September 16, 1842, which imposed upon certain missionary institutes the obligation of following the same rules as are followed "a Seminariis Parisiensibus Exterarum Missionum, Sancti Spiritus, etc." Here is the text of the first one of these rules: "Ut memorati Vicarii Apostolici. . . caveant diligentissime, ne forte. . . transmittere negligent ad S. Congregationem de commissis sibi regionibus saltem singulis annis, necnon alias intra annum litteras, quibus graviora missionum negotia expediantur. Eas porro non obsignatas ad suae Societatis Praesidem mittent, ut nimirum ille, eisdem transcriptis, ac sibi exemplari reservato, authographa ad S. C. curet deferenda. Illud porro sciant ac sedulo animadvertent praefate Vicarii Apostolici se ad id exacte praestandum tum vi praecedentium S. C. Decretorum, cum etiam tenore praesentis graviter obligari. Nihil porro expedit magis quam ut eiusmodi agendi ratio (nisi forte rerum adiuncta aliud quandoque exigant) accurate custodiatur. Ea namque tum ad raria eiusdem Societatis membra inter se divincienda, cum etiam ad ordinem ubique servandum apprime conferet."

This text suggests the following conclusions:

(a) The Sacred Congregation of the Propaganda, basing itself upon the natural law of charity, mutual understanding and the desire to maintain good order, imposes upon the ecclesiastical Superior the obligation

sub gravi of seeing to it that the Mother House of his Congregation has in its possession a copy of the more important letters, reports, etc., which he sends to Rome. Since this obligation springs from the natural law, it retains all its force today just as it did a hundred years ago, and our Constitutions would have been wrong if they had failed to mention it.

(b) The decree completes this by specifying that the ecclesiastical Superior must send his correspondence by way of the Mother House, in order that it may be examined and copied there. As anyone can see, this is purely a secondary obligation imposed solely to insure that the Mother House be informed about all the important questions concerning the missions of which it has charge. Therefore if an ecclesiastical Superior finds it easier to send his documents to Rome either directly or through the Apostolic Delegate, he is not in the wrong provided he also sends an exact copy to the Mother House.

(c) As far as requests for faculties and appeals for money are concerned, it is evident that such documents have not nearly the same importance as reports and letters. The text concerning them has always been interpreted broadly. This part of the text has been regarded, and with reason, as expressing the desire of the general administration to be of service to the heads of the missions. This sort of demand always runs the risk of being left untouched in an office somewhere unless there is someone on the spot to present it to the officials concerned, to sponsor it, and to press for a favorable answer. The Mother House officially entrusts such matters to the Procurator at Rome, who is expected to do his best to bring them to the desired outcome. This is especially true of indulgences which are usually granted for a certain period of time. The Mother House has them renewed regularly as soon as the time comes.

3. Is it right to say that the ecclesiastical Superior is not subject to the Superior General in any way, even in what concerns religious life?

Answer: (a) The Code states (Can. 627) that when a religious is raised to the dignity of ecclesiastical Superior, he remains a religious bound by the vows, but that he "eximitur a potestate Superiorum".

Therefore he always remains a member of his religious family. The bonds between him and his Superior General are not cut, and even if the latter cannot give him orders, he is free to offer him suggestions and useful advice.

(b) In the administration of the mission, the ecclesiastical Superior is independent of the religious institute to which he belongs. There is no doubt possible on this point. When Rome entrusts a mission to a religious Congregation, she never has any intention of sharing with that Congregation her power of jurisdiction. She delegates that power solely and entirely to a Superior which she names, and with the result that this Superior "non iam ab Instituto sed a Sancta Sede dependet et de ea (administratione) non Instituto reddere rationem tenetur sed Sanctae Sedi".

Nevertheless, since the quasi-contract made between the Sacred Congregation of the Propaganda and the religious Congregation entails obligations for the latter, it is evident that:

—certain documents concerning the administration of the mission must be communicated to the Mother House;

—certain administrative acts cannot be accomplished without a previous agreement with the general administration of the Congregation. This is the case with new undertakings or foundations, as also with the admission of outsiders to help in the missionary work customarily done by members of the Congregation, or with the removal of such helpers who had been regularly admitted.

As you can see, the instruction given in 1929 does not make any new legislation on the point at issue. It merely draws attention to the principles which have always and which must always govern the normal relations between heads of missions and their missionary Congregation. One of the most important of these principles is "ut omnia in pace et concordia fiant".

SOME NEWS ITEMS RECEIVED SINCE LETTER NUMBER 27

MOTHER HOUSE: Bishops Biéchy and Grandin left for their Vicariates on November 2. However, the "Providence" brought us fifteen of our missionaries returning home from French Equatorial Africa and Cameroun. This is the first time that so numerous a contingent has succeeded in getting passage on a

boat coming back to France. Some other confrères have arrived from the West Indies, French West Africa and Angola. We celebrated the Golden Jubilee of the ordination of Father Cabon on November 21. Actually the anniversary comes during the holidays, but the solemnity was transferred to the Feast of the Presentation of the Blessed Virgin. The jubilarians sang the solemn Mass. There were several confrères present from the Provincial House, from Auteuil, and from the neighboring communities. The Superior General expressed best wishes and congratulations in the name of all.

FRANCE: Chevilly has been entirely evacuated by the military for some time, and now the house at Orly has been given back to the Province of France. It was occupied by American workmen who were employed in making improvements on the Orly airport. The house is not ready for immediate use as a community. Father Provincial made the visitation of the houses in Switzerland. Father Lacan, a veteran of the missions in Guinea, celebrated his sacerdotal jubilee in Bordeaux, October 28.

GERMANY: The clerical Novitiate was temporarily re-opened at Knechtsteden on September 27. It will be transferred to Broich as soon as the house there can be repaired sufficiently.

BELGIUM: The first year Theologians will remain at Ingelmunster with the Philosophers from now on. This will leave more room in the Scholasticate in Louvain. Since there were very few clerical novices this year, they were sent to France to make their Novitiate.

ENGLAND: The Senior Scholasticate at Upton Hall has been opened. It is in the diocese of Nottingham. The Bishop came for the solemn blessing of the house. There are eighteen Theologians, three of whom were ordained priests November 11. The forty-five Junior Scholastics are to remain at Castlehead.

POLAND: At last some news has reached us from this stricken Vice-Province. Father Janiuk, who remained there with some Brothers, has been able to take possession of the Junior Scholasticate at Bydgoszcz and the property at Włoki. The former Brothers' Novitiate at Puszczykowo is entirely occupied by the Red Cross and convalescent soldiers. When the

Germans left in February 1945, the houses were in good condition, but as there was nobody to take care of them at once they have been looted completely. At Bydgoszcz there is nothing left but the four walls and the badly-damaged roof. The whole interior has been emptied and destroyed. Almost all the doors are missing, as well as many of the windows. The chapel was used as a garage. All the furniture and farm implements were stolen from Włoki or else confiscated. Brothers Adalbert and Raphael are trying to put things back in order. They have already recovered five cows and two horses. Father Janiuk is living in a corner of the house at Bydgoszcz with a Postulant Brother and a Junior Scholastic.

ROME: Fathers Brault, Larnicol, M. Martin, and Lecuyer have already returned to Rome with a group of Scholastics and Seminarian. Father Desmats hopes to leave for Rome with another group as soon as all the formalities of permits, etc., have been gone through.

FRIBOURG: Four Irish Scholastics and two from Trinidad have obtained permission to come to Fribourg. They will begin again the interprovincial Scholasticate which ceased to exist during the war.

CANADA: At the opening of classes, there were one hundred and ten Junior Scholastics. Fathers Riaud, Hugel and Kerhurler, who left Rouen September 8, arrived safely in St. Alexander's September 24.

GUADELOUPE: Bishop Genoud died on October 15. He had transferred his powers to Bishop Gay last April 10, and returned to Gourbeyre, not far from Basse-Terre but in a cooler climate. He suffered from poor circulation, his liver was diseased, and his legs swollen. Everyone thought that his strong constitution would be able to hold him up for a long time yet. After rallying several times and then suffering relapses, he finally had to take to his bed for good. He received Extreme Unction September 14. During the last few weeks he suffered a great deal. Finally, on October 15, he left this earth to go to that Heavenly Father towards Whom he had acted as a loving and trustful child all his life. He had been Bishop of Guadeloupe since 1912, and had won the love and respect of all. These sentiments were so manifested

at his funeral as to turn it into a veritable triumph.

During the war Father Robin completed the church of Massabielle at Pointe-à-Pitre. He is now building a primary school for three hundred day scholars. The first classes were opened in 1943. In October 1944 there were six classes numbering one hundred and sixty pupils. Another grade was added in 1945. The divi-tress and her associates are from the Teaching Daughters of Mary. The Fathers look after the religious instruction in the boys' and girls' schools from the fourth grade to Philosophy, teaching twelve hours per week.

DOUALA: The last missionaries to arrive have been given their appointments. Father Borteyrou is temporarily at Bodmakake, Father Delcourt is in charge of teaching at Douala, Father Fritsch is at Ngoyang, and Father Camelan is at Ambam.

GABON: Father Délége is at Port-Gentil, Father Grollet at Donguila, and Father Sillard at Libreville.

LOANGO: Father Flour is at M-yondzi, Father Mathis at Madin-gou, Father Ozanne at Kembenza, and Father Retailleau at Mourindi.

BRAZZAVILLE: Bishops Biéchy and Grandin, who left Paris by plane on Nov. 2, arrived safely in Brazzaville November 6. When they landed at Lagos, a fire blew out on the plane, and this caused a day's delay, but no other damage, thank God! The following day, Bishop Grandin took off again for Bangui. This time he had a more exciting trip. The plane had to fly through a violent storm. Bishop Grandin was able to follow with interest and admiration the battle of the machine against the unleashed fury of the elements. He made an act of contrition first though.

NOVA LISBOA: We have received the first volume of a monthly bulletin entitled *Traco de Uniao*, edited by the diocese of Nova Lisboa as the organ of the Students Mission League. Each number contains twenty-four pages. Its purpose is to establish and maintain both national and Catholic unity among the pupils in the schools. The first number appeared in June 1944.

KATANGA: Father Vandersmissen was demobilized, but then called back to the army almost immediately. He had had such a good influence as chaplain during the war that the Gov-

ernment wants him to continue his good work near the Instruction Center of Kongo. He lives at the camp, but is at liberty to organize not only religious services, but also schools, study clubs, etc. Bishop Haezaert was supposed to bless the new church at Manono on December. Two young Belgian Fathers arrived October 30. They are Father J. Van Theilen, who has been appointed to Ankoro, and Father R. Baeten, who is at Lubunda.

BAGAMOYO: There are seventy pupils in the Junior Seminary. Five Seminarians are in first year Philosophy. For the first time, two were ordained to subdiaconate in October. They will be ordained priests in July 1946.

DIEGO SUAREZ: This Vicariate has five Senior Seminarians, five Junior Seminarians, and three students in the Preparatory School. One Malgache priest was ordained in 1942, and three more this year. There are now twenty native Sisters.

MAJUNGA: Father Calvet has been appointed to Antsohihy, Father Oligo to Tsaratanana, and Father Barbé to Andriamena.

MAURITIUS: Father Streicher has sent us his impressions of the celebration at Sainte-Croix on September 9, the anniversary of the death of Father Laval. It reminded him of the great pilgrimages in France, with people swarming to the confessionals, Masses following one another without interruption, a great number of Communion, a constant succession of crowds coming and going and all praying with great fervor and confidence. From four o'clock in the morning until ten o'clock, the big church was never empty. Hundreds of people patiently waited their turn to enter the crypt and pray to Father Laval. There were almost as many men as women, and, as always, there were many pagans, Chinese, Hindus, and Mohammedans. Some of the pagans requested Masses of Thanksgiving in honor of Father Laval. The great missionary is still continuing his apostolate among the peoples whom his zeal led such a long way towards God during his lifetime.

BOOKS RECEIVED AT THE SECRETARIATE

MOST Rev. John Gay, Bishop of Gadeloupe, *The Missionary Doctrine of the Venerable Libermann*, 173 pages, price 10 francs (reduction

for the members of the Congregation).

This is the thesis that Bishop Gay was preparing for presentation in order to pass his Doctorate in Theology. His election as Bishop made the examination unnecessary, but the research work he had done is not wasted. He has just had it printed by the diocesan printing shop in Basse-Terre. The book is so arranged as to make the Venerable Father speak himself through the various texts drawn from his writings and letters. In a first part, Bishop Gay treats of abandonment to God and its practical consequences for the apostolate. He sets forth the doctrine and the practice of Father Libermann on self-abandonment, and then draws attention to the fruits of this virtue for personal sanctification and for the apostolic life. The second part considers the missionary face to face with the great problems of the apostolate: the methods to be employed, how to treat the better class of natives, adaptation of one's self to circumstances, relations with civil authorities, religious and ecclesiastical Superiors. All this is seen through the eyes of the Venerable Father. Bishop Gay explains for all readers, but especially for the members of the Congregation, the program of sanctity and apostolic activity which the Venerable Father lived himself and which he traced for his sons with the hand of a master. All this is done with the care and understanding which would be expected of the writer. It is a work that will prove useful for all, and which every missionary would do well to read and meditate upon. Bishop Gay will send copies to our missions. Others can be obtained from the Mother House as soon as shipments are permitted in sufficiently large quantities.

Father Vogel, Provincial of Holland, *Claude Francois Poullart des Places*, 1941, 260 pages.

The life of our founder written in Dutch.

... *Onderichtingen Over de Heiligheid*, instructions on holiness, taken from our Venerable Father. This is a translation into Dutch of the first part of the Spiritual Directory.

Manual de Oracao (Manual of Prayers), Lisbon, L. I. A. M. edition, 1944, 542 pages.

The Province of Portugal has published a sixth edition of the Manual

of Prayers formerly edited by Father Miguel Fonseca. There are four parts: prayers for the principal devotions, Missal, Ritual (for the Sacraments), and a collection of meditations taken from the Holy Scriptures, especially the New Testament. This last part is new and is designed to replace the collection of hymns which is unnecessary since Father Correia published separately his *Cantai ao Senhor*. The whole work is especially suited for students of Catholic schools.

Father J. Correia, *Cantai ao Senhor*, third edition, Lisbon, L.I.A.M., 380 pages.

This volume comprises Kyrie, latin hymns (with the Portuguese translation), Portuguese hymns, all written in modern notation. It was edited by the Propaganda service of the Province of Portugal.

Almanaque Das Missoes, Lisbon, L.I.A.M. edition, 1946, 96 pages.

Father Soares Moutinho, *O Autor da Vida* (The Author of Life), Luanda, Mission Procure, 184 pages.

This is a book of Christian Apologetics, consisting of a series of considerations and examples whose purpose is to make God known as the Author of life and the only Master Whom we all must serve on earth. The edition is very good. All the articles have complete references to sources.

PROVINCE OF THE UNITED STATES 1940-45

(Continued from page 12)

andria, La., Bay City, Mich., Conway, Ark., Detroit, Mich., (St. Benedict), Helena, Ark., Hot Springs National Park, Ark., the Pontifical Association of the Holy Childhood, Pittsburgh, Pa., Mt. Carmel, Pa., (St. Joseph), Lafayette, La., Kaplan, La., Olivier, La., New Orleans, La., (Holy Ghost), Oklahoma City, Okla., Okmulgee, Okla., Tiverton, R.I., Tulsa, Okla.

Parochial debts were reduced considerably. Throughout the province there was a steady growth in matters spiritual as the annual status animarum for these years shows. The finances of the province were kept in good order.

The Circular Letters of our Most Rev. Father General were translated and published in "Our Province" as they were received. Besides, separate copies were printed and sent to all our missions outside the war zone where mail service was not actually suspended. The mission news section

of these Letters was sent to the members of the hierarchy and to the directors of the Society for the Propagation of the Faith throughout the United States as well as to the NCWC News Service and, in many instances, to local news agencies, religious and secular, where items of special interest concerned them or their missionary sons. In this way the cause of our missions was made known over a wide area. The Mission Procurator's office took care of this publicity. The Pontifical Association of the Holy Childhood also shared this apostolate of the printed word. In this connection too, thousands of copies of the Mission News, calendars, maps, pamphlets and leaflets were printed and distributed by the Mission Procurators.

The Missions of the Congregation generally, were helped with masses, donations, medicines and sundry supplies, the handling of which demanded detailed, painstaking work to fit

into the complicated framework of wartime Washington with its multitudinous agencies controlling everything in a maze of red tape. The least slip might spell disaster.

The Mission Procurators were also charged with the all-important work of promoting and recruiting good vocations. Many lectures to this end were given in schools and numberless visits made to prospective candidates in their own homes.

New editions of the missal and breviary with our proper were prepared and published. For several years it was necessary to reprint the Ordo. Likewise a new edition of our Rules and Constitutions and a bound copy of the Manual of Prayers were gotten out.

Father Raymond A. Wilhelm's "Modern Africa" got a very favorable reception and "The Dove Flies South" by Father James A. Hyland, sold over 30,000 copies in a good cause. Father

(Continued on page 24)

CONFRESSES OF WHOSE DEATH WE HAVE HEARD SINCE LETTER NUMBER 25

Date		Place	Age	Years Prof.
Dec. 11, 1945	Very Rev. Emile Muller, General Councillor and Superior of the Mother House	Bergen Belsen Camp		
June 8, 1945	Br. Gabriel-Lalament Couture	St. Alexander's	76	47
June 11, 1945	Br. Boniface Schoesser	St. Alexander's	43	10
June 12, 1945	Fr. Raymond A. Wilhelm	Beira	50	17
June 18, 1945	Fr. Eugene J. Caron	Pittsburgh	42	17
July 13, 1945	Fr. William Le Douaron	Ngasobil	66	26
			64	44

CONFRESSES OF WHOSE DEATH WE HAVE HEARD SINCE LETTER NUMBER 27

Date		Place	Age	Years Prof.
Feb. 15, 1945	Father Michael Reiff (Ger.)	war victim	35	13
Apr. 1, 1945	Br. Philippe Munckhoff (Ger.)	?	?	?
Sept. 23, 1945	Father Joseph Ulmer (Fr.)	Fort-de-France	53	28
Oct. 13, 1945	Br. Hildevert Willinger (Fr.)	Piré	75	59
Oct. 13, 1945	Br. Dominikus Gletter (Fr.)	Bailundo	62	44
Oct. 15, 1945	Most Rev. Pierre Genoud, former Bishop of Gaudeloupe	Gourbeyre	86	60
Oct. 29, 1945	Father Jean Hervé (Fr.)	Fraiao	44	22
Nov. 6, 1945	Brother Nicaise Muller	?	76	57
Nov. 30, 1945	Brother Francis-de-Sales Martin (Fr.)	Dakar	48	27
Dec. 4, 1945	Father Aloyse Gaschy (Fr.)	?	64	42

R. I. P.

We ask that our Superiors of Provinces and Districts inform the Mother House at once of the death of a confrère. The telegram should include an indication of the place and date of the death.

Sidewalk Sermons

of Michael A. Kelly. C. S. Sp., Ph. D.

IV. A FIRE, A FIGHT, AND A FOOL

A SIDE city street at a wider intersection; noon; a score of panting engines all red with fury and with paint; miles of rubber hose, all canvas-covered, with here and there a leak; men moving about, weird looking and as unwieldy as men in armor; flames leaping; water streaming; and over all a pall of acrid smoke. That was the Fire. And the Fool looked on. He was one in a crowd. All fools.

A great arena at night; high-powered lamps concentrating all their light upon one square space bounded by ropes that were red and white and blue; the space lifted to the level of a man's eyes; the air all thick with the breath of ten thousand men; tense faces half-outlined where the light melts into the darkness; two men struggling in the space, their faces set, their bodies gleaming with perspiration, and every muscle of them taut upon their legs and chests; a resounding blow; a man counting; a man unable to rise; a wild and prolonged cheer. That was the Fight. And the Fool looked on. He was one in a crowd. All fools.

And the Fool remembered the verses of a song in which the singer praised the ranker, not the ruler; praised not the princes or the prelates but

"The men of the tattered battalion
which fights till it dies,
Dazed with the dust of battle, the
din and the cries,

The men with the broken heads,
and the blood running in their
eyes."

And he went home twice content because he was a Fool. And he took down a book, and he read the story of a man who was a fool. It was long after midnight and he was still reading. And with the dawn his foolishness left him forever.

His mind went back to the Fire. It had been a great warehouse with a gallant front upon a gay street. High up in the sky its towering head had for many a day shut out the sunlight from the road of the common man in the street. It had been an

unneighborly building. Men and women, more like ghosts than anything else, had flitted daily in and out of its portals and always in a hurry. Noiseless elevators had speeded them up and down like some hungry bird that had a lamp for an eye, swallowing them as they came in and disgorging them as they went out. And the Fool saw desks, typewriters, adding machines, and a thousand dumb contrivances that did the work of men and women while men and women stood by with a screwdriver or an oil-can in their hands as the symbols of their menial utilities. And he saw reams and reams of paper with figures as bewildering as hieroglyphics, and writings as cabalistic as the writing on Belshazzar's wall. It had been one of the temples of the great god greed. Somewhere in the building, behind soundless walls and doors, the High Priest kept state, only they called him President; and all the little men and little women at the desks and files were his acolytes and his slaves. As the Fool was coming to his senses he saw all that.

But, all that! The Fire ruined and the water spoiled it. The loss was counted in dollars; five hundred thousand and of them. But the Fool was not sorry. He was glad; glad for the water that slew the Fire, for it was strong; but he was glad especially for the men who pumped the water to slay the Fire, who climbed those blazing parapets and who stood about in the flood. Because they were real men, not ghosts of slaves. They were the men who go through fire and water to victory, the men whom the singer sang about, for they were great men. And the temple fell, and the sunlight once more visited the street; and all the little men, the penpushers and the paper-scratchers, and the "big-dealers", they all saw the de-throning of their god. And the Fool was glad.

And then his mind went back to the Fight; and he saw again those men with the broken heads and the blood running into their eyes. They, too, were battling their way to victory. But he was not quite as sure about the Fight men as he was about the

Fire men, although their heads were broken and their blood was flowing. Because, he thought to himself, with the simplicity of all those who do not know any better, that their victory could be too easily counted in dollars as well as wounds; and between dollars and dreams there is a tremendous distance. What he was surest of was the crowd that sat out there in the dark with eager faces and anxious eyes, like worshippers in the veiled dimness of some great vaulted temple. Who they were he did not know. Perhaps some of them had pushed a pencil or pounded a typewriter that morning in the other temple where the Fire ate up the greed. Perhaps the great High Priest of greed was there himself lost in the democracy of that mob which cheered and groaned and swayed. Whoever they were, they were all men, and they were all great men. They had come to see a Fight. It was not to be a fight of telephone conversations or of lawyers' conferences or of stock tickers; not a fight between any of the hidden and sinister forces of greed; but a Fight in the raw, where-in brain and muscle and nerve could compass victory.

There was no meanness about the Fight. It was staged in the fiercest limelight, and all the world could witness it. It was man to man. It was a fair fight. And the better man won. And the mob had come to see that and that only. A mob is a glorious thing, for, whoever the men that compose it may be in private life, the mob has a spirit; that leaps as agile and as free as fire, a soul that is poured forth as strong as rushing water. The Fool was one of the mob. But he was not sorry for the man who lost; and although it was a fair fight he was sorry for the man who won. The victory was doled out in dollars; fools prefer other kinds of victories, and that, I suppose, is why everyone can recognize a fool. But the Fool was glad and grateful for the mob. All around him were men and they had their masks off. And every man is beautiful until he puts on a mask.

And then the mind of the Fool went back again. This time it was to the

book. And he was gladder than ever. It was, I said, the story of a fool; at least the people who measure things in values that are only money values would call him that. The story was of a man who never wore a mask, who never had any money, and who could not see fire without hailing it as brother, or water without speaking to it as to a sister; he loved all men to the point of foolishness. "He saw", the book said, "all men as human beings, first. To him a man was always a man and did not disappear in a dense crowd any more than in a desert."

And so the Fool as he read on and on, and as he began to think as a Fool should think, saw all his own foolishness evaporate little by little. And he discovered that he was not yet big enough Fool. But he saw enough to be sorry for the Fire that burned down the hive wherein so many men and women labored for a living; for some of them would now go hungry; he saw enough to be sorry for forgetting that the High Priest of the temple and all his acolytes were men just like himself with a few hopes and many fears, with little joy and much sadness; he saw enough to be sorry that he was not sorry for the man who lost the Fight, and sorry that he had been sorry for the men who won it. For they were both men, with fathers and mothers and maybe little brothers and sisters for whom they needed the money to buy shoes.

But he was glad that he had been enough like Saint Francis in that he recognized the value of a man when the man was not wearing a mask, although he was wearing a fire helmet; when the man was not able to cheer and throw his hat in the air. For then, Fool and all as he was, he was more like the man God intended him to be; more like the Man Saint Francis loved in everyman, and the Man whom Saint Francis would love everyman to be.

—o—

There are two times in a man's life when he should not speculate: when he can't afford it, and when he can.

—Mark Twain

PROVINCE OF THE UNITED STATES 1940-45

(Continued from page 22)

Frederick T. Hoeger's retreat conferences recently published under the title of "A Tryst with The Holy Trinity," promises to go through many editions so great is the demand. Father Eugene Phelan has completed eighty-seven volumes (!) of his "Sources for a History of the Province." Presently Father George Lee's "Our Lady of Guadeloupe" is being reprinted to promote the ever-increasing devotion to this most popular shrine of our Blessed Mother in the New World. A translation of "The Ceremonies of Low Mass" by Fathers Levavasseur, Haegy and Stercky, and Bishop Gay's "The Missionary Doctrine of the Venerable Libermann" and some of the Letters designed for special groups are being put into English with a view to publication. A popular Life of the Venerable Liberman is sorely needed.

During the War there were 96 professions at Ridgefield, 92 scholastics and 4 brothers. At Ferndale 68 young Fathers made their consecration to the apostolate. The province was able to furnish 28 full-time chaplains to the Military Ordinariate, 22 to the army and 6 to the navy. Of course, many others volunteered their services but because of age or health or for some other reason of necessity it was not possible to allow them to go. Eleven Fathers served officially as

auxiliary chaplains to military installations, posts, hospitals, and camps near their places of work.

Death took an unusually heavy toll in the province during the war years, 26 confrères: 21 Fathers and 5 Brothers, R.I.P. "Our Province" has duly recorded all these events.

To be sure, there were the usual complaints, grievances, annoyances and difficulties during these trying times, yes, even defections,—all sufficient to keep us ever humble and conscious of "the prevalence of human nature" which with God's grace can rise so high and yet fall so low when spiritual strength disappears and faith is almost extinguished.

Where we have succeeded, God the Holy Ghost has been our unerring guide and Mary Immaculate, our Heavenly Mother, has been our patroness and protectress. Our failures and disappointments have been all of our own making.

George J. Collins

Provincial

Delegate of the Superior General
December 31, 1945.

* * *

NEW BRIEVIARIES

Benziger Brothers have promised the breviary with the new psalter for about March 1, 1946. The spring volume of the Canadian breviary has been mailed to all who were previously supplied with the other three volumes of this edition.

QUESTIONNAIRE

The following appeared in Our Province, December 1944, p. 138. A reminder appeared in Our Province, June 1945, p. 62:

"Copies of a detailed questionnaire dealing with our work amongst the Colored have been sent to all the Fathers of the Province who have had missionary experience in that field in recent times in the hope of getting a clear and accurate picture of the situation with its difficulties and achievements. The information gathered will be of paramount importance for the future and will help answer now a request insistently repeated by the highest ecclesiastical authorities, by the departments of the federal government and by numerous religious, social and economic agencies for just such a factual presentation from the Catholic missionary point of view. Our own personal and family interests will guarantee its success.

"The questionnaire itself is merely intended as a guide to the many topics frequently under discussion in these times. It is not complete. Full freedom is permitted to add to it. If the writer is so minded he is encouraged to write his answers more fully on separate sheets of paper.

"The important point is: we have been challenged to do something worthwhile. We cannot fail."

"Catholics are dubbed 'the world's worst salesmen'."

"Are we?"

George J. Collins, C.S.Sp.

Provincial.

P.S.—The Bulletin, 1940-1945, is also due.



OUR PROVINCE—

Vol. 15

MARCH, 1946

No. 3



Provincial Residence, 1615 Manchester Lane, N.W., Washington 11, D.C.

March, 1946

Vol. 15



No. 3

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Archbishop Cushing, of Boston, has offered to supply a free subscription to THE SIGN, national Catholic magazine, to any mission at home or abroad. Anyone interested in obtaining a subscription should write to the Mission Procurator.

Father Francis J. Vorndran, aged 38, died March 25, at Hotel Dieu, New Orleans, La. A solemn funeral service was held in St. Monica's, where he was pastor, on March 28, and another solemn mass was celebrated in Ferndale, March 30, followed by interment there. R.I.P.

Appointments:

Father H. J. Goebel, Conway, Arkansas.

Father J. A. Correia, Hemet, California.

Father A. J. Hackett, Sharpsburg, Pa.

Father T. C. Dooley, Opelousas, Louisiana.

Father E. J. Recktenwald, Lake Charles, Louisiana, pastor.

Father G. P. Rengers, St. Anthony, Millvale, Pa.

Father G. A. Harcar, Duquesne University, bursar.

Father F. C. Lachowsky, Marksville, La., pastor, bursar.

Father J. D. Sullivan, St. Peter Claver, Philadelphia, Pa., bursar.

Father F. L. Mullin, Notre Dame, Chippewa Falls, Wis., bursar.

Father S. J. Grondziowski, Our Mother of Consolation, Mt. Carmel, Pa., bursar.

Father P. J. Haggerty, Dayton, Ohio, bursar.

Addresses:

Father J. T. Kilbride, 147th AAF, BU., Dow Field, Bangor, Maine.

Father J. M. Lang, 371st Eng. Const. Bn., APO 809, New York, N. Y.

Father E. A. Curran, 4th General Hospital, APO 1105, San Francisco, California.

Father J. A. McGoldrick, c/o St. Mary's Rectory, Pinewood Ave., Hartsville, South Carolina.

Father J. T. Donohue, Box 226, Del Mar, California.

Father C. L. Diamond, 116th General Hospital, APO 124, New York, N. Y.

Retreats for Brothers:

March 12-19, 1946. At Cornwells, Father J. A. Mangan will give the conferences and Father J. G. Walsh at Ferndale.

Arrivals:

Father J. A. Correia, at La Guardia Field, N. Y., February 19, 1946, via PAA Constellation from Lisbon, Portugal.

At San Juan, Puerto Rico, February 20, 1946, Father John R. Marx, via PAA from Miami, Fla.

Msgr. Raymond Martin, Prefect Apostolic, en route to St. Pierre et Miquelon, via Montreal, Canada, at Staten Island, N. Y., March 5, 1946, on the SS. Rock Hill Victory.

Departures:

Fathers J. B. Bettembourg for Port au Prince, Haiti, via PAA from Miami, Fla., February 15, 1946.

Fathers M. André and L. Soucy, for Martinique, via SS. Duc d'Aumale, from New Orleans, La., February 18, 1946.

Father J. R. Marx, for San Juan, Puerto Rico, via PAA from Miami, Fla., February 20, 1946.

Mass for our Most Rev. Father General:

Father W. C. Costelloe, the 31st or the last day of the month.

Pray for:

Mrs. Julia Mckler, benefactor who died in East Norwalk, Conn., James Wrenn who died in Youngstown, Ohio, Jan. 18, and William Wrenn who died there Feb. 21, brothers of Fr. T. A. Wrenn; John S. Ray who died in Haverhill, Mass., Feb. 24, the brother of Fr. D. T. Ray; Mrs. Bridget Durning who died Feb. 25, the mother of Mr. Vincent Durning, scholastic, and for Mr. John Leonard who died Feb. 26, the father of Fr. E. J. Leonard.

Requiescant in Pace.

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Confrere	Date	Age
Father John F. Dodwell	April 14, 1942	52
Brother Francis O'Brien	April 16, 1932	73
Brother Congal Gleeson	April 19, 1899	57
Father Henry Muespach	April 23, 1930	72
Brother Columba Leddy	April 23, 1945	77
Father Thomas J. McCarty	April 25, 1943	44
Brother Antoine Willms	April 26, 1922	76
Father John Haas	April 27, 1914	58

Requiescant in Pace

Sidewalk Sermons

of Michael A. Kelly. C. S. Sp., Ph. D.

V. Hauling Down the Colors

BEFORE me, on my table, as I write tonight, there stands propped up against three books, a small but very beautiful picture; it is a picture of sunrise on the Grand Canal at Venice. The Church of Santa Maria della Salute, resting ever so lightly where the morning sky dips down to the water's edge, has more the appearance of a dream palace than of the very solid edifice which I know it to be. It looks entirely unearthly and unreal. The rosy fingers of the dawn have lifted it into the clouds; and shadows which were meant to be purple, but which, defeated in their first intention, are wavering between turning crimson, or maybe, gray, have in veiling dome and turret, intensified the illusion. In the foreground, all scarlet and gold like a fire lighted upon the cold still waters, are four gondolas huddled together as if for warming; and as if in protest against the witchery of a radiant morning which has pulled up a solid building by the roots, they are hitched securely to their bent but resplendent mooring posts.

Now I have looked at this picture from all angles. I have looked at it even as it would appear to a man falling out of the sky. And while I am unwillingly willing to acknowledge its beauty; and while I am grateful for the picture—it is the gift of a friend—this picture has irritated me beyond measure. It is full of color; and yet only for that vivid splash of red and that other splash of flaming, yellow, there is no color, either below or above that level and evanescent line of horizon to which I can give a name. I know that I am somehow being deceived. I feel that my sense of color is being blandly insulted. And I cannot help it, for this is a modern picture. And it is therefore a picture of colorless color.

I have the most profound reverence for color, and especially for the splendors that flamed to the eyes and to the skies in the days when men had fewer doubts and more daring. But I have only scant patience with colorless colors. I can easily imagine

a red knight or a black prince, although I have never seen either; but without torturing my imagination, I cannot call up before it the picture of a mauve knight or a pink crusader. Green, if it is to be green at all, ought to be as green as grass; red, red as blood; and any black is unhealthy unless it is as black as pitch. In the book which was my first teacher, and my best teacher, there was one picture that fascinated me. It was called *Nailing the Colors to the Mast*. High up at a masthead, in the midst of guns that thundered and heavy shot that tore the seas to fury, a ship-boy clung, bareheaded and barefooted, his shirt all torn to ribbons; and with right hand swinging free he nailed a tattered flag at the very summit. It was a brave gesture in which every noble ideal for which men have died, and every gallant act by which men have lived, might well have been expressed. And it was called *Nailing the Colors to the Mast*. The boy knew, and I knew, that it was not simply a gaudy strip of bunting or a glittering silken rag to which in the midst of danger, defeat, or death, he sought to give in the sight of high heaven the sublime solemnity of a symbol. It was not the flag he was nailing. It was the Colors. For the boy knew, and I knew, that the frail fluttering thing he was nailing to the mast could possibly be torn to shreds the very next moment; but that the Colors, whatever befell the flag, could never die. There is no doubt about the reds and golds and blues of flags. They have about them some of the violence and the permanence of eternity. Even the Pirate Captain in my picture book would have felt that he had put an indignity upon the human mind for ever had he run up a flag that was beige or taupe or pearl gray. Pirates have better taste. His flag was an arresting and an awful black.

It is with an every increasing sadness I keep on watching the every increasing tendency towards the perversion of color that is going on around me, because I believe that that perversion is indicative of a state of mind. The most evident quality of modern life is its hopelessness. The

world has had an access of turbulent gaiety, not because it is gay but because it is sad. One by one the old landmarks of life have been rubbed out; one by one the lights of heaven have been extinguished. And as a result no one knows any longer the roads over land or sea. The most difficult thing in the world for any man ought to be to go astray; but now it is the very easiest thing to do, because all the signposts have been painted out. Fancy is painted up in the place of faith; survival has taken the place of immortality; self-respect has been substituted for virtue. Sentimentality has outlawed justice; service has ousted charity; and science has usurped salvation. It is no wonder that all real color has gone out of life; or at least one can understand why the colors that prevail should be so colorless. They tell the state of mind of the whole world. They are like a perpetual doubt. They are like a horrible and enduring lie. They are vague and weird. They have none of the boldness that we associate with truth; none of the definiteness that we associate with honor. One of the essential qualities of color ought to be to proclaim, to show, to announce something. And all modern colors have this in common, they hide everything. When a man is sure of himself and sure of his way, not only is his head held high, not only are his eyes ablaze, he must also put on colors that flame. Prelates and priests and princes wear no lavenders or orchids or ashes of roses. The scarlet and gold, the purples and the greens that hang upon their shoulders are the splendid reiteration of the truth they affirm, and of all the loyalties they demand to God and to man in its name. In the midst of the haze and turmoil of the new colors they remind me of nothing as much as of a bugle-call in the night, assembling the scattered legions for the victory that will come at dawn. And it will always be a regret with me that life has become so sordid that princes are forced to go about in the garb of ordinary men, and so stale that priests have consented to appear in the streets without their ornaments.

Even the streets themselves have lost color, and losing it, have lost most of their charm. The signs that swing over our heads are no longer signs in the real sense of the word, because they signify nothing. Apart from some proud and poetic cobbler who asserts his individuality as well as his glory in his craft by hanging out a shoe there is hardly any other, either merchant or manufacturer, who has the hardihood to fling out to the world in a painted or gilded sign the secrets that are rending his heart. The Red Lions and the Green Dragons and the White Horses are only unseemly and very poor heraldic jokes, contemptible caricatures of things which, once upon a time when men loved color and understood it, were blessed and benignant facts. Coming over Spruce Street the other night in the rain, I saw a sign which cheered me. I refer to those two tremendous vases, one filled with green liquid and one filled with red, which for some reason or another the chemists are growing every day more and more ashamed of displaying as the symbols of their art. But anyone in search of color without searching at all for symbolism, merely for the sake of his own soul's comfort, ought to come over Spruce Street in the rain, for he can feast his eyes on the richest green and the deepest red that his eyes have ever seen. One druggist at least has not lost the sense of color, and I am certain that he has for that kept the rest of his senses. And did I need the potent ministry of medicine I know that I should not appeal to so many of his brethren who have long since broken their vases and spilled the liquid glory in the gutter, while they have made as the symbols of their service to humanity a rouged and painted maiden, in an alice-blue bathing cap, sipping root beer, or an angular and ill-jointed youth in a dunce's cap done in sampler, running with a box of candy under his arm.

Few enough are they who walk along our streets and have their eyes gladdened with the vision of the red stripe which, like a festoon, is twined around the barber's pole, or which like a stream of warm blood flows on unending as the pole turns on its axis, who remember that it was set there originally to show that the barber's shop was once a surgeon's

shop, and that the barber was not intended to be the unheroic figure he has become. No amount of color could lift the modern barber to the level of the romantic. He has elected to ply the sorry trade of torturing men's faces and tearing men's hair, and we have ignominiously accepted him. But never again can he justify his existence until he tears down his sign; or, retaining the sign, he makes the red of it glow redder still by a return to the practice of his pristine art of bloodletting to relieve the overplus in the livers of his patrons. But it is the latest fashion in Barber's poles which has hauled down the colors to a lowliness to which no color should ever have been subjected. With a sacrilegious daring, some barbers have added to the red and white a stripe of royal blue, a sort of patriotic blunder which no amount of ignorance may condone; and thereby they have not only distorted the original and awful symbols of their trade, but they have made of the very colors for which men have died the ensign under which men are only shaved; and that barber must be a barbarian as well who cannot understand that while it is glorious to spill one's blood for a flag, it is a dire insult to the colors to wave them in the sunlight for a sign that an unkempt man is having his hair cut, or a dude, his fingers manicured. And I fear now that honor will never again come to those bold colors, red and white, until some one of our great surgeons, grown weary with the insufficiency of a brass plate to testify to the gallantry of every surgeon's daring and the splendor of his science, will have replaced it with the ancient and respectful symbol which, in spite of the crudity of barbers, is still the holy and triumphant sign of the surgeon's art alone, the symbol so well known but so little understood—the Barber's Pole.

As it is with the Barber's Pole, so it is with the Three Golden Balls. It is easy enough to see that a relation exists between poverty and gold; but most men have forgotten why the splendid glory of golden globes should be flung into the sunshine over those sad and unlovely marts called pawnshops, which the poor and the distressed are forced to frequent, in shame, to trade one by one the last and the dearest of their possessions

for uncertain and often very stingy money. Heaven alone knows what tears have been shed over the wares displayed behind any pawnbroker's counter; what hearts have been broken when saying farewell to the things which were joys in happier days; what humiliations have been put upon starving men and women who sought to exchange their treasures for a little bread. But the sordid insult to the poor is every day made more bitter; and another color, the richest and the gayest of all, is daily hauled down into the mire, when, like an oriflame saluting the day, the three golden balls are flaunted to the sky over a place made sad by so many a woman's tears, by so many a man's humiliations. The owners of pawnshops may have their own reasons for placing the golden balls so high. One of them, I have no doubt, is to give all the poor to understand the hopelessness of coming to any Pawnshop for money. Nowhere as there could it be so far out of their reach. But there was once a man, the first and the prince of pawnbrokers, whose family arms were these same golden balls; and when he opened the first pawnshop and called it a *mont de piété* he was not ashamed to display the gold of charity that was in his heart for the poor, in displaying upon the house-top, the proud and glittering symbol of the nobleness of his lineage. The world has had many a good reason to curse gold for it has ruined so many lives. But the world would have reason to bless these three golden balls if it should ever come to pass that the charity which they once signified would be redeemed from its present infamy if only one pawnshop could be made what all pawnshops were intended to be a "mountain of tenderness".

But really, there is no reason why any pawnbroker should be true to his colors when men allowed all colors to lose their meaning, and when no one, any more, has colors which are worth even a pretence at loyalty. One cannot be true to colorless colors. One does not need to be.

The consequence of all this to me, personally, is that it is only at the rarest intervals, I have ever given to me now that exquisite sensation of color which I love. Even rainbows are getting fewer and fewer. But sometimes, just as I am becoming

resigned enough to tolerate the inane-ness of the colors with which I daily have to live, I am lifted up suddenly on the wings of revolt, as on that day last year when I came unexpectedly upon a pond all gay with minuphars and fringed round with marsh mari-golds in bloom; or on that other day when I looked down in rapture upon a meadow lit up with countless daisies nodding in the sun. And yesterday, as I was returning from my after-noon stroll in the spring sunshine, I was blessed with a twofold benediction of color. I met a man who was, in every sense, a gentleman of color. His spring suit could have put to shame any lily of any field. His gloves glittered and his spats sparkled. He was not colorful, he was luminous. Had I dared I would have shaken his hand; but all I could do was stand afar off and be thrilled, because it is not often now that one meets on the street a man who has the color of his convictions. Eventually he moved out of my range of vision, and as I turned, still rapt in the glory of what my eyes had seen, I saw a poster that was a riot of color. The predominating hue was red, but such a red! And in that whirl of red were golden lions leaping through silver hoops, blue tigers storming at purple prison bars, white horses careening in star-shot circles, men in spangles and tinsel swinging free on trapezes, and men with alabaster faces on which were set green eyebrows and carmine noses and mouths filled with laughter. It was almost too much color. But at least the Circus knows better than to circle the world in half tones. The Circus knows that the world will come to it because it has kept the secret of mirth for that it has not lost the sense of color. It will be a terrible calamity if ever they prohibit the Circus. I often think that the Circus is the last signpost by which the world may again find the road back to sanity.

(Next month: "A Lost Art.")

Falsehood

O what a goodly outside falsehood hath!

—SHAKESPEARE

Father Joseph B. Kelly, C. S. Sp.

1883 - 1946

OCCASIONALLY on the way through life one encounters individuals who are so far set apart from the rest of mankind that they are remarkably outstanding. Each of us is outstanding in his own way but few are remarkably so. Hence the few we do meet who are really outstanding either because of physical or spiritual development leave their impress upon us. Some of these live in a world apart and have a life of their own independent of that of their neighbors. The standards followed by others are not the ones they use as guides for their own lives, and the rules and regulations laid down for the guidance of their fellowmen mean little or nothing to them. They are above rule and regulation. They accomplish great things for God and the manner of their accomplishment remains a mystery to others. They do not fit into any known pattern and yet they leave the unmistakable impress of their passing on generations. In the eyes of many they are failures, and yet they know a success the like of which seldom comes to normal persons. They are not normal, and yet they follow steadily a constant routine, albeit it is not the routine of ordinary beings. We are at times tempted to look upon them as "queer", but many of those for whom they labor call them "saints."

Father Joseph Kelly was one such individual. Many of the confrères in the Province did not know him, but those who did will not soon forget him for, whilst he was the mildest mannered of men, he nevertheless stamped his memory indelibly on the memory of those with whom he lived. He was not native to this Province and yet there is no man who better knew all the devious ramifications of the so-called "colored question". And whilst his life and his way did not conform to any known pattern, the bishop of the diocese in which he labored has gone on record with the assertion that Father Kelly did more to wipe out the stigma of the past left by unworthy priests than a hundred years of preaching could do.

Ballystrue, Downpatrick, County Down, Eire, was the birthplace of

Joseph Kelly. There amidst innumerable reminders of the life and activity of Ireland's Patron Saint he was born on April 15, 1883, and from his very birth absorbed the faith that Patrick had implanted in the country. Patrick's bones might lie now in a cemetery owned by Protestants but the faith that Patrick preached lived in the hearts of the people of Downpatrick and Joseph Kelly was no exception. His childhood was a trying time, for many and frequent were the sicknesses which came to him, and because of this he was his mother's favorite without exciting the resentment of the other children. One of these afflictions of babyhood left him blind, and the faith of his good parents prompted them to carry the child to the Shrine of the Blessed Mother in Lourdes, France, and there he was cured of his blindness.

When his years warranted it, the frail little boy entered the school taught by the Christian Brothers in his native town, and there his progress was steady for his mind was quite alert and he had not the distraction of the robust play that kept the minds of many of his companions from the pursuit of intellectual pleasures. Mungret College, Limerick, followed the grade school and at the completion of his high school studies there he entered Blackrock College, Dublin, for his college course. After two years of college at Blackrock, he sought to enter the Congregation, but his superiors were a bit fearful of his poor health and so they kept him as a prefect in the college for another two years. He then set out for France to make his novitiate and in 1909 at Chevilly he made his religious profession and pronounced his temporary vows. Then followed in regular course his philosophy and theology and step by step he advanced to the holy priesthood until on October 28, 1913, that Sacred Order was conferred upon him. On July 11, 1914, he made his Apostolic Consecration and received his appointment to the mission at Bathurst, Gambia, West Africa. His vacation in his native land was cut short by the outbreak of World War I and he hastened to take passage for his mission.

His days in Gambia, however, were not many for shortly after he had taken up the work of the mission he suffered a sunstroke which left him, in the opinion of his superiors, unable to continue in the mission. After a rest in his native land, he came to the United States and in 1917 took up residence in Ferndale whilst awaiting an appointment. During his stay in Ferndale he aided in weekend ministry in the neighboring parishes, but he longed to get into steady missionary work. In 1918 he was sent to Isle Brevelle, La., and there for nearly seventeen years he gave himself in his own way and according to his own lights to the work of the mission. No one else ever did the things he did or in the way in which he did them, but he came to know the mission and its people and they came to know him for what he was, a zealous priest, a kind father, an interested leader. One of the minor results of his stay in Isle Brevelle is a manuscript, written in both French and English, which is well nigh priceless, for he set down in detailed, unvarnished truth the whole history of the parish and its missions. But this history was but the byproduct of his spare time. For the rest his mud-splattered Model T Ford became a familiar and well loved sight in all the countryside, and the simple people, penetrating deep beneath the gangling carriage, the shy exterior and dishevelled habiliment, loved him and feared him. He sympathized with them in their sorrows, scolded them in their errors, helped them in their need and because he was a good priest they recognized his greatness underneath his shyness. And not they alone. The blind pastor of the neighboring parish of Natchitoches (Msgr. Piegay, V.G.), saw in him an apostle and gave him an admiration and affection such as he gave few others. In fact, when that same pastor began the parish church of St. Anthony for the colored, he asked that Father Kelly be appointed the first pastor, for, being blind, he wanted no go-getter who would not scruple, as he said, to steal his own parish from beneath his blinded eyes. Thus it was that in 1935 Father Kelly became the first pastor of the Church of St. Anthony, Natchitoches, La. But there is more to running a parish than the care of souls. There is the material, but very vital, element, such as bills to be paid, improvements made, buildings to be

erected and kept in repair, and of all this Father Kelly was delightfully unaware and blithely indifferent. After a year in Natchitoches he was sent to Opelousas, but his days as a missionary were over and in October, 1937, his superiors retired him to Ridgefield. Realizing full well that he could no longer do the work of the mission, he asked permission to return to his native Ireland and in November of the same year set sail. Upon his arrival there he took up residence with his sister in his native Downpatrick and there he lived his own singularly busy life in his own way until some years later after a sojourn in Kimmage, of his own accord, for he never fooled himself, he became a patient in the hospital of St. John of God, Dublin, and it was there he died on January 3, 1946.

One seldom meets the complete counterpart of Joe Kelly. Admitted by his own brothers and sisters to be a bit odd, he gave the impression that in him the elements were mixed so diffusely that a like combination could scarcely be repeated. Shy almost to bashfulness, he possessed a whipcord brain with a whiplash tongue and few there were who could get the best of him in a passage of wit. This world and its trappings did not appeal to him and therefore he would as lief appear in a cathedral in his overalls as in his cassock. He never consulted a doctor but could dilate at length and in minutest detail on every organ of the human body. But he really was somewhat of an expert in animal husbandry. The stories told by him and of him in this field go the rounds of the farm homes and sharecroppers' cabins of the countryside to this day. A man of few words ordinarily, he could, when the occasion seemed to him to demand it, meet any and all comers, including champions, in argument and best them at their own game. To the casual observer he was a failure, but to the people among whom he labored his memory will long be held in benediction. Gentle, shy, pious, in him contradictions met and were reconciled, and that made him all the more unpredictable. Fortunately the Master he served so well will know how to soothe that worried spirit, calm that turbulent personality and bring peace and rest to that questing mind.

"Father Joseph B. Kelly died at midnight on Thursday, January 3rd. He had received the last sacraments about

five days before, when a severe stomach hemorrhage caused grave anxiety to both doctor and nurses. In the intervening period, he was scarcely able to retain anything, and, though fully conscious, seemed to be in great suffering. Death must have been a relief when it finally came. His brother and nephews from Downpatrick were with him at the end, and assisted at the solemn obsequies in Kimmage on Saturday, January 5th. His two Sister Nuns (one an Irish Sister of Charity in Co. Roscommon, the other a Sister of Mercy in Lanshire) were unable to be present. Father Kelly was the first to be interred in the new Kimmage cemetery. To it, in a few weeks' time, will be transferred the body of Father Edward Leen. We have been waiting for this new cemetery ever since 1911.—D. Murphy, C.S.Sp."

Our Levites

FERNDALE: A little publicized section of our C.S.M.C. Unit may be productive of far-reaching results in our attitude towards our missions. It is the Committee on our Mission Library and Archives. At present the members are cataloguing all the books, brochures, leaflets, and notices that have ever been received from the Mother House or from any of our missions. Much hitherto loose material is being gathered and bound, so that it can be of use to any one in the Scholasticate, or in the Province for that matter. The vast amount of historical data collected by Father Phelan is also being indexed. The importance of all this work of indexing lies in the fact that we shall first of all appreciate the work that has been and is being done by the members of our Congregation all over the world; and then profit by it when our time comes to take our place in the mission fields.

Maxwell Anderson's masterpiece, "Mary of Scotland," was given a polished performance on the Ferndale stage. The play itself is majestic and we would all agree that the cast, for the most part, did justice to their roles. The acting was enhanced by a rich Scotch dialect used throughout. The Tudor settings and costumes were undeniably artistic and did much

to create and sustain a consistent atmosphere. Our appreciation goes to those who spent months of preparation on the production. The realization that "Mary of Scotland" holds an honored place in the tradition of fine dramatics here at Ferndale should be reward enough for the efforts of all who played a part in this great production.

To the Ferndale list of guest-speakers add the following: Dr. Dietrich von Hildebrand, formerly of Munich and Vienna and currently teaching at Fordham University, noted author and lecturer, who spoke on a liturgical theme with a practical application, "Sentire cum Ecclesia"; Father John F. Cronin, S.S., well-known economist, author and lecturer, who spoke on "Soviet World Pattern"; Father George J. Donahue, Norwich, Conn., whose talk on Cardinal Newman helped us better to commemorate the hundredth anniversary of the conversion of this great man; our own Father John T. O'Brien, (Major, USAR) recently released from the Army gave us a most interesting account of his war-time experiences. He wore three battle stars as well as the Purple Heart.

Father Cornelius J. Hogan now teaches Swahili.

February is an odd month in Ferndale. Exams have come and gone. There is no more straining to see one's notes on the bulletin board. Manual labor charges have been assigned for the next six months, not without the usual pleasantries about the auxiliary, regulator et al. Now one feels the need to gird oneself for the span that separates us from Easter. For diversion some few patch and putter around, others pursue a bit more vigorously the art of interior decoration, some few defy the elements to saw wood or help the Brothers fix fences, or trim trees. Most, however, with skating a too infrequent possibility, limit themselves to the time honored peripatetic exercise. February seems to be just a necessary transition period to March, ordinations and spring.

The Anniversary of the death of our Venerable Father was marked with the usual entertainment which began and ended with some very creditable polyphonic selections. A paper of unknown origin was dug out of the archives and delivered a de-

lightful treatise on the life and virtues of our Venerable Father.

Again we had the pleasure of listening to an address by Rt. Rev. Msgr. William T. Dillon, President of St. Joseph's College for Women in Brooklyn. Msgr. Dillon, who never fails to instruct while he entertains his audience, comes to Ferndale each year for his retreat, and we look forward to his inspirational message. This year he spoke of the future of Catholic Education, and went out of his way to praise the spirit and progress of Duquesne.

Brother Eugene carries his arm in a sling, testimony to the January ice which we had in such abundance. Brother David for the first time in his life was laid low by the flu. Otherwise our infirmarians have not been too busy, in spite of the current epidemics.

Father Costello, who came from Ireland just a year ago and was ordained in Ferndale last May, made his Apostolic Consecration, February 11, 1946, and received his appointment to Kilimanjaro. We wish him good speed and great success until we who have said goodbye in Ferndale will say hello in Africa.

Father Superior returned from the retreats in Puerto Rico with many interesting comments on the Isle and its people, and with words of high praise for the work being done there as well as for the splendid spirit animating the confrères who are doing it. Since we are ending on a Spanish note, hasta la vista!

CORNWELLS: In the old tower clock the ancient system of weights and wooden chutes has been replaced by an electrical unit. So "Time goes, you say? Ah no! Alas, Time stays, we go."

Another item on the list of improvements is the decoration of the side chapels.

In the theological conference Father J. J. Sheridan conducted the moral case with prowess. Father Wiegand ably discussed some rubrical difficulties.

February 2 was hailed as a post-examination holiday and as Founder's Day. The joint celebration was anticipated on the eve by a dramatic biography of the Venerable Libermann. The day itself was made joyous by a movie, "The Bells of Saint

Mary's," to which the good nuns of Eden Hall invited the scholastics and served a little cake on the side.

During the month, the Scholastic schola added their accomplishments to the Mass at the Shrine for the repose of the soul of Mrs. Louise Drexel Morrell.

Our basketball teams still pile victory upon victory, but with one record defeat to the Christian Brothers from North Catholic, whom, however, they had defeated a few seasons past. We may say unreservedly that when it comes to basketball, our boys are on top.

Improvements proceed apace. Some rooms on the second floor had the floors sanded and varnished. Plans are being made for the renovation of the Father's community room and center lavatory on the second floor. The handball alleys give in sadly to the sledge-hammers.

Father J. B. Bettembourg, C.S.Sp., from Haiti, and Father André C.S.Sp., from France, were among our visitors.

RIDGEFIELD: During the winter there was usually enough snow for tobagganning, sledding and for every other type of sliding which can be thought of, including barrel-stave skiing. There were also ample opportunities for walks which the novices took advantage of to wander about the beautiful countryside of Connecticut. Besides spending many hours of recreation out of doors some time also was passed in the recreation hall. Due to the heavy snow our skating program suffered severely. There was, of course, a splendid opportunity for snow shovelling.

The second of February was celebrated with all due solemnity by a program in honor of Venerable Father Libermann. This program consisted of appropriate selections of music and addresses on the life and virtues of the Venerable Libermann.

New manual labor charges have been assigned, and already have done much to increase our store of practical knowledge. Several novices are now experienced "lumberjacks."

We have welcomed three new postulants for the Brotherhood. Let us all pray that there will be many more.

As of the fourteenth of February we have passed the half-way mark, and are now in the "home stretch."

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All art is but imitation of nature—Seneca.

Duquesne Doings

SEVERAL items contributed to the happiness of this growing community in February. Father Provincial sent us Fathers John (ex-Major) O'Brien and Edward (the Singa-Chini scholar) Baker; Father John (ex-Lieutenant Commander) Sullivan returned to his Chair as head of the Department of Classics, and Father John P. Gallagher, plump and rosy after his long illness and convalescence, took up the pleasant task of drilling eager ex-GIs in their mathematics fundamentals.

The registrations for the Spring Semester widened Treasurer Father Schiffgens' smile and made us all feel easier. At this writing, registration has not officially closed but we feel certain we shall have about 550 freshmen and 250 returned upperclassmen. We estimate the final figures will show that enrollment came back from a meager 35% to approximately normal.

The return of more service men by September, however, looms as a thorny problem. All the prophets tell us that "then the deluge". We are already using the theatre for overflow classes and professors are surprisingly scarce. But we feel sure the Smith Fathers, Frank and Ed, and Father Vernon Gallagher will work out space and teaching problems. They handled the sudden emergency caused by that 800 student cloudburst with a minimum of confusion.

Father Federici, despite his staggering duties as Director of Admissions and head of the Department of History, has managed (we can't imagine *when!*) to acquire a county-wide reputation in the lecture circuit. Your correspondent has nicknamed him "Father Indefatigable". Father Baney continues his superb literary lectures to local Catholic clubs.

All the Fathers, busy and happy, look ahead to a bright future after three cloudy years.

Power

*Power, like a desolating pestilence,
Pollutes whate'er it touches—Shelley.*

News From Our Chaplains

Kwajalein Call

I WAS very much surprised to hear one of our officers say that he might consider the possibility of settling down here on Kwajalein Island. His wife belongs to a Catholic Action group called The Grail. She would like to do some lay missionary work here. He is a lawyer by profession and he thinks there will be plenty of work for him right here; settling titles to property, establishing sovereignty and citizenship of the islands and the citizenship of their inhabitants. Of course he does not expect to make money. However the opportunity of establishing the Catholic way of life here is very promising. To grasp this opportunity seems to him ample reward for his labors.

The Marshalese are for the most part Protestants. About seventy years ago the Boston Missionary Society came to this section and did a first class job of teaching their doctrine to the natives. The Congregationalists seem to have worked in most of the Islands except the Carolines to the south of us where the Catholic missionaries took over. This is not surprising since the Carolines were originally Spanish.—Father J. J. Cassidy, C.S.Sp.

New Job For A Moat In Holland

When I was in Breda, Holland, I inquired about the Holy Ghost Fathers. The house at Baarle was not far from me so I stopped there on my return to Belgium. If you look at a map of Belgium and Holland you will notice that Baarle is located along a Belgian enclave in Holland, a peculiar little island of Belgian territory disconnected from the main part within the Netherlands. The House happened to be the Brothers' novitiate. The day was very foggy. It brought England to mind. We could scarcely see ten feet ahead. But we found the house. The Fathers and Brothers have returned to it and are engaged in repairing the damage of military occupation. While the Germans were there, the community was spread around the whole neighborhood. The Fathers and Brothers were glad to see me and

they gave me the addresses of the other Holy Ghost houses in Holland. All of them are in the southeastern portion of the country within jeep distance of one another. However, due to the fog I went to Brussels. The next morning gave good hope of a brighter day so I set out for the Senior Scholasticate. On my way I noticed that the Netherlands are very flat and sand-dune-ish in this part of the country. Here, too, during the war there was very severe fighting. The wreckage of jeeps, tanks, cars was piled up along the route I followed.

There was no sign of the fog of the previous day as I sped into Gemert where the Senior Scholasticate is located. It is a very distinctive looking building mostly of red brick. The turrets give it a very characteristic atmosphere. One section was built in 1463. The whole structure is surrounded by a moat. The only entrance is through the drawbridge. The moat serves to keep trespassers out and scholastics in. There had been some fighting there at the beginning of the war. One of the turrets is bullet-scarred and several larger shells hit around the front entrance and left their mark.

During the war the community had been subjected to a grilling by the SS. A Jesuit who had written anti-Nazi articles was being sought. Relatively speaking, the German occupation did not bother this house too much. Its major problem was the food supply. Even now food is very scarce. Fortunately the community has a large supply of hens and real chicken houses and its own milk supply. The moat is full of ducks, which remind me of my quondam flock at Ferndale.

As I write there are 105 Fathers and 15 Brothers waiting to go to Africa. I was amazed to hear that they have 150 scholastics and over 200 junior seminarians. The Brothers here are very skilled and capable workmen. They built the chapel. It is very bright, neat, clean and practical. At the same time it is liturgical and pleasing. They have made some beautiful furniture also. They reflect the neatness, order, cleanliness and practicality of Holland. Another in-

teresting aspect of the Scholasticate was the old portion of the building that belonged to the Teutonic Knights. Their coat of arms is still there.

Next I went to Gennep, the Novitiate. On my way there I found many bridges over the canals blown up. The novitiate is situated right along the roadside, and there is no property as we have in Ridgefield, and so very little privacy. There are half a dozen Fathers living there, but the house was badly damaged and they do not expect to have it completed for occupation until next August.

We are more fortunate in America in having more land and privacy, both at the novitiate and the scholasticate, but the Junior Seminary at Weert is just about the nicest junior seminary that I have ever seen anywhere. I think the Dutch Fathers ought to be proud of that place. They have over 200 seminarians there. That ought to put us to shame, for Holland is such a tiny country and it is packed full of religious orders. The buildings of the Junior Seminary are all new and neat and clean and orderly. The class rooms are the brightest and neatest and most "contented looking" that I have ever seen. Cornwells has a long way to go before it reaches the standards here. The students are a lively, alert, and a good looking group. Any Order that has young men of that type coming in to it will do well. My impression of the Dutch Holy Ghost Fathers is that they are "go-getters." They are progressive and practical.—Father John A. Strmiska, C.S.Sp.

Oriental Smells—Fragrant and Otherwise

The position of regimental chaplain is much nicer than anything I have had. I finally feel as though I belong to a definite group. And I have all the equipment necessary to perform my duties.

Our regiment has a certain territory to divest of all military installations that the Japs had set up. We cover a large territory. If I intend to cover all my battalions I have to move. But the roads here are very poor.

The more I see of Japan the more stinky I think it is. They use rice straw for fuel and it has a sickening odor to it. . .

The people swarm along the roads on bicycles. And they have a funny

habit of jumping off the bike when one meets them. This makes driving a jeep nerve-racking.

All the Catholic chaplains of this area gathered at the Bishop's house in Osaka for a one-day retreat recently. Father Byrne, a Maryknoller, preached it. The Japs seem to be impressed favorably by our Catholic boys. The University of Tokyo has asked the Bishop for a dozen priests to teach the Catholic religion. So they are really interested.—Father John A. Burns, C.S.Sp.

From Germany

Recently I went over to Frankfurt. Since I had to pass through Aachen and Cologne I secured the addresses of our houses from the Belgian confrères at Louvain. While in Frankfurt my jeep was stolen so I had to call on another chaplain to bring me back to Brussels. On my way I stopped at Cologne and located Father Hoffman, Provincial of the German Province. He expressed his appreciation for what was done for the confrères interned in Jamaica.

Like everything else in Cologne the provincial house was wrecked. The city has been the most desolate and depressing I have been in. Even the great cathedral which took 600 years to build is a wreck.

At Knechtsteden there are a few Brothers and Fathers. Seventeen scholastics have returned. The others are still dispersed and many of them imprisoned; many in the hands of the Russians, so they will probably never return.

The Junior Seminary was badly wrecked, and I did not have time to see it. I was very much impressed by the Senior Seminary. The property consists of over 400 acres. The buildings, which constitute a little village, were not damaged. At present 700 displaced Polish people are living in the seminary. The community occupies only a small part of the building. The chapel is magnificent. It apparently dates back to the 1200's when it was built as a Norbertine abbey. It is a large Romanesque structure. The buildings are in good condition and apparently have not suffered much by the occupation.—Father John A. Strmiska, C.S.Sp.

Konnnersreuth

We stopped in to see Theresa Neuman on our way back through Ger-

many; the little village of Konnersreuth has been badly damaged. She was out gathering her winter's supply of fire wood when we called. The stigmata on her hands are very large and square, and they were the first thing I noticed as she was bending over and picking up some wood when we first saw her. My driver speaks German, so we talked to her for a while and then went over to the parish church to say Mass and had a very interesting talk with the pastor.—Father John A. Strmiska, C.S.Sp.

This is War

March 1-15, 1946 at camp.

March 15-31 aboard ship enroute to Okinawa campaign. Three Masses each Sunday at camp. One Mass daily and on Sunday aboard ship.

Administrations under combat conditions. Days when men were on the lines: Mass in Field Hospital for wounded and dying, Communion for wounded. Days when men were off lines: three Masses daily in three battalions. Novena of Masses before each battle. General absolution daily. Hospitals in rear had chaplains attached.

July 8-16 enroute from Okinawa to Guam. Mass daily aboard ship. One Mass Sunday aboard ship.

August 1-14 at camp on Guam.

August 15-31 aboard ship enroute to Japan. One Mass daily and on Sunday aboard ship. All Catholic personnel attended Mass daily.

Five Masses on Sunday for first two Sundays in Japan for Regiment and all supporting Marine units. Was only priest ashore for these units. Other Sunday three Masses. Navy chaplains were ashore.

Process of disbanding Regiment begun; all supporting units return to Guam.

Regiment disbanding; 50% of personnel already returned to the States. Father William F. O'Neill, C.S.Sp.

True Story

Dear Father Director of Vocations: I am sorry to inform you that I have decided not to be a priest and that I never had a vocation before. I only wrote this letter to you because I wanted to know if my girl liked me and it turned out for the best she said she does. And I am awfully sorry for all the bother I gave you. I have another vocation Father to be a cross country flier.

Ticker Talk

THE Bishop of Youngstown, Most Rev. James A. McFadden, D.D., congratulated Father Eugene E. Moroney, vocation director, on the fine impression made during a tour on vocation work made in the diocese. . . A letter from Father Thos. A. Dolan (Kibosho) tells us that the young Fathers recently arrived in Africa are taking everything in stride. He claims it is the only way to make a success of life in Africa. . . Bishop Davis of San Juan enjoyed reading the biographical sketch of Father John J. Fitzpatrick (OP January 1946, p. 3). Said His Excellency: ". . . whoever wrote it has a gift for that sort of thing and both my mother and I enjoyed reading it very much." Father Fitzpatrick used to visit the Bishop when he was pastor in Arizona. . . Sacred Heart, Morrilton, topped the Food Drive in the Arkansas parishes with 16,650 cans; Conway was second with 9,000 cans. . . Father Hanichek is looking forward to having about 40 converts among the school children by Easter. . . A letter addressed to Father Ford (Jayuya, P. R.) by the Archbishop of Baltimore and Washington, Most Rev. Michael J. Curley tells of the Archbishop's loss of sight. . . Father Prueher helped out with mission collections in the Diocese of Green Bay and gave a retreat to the Sisters of the Good Shepherd, St. Paul, Minn. . . During 1945 Father Skibinski (O.M.C., Mt. Carmel) reduced the debt from \$164,765.62 to \$149,892.19, a reduction of \$14,873.43. . . At Salisbury, N. C., Father J. J. Bradley sees the interest of a few as a stepping stone to better things. . . Manuel L. Quezon, Jr., (Philippines) has been enrolled in the Archconfraternity of the Holy Ghost. . . Last year brought 69 converts to Father Timothy Murphy, at St. Benedict's, Pittsburgh. . . In Kansas City Father Roach is moving ahead in founding the new parish; he has rounded up nearly 100 adult parishioners so far. . . A Jesuit who read "How Would You Look In This Uniform?" saw in the pamphlet a Jesuitical twist to lure boys to the Holy Ghost. . . Father John Haines is working on plans for a new school. . . Father Therou is another pastor who is blessed with a crowded school. . . From St. Mark's, New York, Father Stocker reports activities of past weeks: a Junior Solidarity retreat conducted by Father

Meenan, Holy Name Breakfast at the Carribean Club (Seventh Avenue's top-hatter), a bobby-soxers annual dance, a convert class of 12 baptized, a new class of 27 taking instructions, and the tricks of advertising are being employed abundantly to make the pre-lenten dance at the Renaissance Casino a great success. . . Father Fisher had an audience with the Holy Father recently. He was also privileged to see the excavation conducted under St. Peter's where the bodies of 126 popes have been disinterred recently. . . The outfit in which Father Lavery is a chaplain has received some important citations. One of them being the citation for locating a Jap fleet which was broken up in the Battle of the Bismarck Sea. . . A GI returning from the Pacific with the intention of joining the Holy Ghost Fathers met a bishop who signed him up for the Diocese of Honolulu. . . Father Clynes reports many improvements made at Holy Ghost Mission, Detroit. His new convert class is doing well with eleven members. . . Of the 181 children in St. John's School, Dayton, only 38 are Catholics. . . A number of non-Catholic children attend regularly the Tuesday night devotions in honor of Blessed Martin at St. Mary Magdalene Church, Tuscaloosa. These children manifest also their devotion to St. Mary Magdalene by attending devotions in her honor every Friday night. About 130 children are attending the school. . . Father Thomas J. Maguire, Mango, East Africa, tells us that there are now about 105,000 Catholics in his missionary district; there are three native priests and about 65 native sisters. . . Father Murnaghan's building program at Mansura, La., offered him the first chance at construction work since he helped build the Grotto at Ferndale. . . The plans for the new school at Holy Ghost Parish, Chippewa Falls, Wis., have been completed. The plans provide a full size gymnasium and basketball court, with an assembly hall in theater-like style in the semi-basement. Over \$20,000 has already been raised. . . Work on the new school at Hato Rey is progressing but a shortage of material and money is bringing many a headache to Father Eberhardt. . . Father Ford's mountain retreat in Jayuya, P. R., offers an ideal spot for an occasional "get-together" of our Fathers down there. . . On Sunday, January 13, 1945, a new

chapel was blessed by Bishop Davis at Bayaney (Barrio of Arcibo). Father Hoeger was celebrant of the Mass. . . Father Wilson (Fort Smith, Ark.) is making plans to celebrate the 30th anniversary of the founding of the parish next year.

* * *

Bulletins of Work

Pittsburgh, St. Benedict the Moor

ON JULY 1, 1940, Father Edward White was transferred to Holy Ghost Church, New Orleans, La. He was replaced by Father Charles J. Diehl, formerly of St. Mary's, Sharpsburg.

In 1941 the Golden Jubilee of the present church was celebrated. Bishop Boyle was present at the Solemn High Mass. Father James F. Carroll, of Duquesne University, preached. A large number of priests was present. Father Diehl had the church redecorated for the celebration.

On August 31, 1942, Father Diehl was transferred to St. Benedict the Moor, Detroit, as pastor. Father Timothy A. Murphy came here from that parish.

In September, 1942, two Sisters of Charity from Greensburg arrived to work among the colored in the Hill District. They have been a great help in the parish work: they teach catechism, conduct vacation schools in the summer, visit homes and help the poor.

On October 9, 1943, Bishop Emmet M. Walsh, D.D., of Charleston, S.C., confirmed 62 adults and 42 children.

On October 13, 1943, the pastor read a paper at the Fall Conference of the clergy in the diocese. Subject: What the Church is doing for the Negro in the Diocese of Pittsburgh.

On the fifteenth anniversary of the death of Monsignor Stadelman (November 7, 1943) a High Mass was offered for the repose of his soul. He is the only priest who died here.

On June 25, 1944, we had a high mass commemorating the centenary of the dedication of the first church for colored in Pittsburgh.

At the present time there are about 1,500 colored Catholics in Pittsburgh, but they are scattered throughout the

city, and many attend the church nearest their homes.

About 80 members of the parish served the armed forces.

Baptisms

Year	Adults	Infants	Total
1941	15	17	32
1942	30	21	51
1943	38	45	83
1944	56	29	85
1945 (to June 1)	22	48	70

*Totals 161 160 321
*June 1, 1940-June 1, 1945

Saint Monica, New Orleans, La.

IN FEBRUARY 1940, Father Michael J. Dwyer was succeeded as pastor by Father Francis J. Vorndran. Father Robert J. Brooks remained as assistant. In March 1940, Most Rev. Joseph F. Rummel, Archbishop of New Orleans, made his canonical visitation. In the following month he confirmed a class of 153.

Late in March 1941 the construction of a rectory was begun. During Lent Father Joseph Murphy, O.M.I., gave a week's mission.

In February 1942 the rectory was completed. The other buildings were renovated and the grounds were improved.

In Lent 1943, the Passionist Fathers were in charge of the mission. During the summer the school facilities were expanded. Two more sisters were added to the teaching staff, making a total of seven.

The parish debt was paid off in 1944. Father Joseph B. Hackett arrived in September as assistant.

In Lent 1945 two Redemptorist Fathers conducted the mission. In May 1945 Father Hackett left to become pastor of the new parish in Arlington, Virginia. Late in July 1945 Father James D. Sullivan arrived to assist Father Brooks in the absence of the pastor Father Francis J. Vorndran, who was sick. In October 1945 Father Joseph A. Paga replaced Father Sullivan as second assistant.

Statistics

	Baptisms	Converts
1940	95	20
1941	78	14
1942	103	15
1943	106	18
1944	114	23
1945	104	33

Sacred Heart, Detroit, Mich.

THE LAST five years of the Sacred Heart Church have been singularly blessed in two outstanding developments, the Holy Ghost Mission and the High School. The Holy Ghost Mission was started in a private home, Easter Sunday, 1938. In 1944 it became a permanent mission with the completion of a new church building. In January 1946 this mission was to receive its first permanent pastor and therefore become a regular parish. Archbishop Mooney's call to the Consistory delayed this event.

The second noteworthy development concerns our High School which commenced with the ninth grade in September 1941. The first two years were almost heartbreaking. Of the 24 freshmen who left for vacation in June 1942 only eight returned. With these were three new students. This number was too small for a class so the students were given transfer to another school. Later, however, at a meeting with the superior of the Felician Sisters it was decided to continue the High School even if only five pupils attended. Eight freshmen returned joyfully. New equipment was purchased and improvements made. We carried on as though the school were crowded. Next year, 1943, saw the number of freshmen increased to 25. We closed the 1945 school year with a freshman class of 45. Today over 100 students are attending and it is due to lack of space that the attendance is not much higher. We hope to receive State recognition this year.

The parish grew from about 1,500 souls in 1940 to about 3,000 in 1945. Many new families moved into the Detroit area from the South. In the past five years about 645 converts have been made. Many of the grade school pupils are responsible in no small measure for the conversion of their parents.

Many material improvements have been made. The church building has been completely renovated. New liturgical marble altars have been erected, new pews added and the floor has been covered with tile. The improvement program cost about \$40,000.00. This amount has been paid and already a fund is being raised to make necessary improvements in the Sisters' Convent.

The three assistants teach regularly in the school and take their turns in

the office of chaplain at Harper Hospital near by.

For the many signs of God's blessings we are sincerely grateful.

Statistics

Sacred Heart	Baptisms	Converts
1941	153	103
1942	153	101
1943	162	125
1944	209	163
1945	177	134

Holy Ghost	Baptisms	Converts
1939	17	16
1940	6	6
1941	14	14
1942	—	—
1943	7	7
1944	9	9
1945	22	12

Holy Childhood, Pittsburgh, Pa.

Foreword

IT WAS in 1890 that the Very Reverend Father General of the Congregation, according to a request of the Director General of the Holy Childhood Association, agreed to provide a Father for the National Direction of the Association in the United States. Since that time, seven Fathers have held the post and have managed the United States branch of the Holy Childhood, all of them ably assisted by other members of the Congregation.

Personnel

In 1940, Father Joseph A. Rossenbach, after twelve years of service, asked to be relieved of his duties as National Director. His request was granted and he was appointed Pastor of St. Mary's Church, Sharpsburg, Pennsylvania. At this time, Father Eugene L. A. Fisher, who for some time had assisted Father Rossenbach, was assigned to Sacred Heart Parish, Emsworth, Pennsylvania.

In the month of August, 1940, Father Richard H. Ackerman succeeded to the office vacated by Father Rossenbach. The following year (1941), Father Henry J. McNulty came to assist him. Three years later (1943) Father McNulty having enlisted in the Army of the United States, his duties were assumed by Father Francis X. Schillo. The latter remained until August 1945, when he was assigned to the pastorate of Saint Peter Claver's Church, Oklahoma City, Oklahoma.

The venerable Father Eugene Phelan, former Provincial Superior, resides at the National Headquarters

of the Holy Childhood where for the past ten years he has been engaged in the worthwhile work of gathering and editing material of historical value to the Holy Ghost Fathers.

Status of Work

The Holy Childhood Association is officially established in 112 dioceses of the United States, in each of which a diocesan priest directs and promotes its local organization.

In 1945 the United States branch had grown to the extent that additional space was needed for the operation of the National Office. As a consequence, property was acquired and adapted to the peculiar needs of the general administration.

Every possible modern means of advertising are employed in the promotion of the Association. Its official journal, "The Annals of the Holy Childhood", still remains however, as the most important medium of contact with the directors, promoters, and members of the Work. Nearly three hundred thousand (300,000) copies of this magazine are distributed throughout the country monthly, eight times each year.

The centenary of the foundation of the Association by Monseigneur

(Continued on page 39)

PUERTO RICO MISSIONS ASSISTED DURING 1945

Arecibo	1 triple oil stock, 1 censer and boat
Quebrada	4 sets vestments, 4 altar cloths, 1 cincture, 4 boys' surplices
Jayuya	1 missal, 1 mission set, 2 albs, 1 black cope, 1 sanctuary lamp, 6 boys' surplices
Toa Alta	10 candlesticks, 60 boys' suits, 15 girls' dresses, 3 sets vestments, 2 missals, 2 sets canon cards
Barceloneta	2 crucifixes, 1 missal, 2 statues, 8 candlesticks, 1 aspergillum

UNITED STATES MISSIONS ASSISTED DURING 1945

Abbeville	1 mass kit
Arlington	1 mission set, 5 boys surplices
Charleston	chalice and ciborium replated
Helena	1 white cope and veil
Kansas City	1 mission set, 1 triple oil stock, 1 missal stand
Mansura	1 set canon cards, 1 pyx, 1 oil stock, 1 missal stand
Muskogee	25 Kyriales
Natchitoches	1 mass kit
New Iberia	2 sets cruets, 4 boys' surplices, 1 sanctuary lamp
New Orleans (St Monica's)	1 alb, 1 cincture
Oklahoma City	1 missal stand, 1 pyx, 1 triple oil stock, 1 ciborium
Okmulgee (Grayson) ..	5 sets vestments, 1 alb, 2 sets cruets, 1 set canon cards, 1 missal, 1 chalice, 1 ciborium, 1 monstrance
Opelousas	2 confessional stoles
Shreveport	1 set vestments, 1 monstrance, 1 censer and boat (St. Daniel's)

SENT TO MISSIONS DURING 1945

	Vestments	Albs	Chalices	Ciborium	Missals	Missal Stands	Canon Cards	Cruci- fixes	Mon- strance	Mass Kits	Mission Sets
Africa	66	5	11	9	15	6	3	35	3	1	
Puerto Rico	7	2			4		2	2			1
United States	9	2	1	2	2	2	2		2	2	2
Totals	82	9	12	11	21	8	7	37	5	3	3

	Sanctuary Lamps	Surplices	Oil Stocks	Censer & Boat	Candle- sticks	Copes	Statues	Cinc- tures	Altar Cloths	Cruets
Africa	1	17		1	6	10	6	21	2	7
Puerto Rico	1	10	1	1	18	1	3	1	4	
United States	1	9	3	1		1		1		4
Totals	3	36	4	3	24	12	9	23	6	11

Miscellaneous, including \$400.00 worth of medicine to Africa, new and used textbooks and Kyriales, 60 boys suits, 15 girls dresses, aspergilla, Braille slates, spectacles, Stations of the Cross, etc. 214 miscellaneous linens (182 to Africa).

Much of what was shipped was gathered by the Mission Unit at Ferndale and by the Fathers in various parishes from accumulated supplies.

Each of the mission sets, listed above, contains complete equipment for Mass and benediction including five sets of vestments, chalice, ciborium, monstrance, linens, candlesticks, cope, veil, etc.

The Spiritual Directory

(Previous instalments of *THE SPIRITUAL DIRECTORY* have been published in *Our Province* as follows: *Introduction*, Jan. 1942, page 200; *Chapter 1*, Feb. 1942, page 220, *Mar. 1942*, page 235, *Apr. 1942*, page 257; *Chapter 2*, June 1942, page 303; *Chapter 3*, Sept. 1942, page 375).

Summary of the First, Second, and Third Chapters

When sanctifying grace gives life and vigor to the dispositions and actions of our soul we possess holiness.

Sanctifying grace, develops, expands, and finally dominates all our dispositions and every detail of our actions. It becomes visible in those constant and supernatural dispositions which often and without difficulty engender supernatural acts on proper occasions. To remain under the dominion of sanctifying grace we must take care to stay free from sin, to hold vices and defects subdued, to keep detached from creatures and from self. We must never become accustomed again to a natural and secular outlook on life. We are to live but for God and through His inspiration. Through Grace we are given the powers to practice all virtues, to stay safe from sin, vice and defect. Grace gives fervor and strength to do what pleases God, to remain indifferent to things that are not of God, to oppose what offends God.

Our holiness is directed by *particular* graces God accords to us that we may realize through *Sanctifying* grace whatever we do. But God requires our fidelity to His graces; occasional advertence does not suffice. Only for our constant fidelity does God impart to us His life of holiness by a corresponding extension of sanctifying grace.

This is the view we must take of that holiness which we in a greater or lesser degree must realize if we would be faithful to God. If we by our actions remain men of the world, slaves of our infirmities and imperfections, governed by nature rather than by grace, then we are unworthy of that immense mercy of God by which He called us to be followers of His Son. By our remaining thus we defy God's plan in our regard.

Moreover we see from what has been said that holiness is not made up of extraordinary things such as visions, ecstasies, miracles or revelations. All these often are marks or proofs of holiness, favors God grants to saintly men at times. But as I have shown holiness is to be found elsewhere. Therefore fix all your aspirations, your activities and learnings on the things I have pointed out to you in these chapters.

Do not busy yourself with extraordinary favors. Be on your guard against desiring such whatever motive you may have. There is no possible motive that could warrant such boldness as to demand these favors from God. If God wills to accord extraordinary gifts He knows full well how to inspire us to the necessary concurrence. We must have no such desires which only too often are rooted in pride. Such desires would endanger real holiness by causing us to drift towards an imaginary perfection which would serve only selflove, our defects and our passions.

Chapter IV: Holiness Requires that We Act Habitually Through Grace.

If we wish to accomplish what God expects when He gives us sanctifying grace, we must do more than perform acts of holiness occasionally; we must do so as often as we can. Neither is it enough to direct our intentions towards God only while we act, by exerting ourselves to add just then what is required for the sanctification of what we are doing. True, such efforts are still worthy of praise and even of merit before God. But such occasional efforts usually are powerless to mark our actions with real and perfect holiness, above all if we are habitually swayed by nature. If nature predominates grace is too weak to make us gravitate towards God alone, to stamp our acts with a spotless supernatural purity. These momentary efforts are signs of our good will; they are certainly inspired by God. But if the prerequisites should even be more favorable to grace, nature's share will, as a rule, be quite considerable. I repeat that nature will predominate even under more favorable conditions.

For in addition we will too often be prompted by contention of spirit, by impetuosity and other imperfections. And thus is revealed the considerable power of nature over our motives, at times that of depraved nature.

Consequently to attain perfect holiness in our actions we are to have recourse to sanctifying grace which alone as active principle should give life to all our ordinary propensities. Just as many people of the world aim continually at natural pleasure and satisfaction we as missionaries of Jesus Christ should live under the constant guidance of that divine and sanctifying life which Christ, the Vine, imparts to us His branches. Only then shall we perform holy works, just as branches grafted on a good tree yield good fruit only because they are nourished by a healthy sap. If we live habitually by grace we will acquire a certain facility to see things under a supernatural aspect and this view alone will attract us. Thus if we turn towards the supernatural very often we will see in created things the reflection of the Creator. In this way we will be raised to a supernatural state.

In short such a life will continually bring us to God and we will turn our back to creatures because created things as such will cease to attract us. And if perchance created things should strike us as attractive we will not be drawn towards them easily. Consequently we will without difficulty oppose purely natural inclinations and follow more easily the leanings grace will give us. Moreover it will become a rare occurrence that we are moved towards the same end both by grace and nature because grace habitually inhering in a soul will inevitably weaken the power of nature in proportion to the growth of our supernatural habits. And so we will act with ever greater purity and holiness.

The soul having reached this state where grace predominates possesses a ready disposition for acting in a holy manner and can be said to have the mark of holiness. The immanent energy of the soul is now habitually transformed by that sap of supernatural life received from the author and finisher of all holiness, Jesus

Christ. And thus is realized in us the teaching of the divine Master: "I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." (St. John 15, 5). Being grafted to Christ, the Source of all holiness, we abide in Him and He abides in us by His grace. This gives supernatural life to all our common propensities enabling us to reap a harvest of good works. Continuing the same thought Christ goes on to say: "If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth." (John 15, 6). It is by sanctifying grace that we remain attached to the Vine.

The Attainment of a State of Acting Habitually through Grace

We can reach a state of solid and permanent holiness in two ways: by instantaneous infusion or at least by an operation of grace resembling an infusion, or we may reach solid and permanent holiness by means of the ordinary current of grace which rises gradually to such a state.

Infused Holiness

By an extraordinary favor God sometimes raises a soul to a state of habitual holiness through an instantaneous infusion without any effort on the part of the soul. But this is exceedingly rare even among the saints.

It is true that we can observe quite often, especially following a striking conversion, that a soul passes into a state of ardent and intense love. This soul is forcefully drawn to the supernatural and looks with disgust on the gratifications of the world while it gravitates lovingly toward God. This stirring and passionate love for God is of course excellent but nevertheless it is only an indication of the holiness that comes from Jesus Christ. If this newly-converted soul could analyze the various sources of its state it would find defective and even depraved natural causes at work. But such an analysis is not advisable.

In His immense mercy God adopts such a soul with all its natural weakness by laying hold of those powers more susceptible to His graces. At this stage all energies of the soul are imbedded in sense and live by

sense impressions while judgments, tastes and actions are external and superficial. Such a person leads a preeminently natural and exterior life. If God wills such a person to advance to perfection divine grace will somehow reach below the surface and make the soul discern God with the aid of the imagination and thus cause a sensible attraction to the supernatural. This rather external attraction awakens strong yearnings corresponding to the intensity and force of the imagination. If the sensible delight is great, the cravings for such joy will be violent. Now we understand to what considerable extent the intensity of this love depends on the sensible delight drawn from the perception of God.

Moreover when our cravings are strongly agitated by forceful imaginations reason has little or no effect upon our inclinations. This is due to the fact that our fervor is rooted in selfseeking to a great extent. Without our being aware of it this selfseeking often leads us into faults which still remain after the fall of our natural selflove. However this impression on the senses and the activity occasioned by it is the effect of grace. Thus does real love enter the soul. This process is of great value and desirable for it is the ordinary means Divine Providence uses to draw souls to perfection. Yet we must not think we are saints if we are in this state nor that we have failed to progress in holiness if these sensible affections cease. On the contrary it is then that pure and solid holiness begins to be realized. For this reason it is important that the soul continue to adhere to God, that the supernatural remain the source of all life, that in unswerving perseverance God is preferred to creatures. Thus we will acquire true holiness.

All natural affections seem extinct because sensible delight in the supernatural turns the soul to God and by its very nature this sensible delight seems to obliterate all natural affections. But such affections have remained, though dormant, because self love has not been seriously attacked and thus their source is still intact. That is why corrupt inclinations and defects reappear as soon as sensible fervor ceases. We must not be alarmed but we must struggle faithfully.

We will benefit by a faithful struggle. Bad habits and defects will have been weakened by their inactivity during the period of sensible fervor and above all the newly established supernatural tendencies will have shortened the roots of the natural life, the source of all vice by replacing nature by grace. Moreover the soul has obtained a greater abundance of light together with fresh capacities of resistance; the soul is fortified by new graces and has developed various good habits during this time of its newly obtained holiness.

I will add here an observation to clarify what I have said in a rather general way about this state of sensible fervor.

After turning to God for some time the soul through the imagination is being affected by the supernatural which thus actuates the affections. But often after this period the sensibility becomes more delicate; the relations to the supernatural become more interior and spiritual; the agitations of the soul lose their violence, and the soul begins to rest with a certain fixed attachment in God. As the soul advances the intellect becomes susceptible to the supernatural, the soul responds to God more readily, love grows more pure and more intense, and virtues increase, while vices and defects only reappear faintly or not at all. The action of grace penetrates little by little all operations of the soul, and will in course of time succeed in realizing a life of purity and holiness under ordinary circumstances. Holiness thus attained is due in part to infusion. However grace has been accompanied by a constant correspondence of the soul.

Acquired Holiness

Ordinarily God makes use of another means to lead us to perfection. It is by a flow of particular graces that God guides and attracts us, enlightens and affects the mind, feeds and sustains the energies of the will. All this in order to bring about an active tendency towards Him in the soul. And thus the soul is quickened by a new life of holiness.

I will explain how it is that God maintains the soul in constant fidelity by repeatedly quickening our acts by His grace; how He reduces the influence of the natural life in our acts; how He destroys the pressure of corrupt nature little by little.

In the beginning God sustains our soul in constant fidelity. In consequence the repeated practice of fidelity to His graces gives us an ever growing facility to remain faithful because little by little every obstacle to our fidelity disappears while He at the same time acts upon us to render us faithful in the accomplishment of every single act. In this matter the virtue of fidelity is acquired.

God reduces the influence of the natural life in our acts and practices. Every triumph of particular grace results in giving to sanctifying grace added power over our natural activity. This power is given us in a degree corresponding to the completeness of our victory. The more our acts are quickened by sanctifying grace the more does the influence of the natural life fade.

This has immense significance for our sanctification. For if normally we are no longer determined by natural reactions our disposition becomes more and more indifferent. Though we remain susceptible to nature and even grow more keen and delicate the soul will respond to created objects in a supernatural manner because the operations of our powers are characterized by the kind of life that quickens our soul. And since we live a life of holiness, grace will sublimate whatever affects us. This takes place not only when we encounter what by its very nature can elicit a reaction of holiness such as sufferings of those near to us, but even if we experience what has no bearing on the supernatural as such, as for instance, music. A soul living by grace will taste as much or even more than others a joy that will not remain purely natural but which will raise the soul to God and thus be a cause of supernatural acts. This will always be the case whenever a man of grace is rightly affected by a worthy object. If the reaction to a created object remains purely natural the soul will continue to be indifferent and will as a rule curb with ease every encroachment.

When I say that as a rule a soul at this point of holiness is not swayed by impressions from without, I have in mind only what affects the moral life, what reaches our spiritual powers, but I do not mean what touches our organic senses. Unless God grants exceptional gifts (and this grant is uncommon even among the greatest saints) our body always re-

mains subject to feelings of pleasure and pain, of craving and repugnance. Thus we are well or ill disposed and habits of the physical life are developed. As to the effects of physical impressions on our spiritual powers, these have become weak because the soul is quickened no longer by the life of nature, is no longer open to natural agitation, and finds sufficient vigor to curb such effects or to erase any traces of them.

Lastly, God little by little destroys the pressure of corrupt nature. This corruption is rooted in our nature and as this nature is essentially immutable the root of perversion remains with us. But the more the soul withdraws from the influence of nature so as to live a life of grace the weaker will be the odor emanating from our *fomes peccati*. The root of perversion does not die but lies latent in our heart and the infected sap rises up whenever we permit nature to guide us. Then the fruit of our action will be tainted because we have corresponded to a stimulus of nature. But if we possess solid holiness sin will contaminate us little.

In this manner God subdues in us gradually not our fallen nature, but its pressure, by withdrawing us from the natural life by degrees so that He may quicken us with His divine life. But as we are always open to the influences of our physical life even souls that are constantly living by grace feel the sting of corrupt nature frequently.

If we are thus animated by grace our whole life will tend to become like the life of Our Lord Jesus Christ; we will acquire great facility in the practice of all virtues; we will put away bad habits and imperfections; we will eradicate what gives force to temptations. We will, to a certain extent, even put an end to these temptations though we always remain liable to them. Under such circumstances when temptations do arise these temptations will, as a rule, be due to our not living habitually by grace or to our exposing ourselves through the senses. In the latter case temptations generally do not affect us very deeply and are easily checked. However there is one class of temptation that shows its traces more or less often and with varying force even in those who have attained considerable holiness. This is the temptation to pride.

But now that grace is the source of the interior life and the guide of all operations of the soul it imparts to us a strong inclination to humility and thus counteracts our temptations to pride and weakens these temptations more and more as the dominion of grace expands. Moreover the imagination, the medium pride uses, and the susceptibility of the senses (which in turn feeds the imagination) are now mortified and weakened. And thus the imagination and the life of the senses cease to lend support to our pride. The impressions thus made have become few, are feeble and are easily resisted and overcome.

(To be continued)

* * *

A Number

I visited Father Wilhelm's grave at Beira, Portuguese East Africa, which I found to be nothing more than a mound of sand with an iron cross in front of it. On the cross was merely a number—no name at all. Saturday morning, August 25, 1945, Feast of the Most Pure Heart of Mary we had a solemn high Mass for him at the cathedral.—Father Jos. L. Varga, C.S.Sp.

—o—

HOLY CHILDHOOD

(Continued from page 32)

Charles de Forbin-Janson in 1843, was recalled with due solemnity. A spiritual bouquet of vast proportions was prepared by the members of the Holy Childhood and presented to His Holiness, Pope Pius XII. This Pontiff has on several occasions expressed his pleasure in regard to the United States branch of the Association. His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has been its true friend and His Eminence, Dennis, Cardinal Dougherty, President of its Corporate Board, is at all times solicitous for its welfare.

Future

The Most Reverend Ordinaries, the diocesan directors and the teaching religious manifest a true devotion for the Association. Relying on their co-operation with the efforts of the National Office, there is every reason to look forward to the continued expansion of the Pontifical Work of the Holy Childhood in the United States.

Military Ordinariate

. . .Mihi Mori Lucrum. Victory brought joy to millions of hearts. It brought a surcease to the soul-searing anxiety which tortured humanity for so long. And yet, there is intermingled with the paen of victory, a note of sadness and regret. For in the days of exultation, we cannot be unmindful of those who made the victory possible. Seventy of our commissioned chaplains and fifteen auxiliary chaplains died while serving the armed forces of the nation. Most of these priests of God went forth to follow the blood stained Saviour in search of souls even to the bloody field of battle. For them to live was Christ—and to die was gain! Not a morning should pass without our remembering them in the Holy Sacrifice. . .One chaplain has sent us a list of the days and places at which he celebrated Mass for each deceased chaplain. It is a beautiful record of priestly charity discharged in a host of distant places scattered across the face of the earth. . .

. . .Ave Atque Vale! As we have constantly inferred, in spite of the fact that the swish of bombs no longer

rends the air nor the red staccato of tracer shells no longer plays its devilish Morse Code in the blackness of the night, our task as chaplain-priests is not finished. We salute those zealous "khaki Christs" of America as they carry on the divine crusade launched on Calvary's hill. Home beckons. The faces of one's beloved ones rise up in the night in many a far flung place. The old rectory, the classroom, the community room loom large in one's memories. . . but we have put our hand to the plough; we have driven a straight, clean, glorious furrow, turning over sods and clods which would never have seen the sunlight of God's grace but for you. Let's finish it in the same spirit of manly, priestly devotion. Avete! boni milites!

To the priests who have already been returned to civilian life after fulfilling their part in the greatest missionary crusade ever undertaken by the Church in this country, and in all probability, by the Church anywhere and at any time, we send our heartfelt though reluctant "Vale." Without indulging in platitudes, we

assure you that to have known you; to have shared your problems; to have watched your supernatural ingenuity and zeal; to have witnessed your devotion to the Church of Christ and to all the eternal values which it represents, has been an inspiration, an edification which has lifted us up to the contemplation of the glories of a priestly Thabor. In you and through you the Catholic priesthood of America has vindicated itself imperishably before the whole Christian world, as men of God in an age which seems to have forgotten God.

Though you may be unaware of it or modestly make light of it, you have left an indelible impress on the men of America which you have served so unselfishly. Only God will know and only time will tell the true extent of the Spiritual victories you have won in souls. You must be holier priests, more effective priests, because of the priceless experiences which you have had. . .

✠ WILLIAM T. MCCARTY, C.S.S.R.,

✠ WILLIAM R. ARNOLD,
Military Delegates

Official

I. The Provincial Council will hold its annual meeting in Washington, D.C. on April 23 and 24.

II. APPOINTMENTS:

Father William F. O'Neill, St. Benedict's, Pittsburgh, Pa.

Father Robert J. Brooks, St. Monica's, New Orleans, La., pastor.

Father Thomas J. Clynes, Holy Ghost, Detroit, Mich., pastor, bursar.

Father William C. Costelloe, St. Mary's, Detroit, Mich., pro tem.

III. ADDRESSES:

Father James A. Hyland, Idyllwild, Cal.

Father Joaquim A. Correia, 1134 Evergreen St., Box 266, Point Loma Station, San Diego, Cal.

Father Joseph B. Murphy, The Mission Inn, Room 412, Riverside, Cal.

Father Paul J. Lippert, 115 W. Olive St., Redlands, Cal.

Chaplain Richard F. Wersing, Hdq. 2nd Bn., 7th Reg., APO 3, New York, N.Y.

Chaplain John A. Burns, 3rd Bn., 19th Inf. Reg., APO 24, San Francisco, Cal.

Chaplain Eugene L. Lavery, Hdq. NASC, Casablanca, SMO, APO 600, New York, N.Y.

IV. RETREATS:

The annual retreat for the priests of the Diocese of San Diego, California, will be conducted this year by Father Walter J. van dePutte, April 29 to May 3, at the Coronado Hotel, San Diego.

The retreats for the Fathers of the Province to be conducted by Father Francis J. Haas, will be as follows:

1. For those in Louisiana and Alabama at Our Lady of the Oaks Retreat House, Grand Coteau, La., from May 6 (6 P.M.) to May 10 (noon), and from May 13 (6 P.M.) to May 17 (noon). The first week will be reserved for the pastors, the second week for the assistant pastors.

Please notify two weeks in advance Father Austin L. Wagner, S.J., at Grand Coteau, Pa., when

you expect to reach the retreat house so that you will be properly registered and suitable accommodations will be reserved for you. Do not forget your copy of the Rules and Constitutions, the retreat fee and the Provincial Chapter.

2. For those in Arkansas, Oklahoma and Missouri at St. John's Retreat House, 2015 East 72nd St., Kansas City 5, Mo., May 20 (6 P.M.) to May 24 (noon). Those who are to attend will kindly notify Father John W. Conroy, C.M., two weeks in advance.

3. The retreat at Duquesne University will be from June 9 (6 P.M.) to June 14 (6 P.M.)

4. The retreat at Ferndale will be from June 16 (6 P.M.) to June 21 (noon).

5. Father Herbert J. Prueher will preach the retreat for the scholastics at Ferndale from May 30 to June 6, and Father James A. Mangan the retreat there from September 2 to 9.

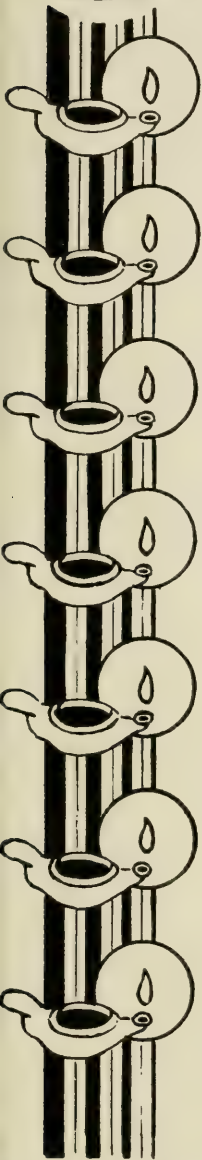


OUR PROVINCE-

Vol. 15

APRIL, 1946

No. 4



May the Blessing of Our
Risen Saviour Be Upon
You During the Paschal
Season



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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The perfect consecration of themselves to the salvation of sinners through a life truly apostolic is the ideal of apostles of Jesus Christ. It is a life of which the Divine Master and Saviour gave the example. This life aims at constant self-sacrifice for the glory of our heavenly Father. "I have chosen you," said Our Lord; apostles are called by Christ to cooperate with Him in the salvation of the world. "I have given you an example." They must at all times have their eyes upon their Leader and Exemplar and they must cultivate His attitude towards souls. As apostles of Christ they must strive in word and deed to reproduce Christ. In order to establish the love and the kingdom of Christ in the souls of others they must commence by establishing it in their own souls.—Venerable Libermann.

Employment Taxes, Contributions, Requests

UNDER the provisions of section 101(6) of the Internal Revenue Code all the religious institutions appearing on pages 12 to 807, inclusive, of The Official Catholic Directory for 1945 are entitled to exemption from Federal income tax. The conditions for such exemption are: "... that each of these institutions is a non-profit organization; that no part of the net earnings thereof inures to the benefit of any individual; and that no substantial part of the activities of any organization is for the promotion of legislation. . . Accordingly, it will not be necessary for such agencies, instrumentalities, and institutions to file income tax returns so long as they are owned, operated, supervised or controlled by the Roman Catholic Church as shown by the Directory. . ." (Letter of Treasury Department re group ruling to NCWC, March 25, 1946, IT: P:T: I, FCB, E.I. McLarney, Acting Deputy Commissioner).

Under substantially identical authority contained in sections 1426 and 1607 of the Code and/or corresponding provisions of the Social Security Act, the EMPLOYMENT TAXES imposed by such statutes are not applicable to remuneration received by the Holy Ghost Fathers so long as the conditions prescribed above for retention of an exempt status for income tax purposes are met.

CONTRIBUTIONS made to the Holy Ghost Fathers are deductible by the donors in arriving at their

taxable net income in the manner and to the extent provided by section 23(o) and (q) of the Internal Revenue Code, as amended.

BEQUESTS, LEGACIES, devices or transfers, to or for the use of the Holy Ghost Fathers are deductible in arriving at the net estate of a decedent for estate tax purposes in the manner and to the extent provided by sections 812(d) and 861(a)(3) of the Internal Revenue Code. Gifts of property to such institutions are deductible in computing net gifts for gift tax purposes in the manner and to the extent provided in section 1004(a)(3)(B) and 1004(b)(2) and (3) of the said Code.

Departure:

Father William C. Costelloe, SS African Dawn, pier 18, Joralemon Street, Brooklyn, N.Y. April 16, 1946, for East Africa.

Pray For

Mrs. Own D. Kelly, sister of Father Deer, who died in Pittsburgh, March 13, 1946.

Miss Theresa M. Schiffgens, sister of Father Schiffgens, who died in Tarentum, March 14, 1946.

R. I. P.

Father Francis A. Danner, C.S.Sp., died at Ridgefield, Conn., April 4, 1946, at the age of 77. Burial took place at Ferndale, April 8, 1946. R. I. P.

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Confrere	Died	Age
Father Charles Leroux	May 1, 1915	59
Father Charles Steuer	May 14, 1918	92
Father Maximilian Mayer	May 15, 1936	63
Brother John Moranville	May 16, 1918	—
Brother Pius Bleum	May 16, 1939	80
Father John Desnier	May 19, 1909	52
Father John Wietrzynski	May 20, 1902	27
Father Francis A. Schwab	May 23, 1903	58
Father Michael A. Kelly	May 31, 1931	50

Requiescant in Pace

Circular Letter Number 29

PARIS, Feb. 18, 1946 (Rec. Mar 12, 1946). Dear Confrères:

This year, just as in former years, the anniversary of the death of our Venerable Father was celebrated with great filial devotion at the Mother House, Chevilly, Mortain, and all the other houses from which we have had news.

In Paris, the conference for the occasion was given by our archivist, Father Greffier. He took as his subject the trip through France that our Venerable Father made on his way to Rome in 1846. This trip was really a propaganda tour to get new recruits for the Novitiate at La Neuville. The record of it has been preserved for us in some of the letters of our Venerable Father himself, in the notes kept by his travelling companion, Father Blampin, as well as in the memoirs of some of their contemporaries; Father François, for instance.

Father Greffier showed great skill and tact in making use of these various documents without laying too much stress on any one of them. He managed to outline clearly the general procedure of Father Libermann in dealing with the priests and seminarians he met.

There is a lesson we can draw from this; namely, that our Venerable Father succeeded in this undertaking much more by his general attitude than by his words. It is true that he did not neglect the human means at his disposal. He had prepared in advance a written account of the labors of his missionaries. This he had read in the refectory in order to broach the subject to the seminarians. Then he spoke to them during the spiritual reading period. Thus he had an audience which had already been deeply impressed. Over and above all this, he gave them the example of his own simplicity, habitual recollection and goodness. It was in this way that he won their hearts. Everybody knew that this was a saint going about God's business.

If all those among us who have been sent by their superiors to work for vocations among the students in seminaries had produced as deep

an impression as this, there is no doubt but that God's grace would have found a way to crown our efforts with greater success. Sometimes, however, our men engaged in this work merit the reproach of never speaking from a supernatural point of view, and, worse than that, of not acting like true missionaries who really have the glory of God at heart.

The fruits of this trip of the Venerable Father were a real source of consolation. In Strasbourg, he decided the vocation of Father Freyd and strengthened that of the future Bishop Kobès. Saint-Dié had already given us Father Lamoise, and the visit of Father Libermann stirred up an interest in the apostolate which won Father François and many others for us. His presence in the diocese of Besançon caught the attention of a number of young men. Two years later, these young men came to him for refuge at Notre Dame de Gard after the revolution of 1848. He visited the junior seminary in Savoy. We had already received some excellent vocations from that institution and were to get many more. Like a true fisherman, he let down his nets in every seminary along his route—in Lyons, in Clermont, in Puy, etc. He set about the founding of a trade-school in Marseille. After his return from Rome, he agreed to take over some abandoned works in Bordeaux. He laid plans for a school for belated vocations in Nantes. There were no limits to his zeal. Since great plans would not be enough, but people must also be inspired to confidence, he left behind him a reputation for holiness. This was the leaven which would do its work and produce results in God's good time.

This ought to be the principal point in our program: to rally men of good will around us, and, at the same time, to infuse into them the sap of supernatural life which will maintain their good will and cause it to increase.

My paternal blessing to you all. Be assured of my sincere affection and complete devotedness in Our Lord.

†Louis Le Hunsec, C.S.Sp.,
Superior General

Official

New Prefect Apostolic:

By a decree of the Sacred Congregation of the Propaganda, dated November 23, 1945, Monsignor Raymond Martin, former director of the Colonial Seminary, has been named Prefect Apostolic of St. Pierre and Miquelon, replacing Monsignor Poisson who has resigned from that post.

New Province:

By a rescript of the Sacred Congregation of Religious, the vice-Province of England has been established as a province. Father Parkinson is the provincial superior.

Appointment:

Father Claude Caroff, professor at the Colonial Seminary, has been named director of that institution, replacing Monsignor Martin. Father Henri Littner is subdirector.

New Residences:

By a decision of the Council dated January 8, 1946, the following six new residences in the district of Onitsha-Owerri have been approved: Mbutu Okaia (St. Patrick's), Ikeduru (St. Leo's), Udi (St. Thomas'), Mbawsi (St. Anthony's), Achina (St. Charles'), Ufesiodo (St. Matthew's).

General News Items
Since Letter No. 28

MOTHER HOUSE: Father Diamond, chaplain in the American Army, passed a few days in Paris, and spent Christmas with us at the Mother House. Following the long-standing tradition, we had our pilgrimage to Our Lady of Victories on January 13, the Sunday within the Octave of the Epiphany. It was presided over by the superior general. The members of the Congregation from the Mother House and the neighboring communities came to represent the institute and its missions officially in that sanctuary which is so venerated by us because it was there that our Venerable Father began his work. Father Verhille, home from the missions, gave a very interesting talk in which he told us about the progress in the evangelization of the vicariate of Brazzaville. Father Baraban left by plane on January 26 to make the

visitation of the missions in Cameroun and French Equatorial Africa. Father Greffier gave the customary conference on February 2. Some seminarians have arrived from Guadeloupe, Martinique, and even from Dakar and Guinea. They are to attend classes at the Colonial Seminary. There are now twenty one students at the Seminary, and some others still in the army.

FRANCE: Father Provincial is continuing with the visitation of his houses. Just now he is on his way back from Misserghin. For February 2, the scholastics in Chevilly presented some very interesting scenes from the life of the Venerable Libermann. They showed us the Libermann family at Saverne, the Venerable Father's conversion, his sojourn at Stanislaus College, at St. Sulpice, at Rennes, at Rome, at La Neuville. . . continuing on to give a picture of the present development of our religious family and the missions entrusted to it. Photography, documents, statistics, and stage tableaux, all helped to give a living and instructive presentation of the life and work of our Founder.

Some important work has been started in the scholasticate to remove the installations which were left by the successive wartime occupants. Other improvements are also in progress. A mission museum has been established at Langonnet. This will aid appreciably in attracting new vocations. Father Quenet from Dakar has made a propaganda tour in Brittany, giving conferences in a number of colleges and seminaries. On December 8, there was held at Mortain the unveiling and dedication of a plaque erected in thanksgiving to Notre Dame la Blanche for her protection of the house during the war. This plaque was struck in bronze from one of the old bells of the abbey and is fixed on the granite base of the large statue of Our Lady. The house in Saverne had been completely evacuated by the American troops at the beginning of December. The community at Grasse celebrated the golden jubilee of the ordination of Father Salvan on December 8. Father Salvan returned from Guadeloupe some time ago, and is on retreat at the "Villa des Oliviers". The sanatorium at Montana has taken up its work again. Just now there are seventeen priests there, the same number as before the war. Some

material improvements have been made. The earthquakes which took place in that section did no damage to our house.

ROME: Father Brault, the general procurator at the Holy See, has been back in Rome since November. He has taken up his old work in relation to the Roman Congregations. There are twenty students in the scholasticate; French, Swiss, and Irish. There are more than fifty seminarians in the French Seminary. The recovery seems to be complete. The classes at the Gregorian University are all given in the morning from 8:30 to 12:30. The afternoon is given over to personal work and repetition classes, with the exception of an hour's walk. The traditional entertainment was given on December 8, the patronal feast of the Seminary. Mr. Maritain, the French Ambassador, was present for the occasion.

IRELAND: The epidemic of grippe, which was rather widespread, was quite serious in Ireland. A large number of the students were ill, and Rathmines had to be closed for some time.

UNITED STATES: Father Richard H. Ackerman, national director of the Holy Childhood, is developing that organization with great success. By using well-illustrated annals, calendars, films, and all sorts of propaganda, he is obtaining splendid results which will be of great advantage for our missions.

HOLLAND: The thirty one Dutch fathers appointed to Angola, are going to Lisbon by special plane at reduced rates. The community at Gemert is getting back to normal. On Christmas Day we were able to have the ceremonies in the old chapel.

ENGLAND: Due to the postwar depression, donations are not coming in as fast as formerly. However, Father Parkinson hopes to be able to develop his new province in spite of all difficulties. There will be two priests ordained this year. Vocation work is being carried on as extensively as circumstances permit.

CANADA: Father Letourneur, the general procurator, made the visitation of our Canadian communities in December. He returned to Paris by plane at the beginning of January.

MARTINIQUE (French West Indies): The governor of Martinique, as well as the governor of Guadeloupe and French Guiana, has insisted that

the Ministry of Colonies do something to enable our fathers to get to their missions. All in vain, however! Only one father has been able to get passage on the West India Line in a whole year! The Sagittarius, which was the only boat on this run, was sent to the Far East, and is now in Oceania. Only cargo boats are left; they carry only a few passengers, and these in order of priority. Father Gallot has completed an Orphans' Workshop for young girls at La Délivrande. He is getting ready to open a parish hall and a hospice for pilgrims. Father Arostéguy wanted to build a day nursery at Ste. Thérèse, but it is too difficult to obtain building materials.

GADELOUPE (French West Indies): The annual retreat was supposed to take place at the Bishop's Residence after the Feast of the Epiphany.

FRENCH GUIANA (South America): The general council of the colony has increased the quota of missionaries for Guiana. It has been raised from sixteen to twenty. One of these is to be chaplain for the leper colony at Accarouany.

DAKAR (French West Africa): Father Landreau is replacing Father Guibert as procurator of the vicariate and district. All the fathers have come back from military service.

CABO VERDE (West Africa): Bishop Moreira assures us that progress is being made slowly but steadily. There is already a good number of converts, and they seem to be living good lives and showing the true spirit of sacrifice. Two Swiss Fathers and four Holy Ghost Sisters have just left Portugal for Cabo Verde.

ONITSHA-OWERRI (British West Africa): There are several native priests working in the Prefecture of Bénoué. Bishop Heerey ordained three subdeacons on December 8.

DOUALA (French Cameroon): On January 24, there was a solemn requiem for Bishop Le Mailloux in his native parish of Theix. Bishop Le Bellec, of the diocese of Vannes, presided at the ceremonies. There were a great many diocesan priests and Holy Ghost Fathers present. The eulogy was preached by Father Keller, a former missionary in Cameroon.

GABON (French Equatorial Africa): The subsidies for the schools are being kept up for 1946.

LOANGO (French Equatorial Africa): Excessive industrialization is drawing people away from the villages in great numbers. As a result, there will be a famine unless we can import rice.

BRAZZAVILLE (French Equatorial Africa): After his return from France, Bishop Biéchy made a tour of his missions. He visited the stations in the lowlands during December, and planned to visit those in the highlands during January and February. A new convent was opened at Bacongo on December 30. Franciscan Sisters are expected to take over at Poto-Poto. There are fifty students in the junior seminary, and we have been obliged to enlarge the buildings. A temporary structure was to be opened, consisting of a large refectory, a community room and two classrooms.

KATANGA (Belgian Congo): In spite of his thirty years in Africa, fifteen of them as the ecclesiastical head of this mission, Bishop Hazaert was able to visit his whole vicariate during 1945. Here as everywhere, the greatest difficulty is lack of personnel. We have just lost Father Geldhof, superior of Manono, who died December 30. He had been ill for some time with liver trouble.

LUANDA (Portuguese Congo): From September to November, Father Clemente visited the houses of the former prefecture of the Portuguese Congo. At the present time he is visiting those of what used to be known as Lounda. He hopes to finish his task and return to the Mother House by September or October.

KROONSTAD (South Africa): Bishop Klerlein's health has improved a good deal, but is still not perfect. He recently ordained a native Zulu to the priesthood. This young priest has been appointed to Harris Smith.

KILIMANJARO (East Africa): The Irish Passionist Fathers are beginning to arrive. In July Bishop Byrne opened the novitiate of the native sisters at Dodoma.

BAGAMOYO (East Africa): Father Witte has written to us from Nyeri. He says that that mission is getting along well. It comprises eighteen stations. Father Witte has just started four schools in different parts of the mountain region, but he is short of teachers. He hopes soon to be relieved of the job of filling in where they are lacking.

DIEGO SUAREZ (Madagascar): On November 30, Bishop Fortineau celebrated the thirtieth anniversary of his consecration to the episcopate. There are only four students in the preparatory seminary at Fénérive, but more are expected soon.

REUNION: The Moenia, which left Marseille on October 2, 1945, with Fathers Barassin and Collet on board, did not arrive in Reunion until January 2, 1946. It had had to put in at Diego Suarez for repairs.

Books Received at the General Secretariate:

Father Janin, C.S.Sp., **Bishop Jalabert** (in the Collection "Great Christians"), Paris: Maison de la Bonne Presse, 1945. Pamphlet of 95 pages. Price: 15 francs.

"This short biography is a very valuable chapter added to those which have already appeared in this collection of living accounts of great French Catholics." (Review). Emile Dehon, C.S.Sp., **New French Colonial Policy**, preface by General Leclerc. Paris: Flammarion, 1945, 188 pages, 80 francs.

Father Frederick T. Hoeger, C.S.Sp., **A Tryst with the Holy Trinity**, New York: Frederick Pustet, 1945, 176 pages.

A collection of retreat meditations for religious, based upon the devotion to God the Father (the Our Father), to God the Son considered in His Passion (the Way of the Cross), and to God the Holy Ghost (the sacraments).

Father Charles P. Connors, C.S.Sp., **Extra-Judicial Procurators in the Code of Canon Law**, Washington: Catholic University Press, 1944, 94 pages.

Thesis for the doctorate in canon law. It has to do with procurators in matters other than court procedure, such as in the sacraments, councils, investiture of the holder of a benefice, the "ad limina" visit, etc.

Father V. Montes de Oca, C.S.Sp., **More About Fatima**, Dublin: Gill and Son, 1945, 123 pages.

Translation of **Prodige Inoui de Fatima** by Father J. da Cruz (Castelbranco).

Father Vogel, C.S.Sp., **Schets Over de Betrekkingen der Congregatie van den H. Geest**. . . , Gemert: Provincial Office, 53 pages.

Translation of the pamphlet "Rapports de la Congregation et Notre-Dame des Victoires". It has been edited in very attractive pamphlet form.

. . . , **Geestelijke Brieven**, 1939, 336 pages.

Translation of Volume II of the **Spiritual Letters of Our Venerable Father**, made by Father Vogel, Provincial of Holland. The letters are grouped according to recipients, and a short note tells us what is known about each person.

BISHOP GENOUD

FOR thirty-three years Bishop Genoud was Ordinary of Gaude-loupe. A long episcopate, in which the bishop gives his whole life, up to his very last breath, has its hardships. Surely no one can fail to recognize the merit of such perfect fidelity to the mystic spouse to which a bishop is wed on the day of his consecration.

Bishop Genoud died at the age of eighty-five. He was twenty-three years old when he entered the first year of theology in Chevilly on January 28, 1883. He was ordained on November 1, 1885. He taught dogma at the Colonial Seminary, and later was professor of moral in Chevilly. In October, 1886, he was appointed master of novices. He fulfilled this charge at Chevilly first, then at Grignon, and again at Chevilly. It was while he was at this post that, to his surprise, he was named bishop of Basse-Terre on May 31, 1912. He was consecrated at Notre-Dame des Victoires on July 2 of that year.

As professor and as master of novices, he had a great influence over those under his charge. In moral class, he was very clear and precise. He loved to tease the students to the point of embarrassment, and then save the situation by a hearty laugh which put everybody back at their ease and made for a wholesome familiarity in questioning and answering. There was nothing stiff about his manner. While he was professor, he also fulfilled the function of subdirector under Father Gerrer, and, later, Father Vanaecke. Both of these men were too busy to watch closely over affairs in the scholastic, but their assistant supplemented their efforts with marvellous success. He seemed to be everywhere and to know all that was

going on. He had a way about him that precluded any resentment on the part of those he had to correct. As master of novices, he was held in great esteem by the young novices. Some of the older ones, however, were not always able to adapt themselves to his ideas. There was nothing far-fetched or affected in his method. His good humor and tolerance invited openness of soul. He was able to learn the secrets of hearts without anyone suspecting what he was about. In his relations with those outside the community, he was able to make very useful contacts without ever giving the impression of caring about them at all. Even up until the last few years, people visiting the Mother House, most of them elderly persons by now, would mention him and speak of his fine character. Added to all this was a very tender piety of a personal sort, somewhat mystical but still very frank. There you have a picture of Father Genoud, a man greatly appreciated in the Congregation, highly esteemed in other communities, the sort of man who won affection and at the same time commanded respect.

As bishop of Guadeloupe, he went ahead with his work, without paying any attention to resistance or opposition. People were drawn along his way, whether they realized it or not and whether they liked it or not, and all the while he did not seem to care whether they were following him or not. His administration was a wise one, carried on until old age forced him to give up. His clergy loved him and had confidence in him. Everything he did was done because he thought it necessary for the winning of the souls of his people. He made mistakes sometimes, it is true, but he would be the first one to admit it. Considerate attention paid to those who were ungrateful often won for him faithful collaborators. If he was ever influenced by others, it was only by those whom he thought his faithful servants.

He was not the patient and methodical type of organizer. As soon as he saw the good to be done he went to work at it without regard for difficulties. This trait might have made him appear dangerously quick to action, but he had always first thought the matter out before God, and brooked no delay.

He worked with all his energy to

spread devotion to the Blessed Virgin. He gave to Our Lady of Guadeloupe the place She merited in his diocese as its patroness. When he published a weekly religious bulletin, he called it "The Queen's Echo". Many thought this a strange title, but he continued to use it for a long time, considering it quite normal for the organ of his diocese to be named after its beloved patroness.

It is not our intention here to tell everything he did in Guadeloupe. We can only draw attention to the fact that he followed what he considered to be the way mapped out for him. Sometimes his friends and associates were disconcerted by what he did. His guiding star was a profound sentiment of respect for duty, a sentiment drawn from a source that never ran dry, but served him up to the very end.

A. C.

BISHOP Le MAILLOUX

AFTER losing Bishop Genoud, who carried the burden of the day and the heat until it wore him out, we now have to report the death of Bishop Le Mailloux, titular bishop of Turuzi and vicar apostolic of Douala. He was only sixty-seven years old, an age at which men usually expect to live for some time longer. Death deprived him of the opportunity of harvesting the fruits of the ability and patience which had enabled him to impose himself in an environment where he was received with frigid indifference at first. "Patentia opus perfectum habet." Death prevented him from extending his works of zeal any further. Cameroun was divided into two ecclesiastical jurisdictions in 1931. The statistics for that year tell us that there were in Douala 17 fathers, 8 brothers, 9 sisters, 1,008 catechists, 62,444 Christians, and 46,311 catechumens. Today the statistics for the vicariate read: 32 fathers, 17 native priests, 4 brothers, 22 European sisters, 115,000 Christians, and more than 70,000 catechumens. It is true that these results could not have been obtained without the cooperation of his subordinates, each in his proper sphere, but we must not forget the important contribution of the head of the mission, who knew how to coordinate the efforts of all his assistants and who was their model at all times.

I shall limit myself to recalling some of the important events in his life, some of which were closely related to happenings in my own. He was born at Crazo, in the parish of Theix and diocese of Vannes, on November 29, 1878. I was only a few months older than he. We entered the same class in the junior seminary of Sainte Anne d'Auray in 1892. We were both fourteen years old. We finished our studies together, and together we went to the novitiate at Grignon on September 25, 1897. We were very close friends all this time. Although we were separated afterwards, we have always maintained that bond of friendship. One could not help being friends with a person of such good disposition, always completely frank and strictly loyal. He was ordained priest in Chevilly on October 27, 1901. I had been ordained in Rome the previous month. The following year I remained at the scholasticate in Chevilly for the time being, while he left for Angola. He had been appointed to Louanda. He devoted almost thirty years of his life to the station of Mussuc. We might almost say that he made that station what it is, since he had charge of it for so long.

It does not always fall to our lot to remain so long in one place. We are not masters of our destiny and cannot choose where we shall work. There are very few, however, who could be left so long in the same place, either because of their own character, or because of the character of others with whom they would have to deal, such as assistants, civil authorities, the faithful, etc.

In 1931, he was appointed prefect apostolic of Douala, and in 1932 vicar apostolic. He was consecrated in the Basilica of Sainte Anne d'Auray on September 8, by one of his former teachers, Bishop Duparc. On that happy occasion, he found himself amid the scenes of his youth, surrounded by his teachers, schoolmates, friends and relatives.

I need not speak about his apostolate in Douala. The statistics given above are eloquent enough. However, there is one thing worth recalling. When he arrived in Douala as bishop, he felt it his duty to send his respects to the civil authorities of the colony. He knew that they were very cold towards the mission, but he did not wish to be lacking in courtesy.

Scarcely any of them replied. The only visit he received was from a magistrate who had completed his term of office and therefore had no fear of losing face. Less than four years later, Bishop Le Mailloux had won them over. On March 22, 1936, the day the church in Douala was consecrated, all those of any rank in the town were his guests for dinner.

†L. L.H.

A Point of Information

Q. I should be grateful to receive some instructions with regard to the disposition of the money received by those in the armed forces.

A. These instructions were given by the Sacred Congregation of Religious on March 16, 1922. You will find the official text in the Bulletin for the month of April, 1922 (Vol. XXX, page 577).

After the war of 1914, the question arose as to whether the salaries, pensions, bonuses, indemnities, mustering-out pay received by religious who did military service ought to be regarded as their personal property or as belonging to their religious institute.

The Sacred Congregation of Religious, distinguishing between religious bound by vows during the war, and religious without vows, replied: Money paid to religious bound by vows belongs to their religious institute; money paid to religious without vows becomes the personal property of these religious.

This document was published under the title: "Circa pecunias religiosus obvenientes occasione servitii militaris praestiti temporis belli". Therefore the decision given holds not only for religious mobilized in 1914, but for every religious mobilized in wartime. In other words, it applies to those who served in the last war just as to those who served in 1914.

Therefore, mobilization does not give professed religious the right to dispose of such money without authorization from their respective superiors. They also have to give to those superiors an account of their expenses.

* * *

BREAD

O God! that bread should be so dear,
And flesh and blood so cheap!

—Thomas Hood.

DEATHS DURING 1945:

		Yrs.
Jan. 3	Father Paul Andriès (Belgium)	65
Jan. 13	Brother Justinian Weipert (France)	72
Jan. 16	Father Aloyse Goeppfert (France)	68
Jan. 20	Brother Augustinus Frey (Mother House)	68
Jan. 29	Father Manuel Junqueira (Silva Porto)	37
Feb. 1	Father Jean Kieffer (France)	43
Feb. 15	Father Michael Reiff (Germany)	34
Feb. 24	Father Adolphe Dubourg (France)	31
Feb. 27	Father Jean-Baptiste Pascal, former Assistant General (France)	88
Mar. 2	Brother Arthème Valleix (France)	75
Mar. 3	Father Joseph J. Boehr (France)	74
Mar. 3	Mr. Henri Morvan, Scholastic (France)	24
Mar. 17	Brother Parfait Schneider (France)	78
Mar. 31	Father Jules Mahéo (France)	33
Apr. 1	Brother Philippe Munckhoff (Germany)	81
Apr. 23	Brother Columba Leddy (United States)	77
Apr. 28	Father Johannes Kramer (Germany)	36
Jun. 8	Brother Gabriel-Lallement Couture (Canada)	42
Jun. 10	Father François Onfroy (France)	71
Jun. 11	Brother Boniface Schoesser (France)	49
Jun. 12	Father Eugene Christ (Haiti)	73
Jun. 12	Father Raymond A. Wilhelm (Kilimanjaro)	41
Jun. 18	Father Eugene J. Caron (United States)	65
Jul. 13	Father Guillaume Le Douaron (Dakar)	63
Aug. 2	Father Emile Goerthner (Nova Lisboa)	40
Aug. 12	Father Peter A. Lipinski (United States)	55
Aug. 12	Brother Dominique Geny (France)	22
Aug. 28	Father James Nolan (Ireland)	88
Sept. 2	Father John J. Fitzpatrick (United States)	61
Sept. 18	Brother Petrus Simon (France)	58
Sept. 23	Father Joseph Ulmer (Martinique)	52
Oct. 10	Brother Hugo Weyers (Germany)	74
Oct. 13	Brother Hildevert Willinger (France)	74
Oct. 13	Brother Dominicus Glotter (Nova Lisboa)	64
Oct. 15	Most Rev. Pierre Genoud, Titular Bishop of Apollonia, former Bishop of Guadeloupe	85
Oct. 29	Father Jean Hervé (Luanda)	43
Nov. 6	Brother Nicaise Muller (Nova Lisboa)	75
Nov. 29	Brother François-de-Sales Martin (Dakar)	47
Dec. 4	Father Aloyse Gaschy (Yaoundé)	61
Dec. 17	Most Rev. Mathurin Le Mailloux, Titular Bishop of Turuzi, Vicar Apostolic of Douala	67
Dec. 20	Father Alphonse Krummenacker (Nova Lisboa)	55
Dec. 30	Father Bruno Geldhof (Katanga)	48

LYING

Lying lips are an abomination to the Lord: but they that deal faithfully please him. Prov. 12, 22.

A deceitful witness that uttereth lies, the Lord detesteth. Prov. 6, 19.

A thief is better than a man that is always lying; but both of them shall inherit destruction. Eccclus. 20, 37.

The mouth that believeth, killeth the soul. Wis. 1:11.

CHARITY

If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor and if I should deliver my body to be burned, and have not charity it profiteth me nothing. I Cor. 13, 8.

Mailbag Perspective

AAF Disintegration

POST CHAPEL, Wendover AAF, Wendover, Utah.

The Table of Organization here calls for but one chaplain and the CO has elected to retain a Catholic priest. He had various reasons and the deciding factor seemed to be the attendance at the Sunday devotions. We have a noticeable edge on our separated brothers. The Protestant Chaplain was discharged and so I am the only chaplain here. The decision of the CO was very acceptable to the local Bishop for he had hoped while in Washington to persuade the Chief to keep a Catholic Padre here. This solves the Bishop's problem for he is very reluctant to put a priest out here on the isolated desert and since the local pastor lives at Tooele, 96 miles from here, this end of the parish does present a problem to the Bishop. For the time being I remain here.

All goes well in the work here and I have completed a census of my parish on the hill. I discovered more Catholics than I had ever dreamed lived here and I have the children meet at the USO twice a week after school for instructions. Two of the little fellows are on their way to becoming altar boys and I am bringing the Catechists from Elko for a visit in view of having a vacation school here later on in the year. My military parishioners are not very numerous and the new men are just young boys who present a special problem. I am convinced that I would much rather have the old boys back, the army that fought the war, for the new Boy Scout atmosphere makes the disintegration of the AAF complete.—Father H. J. Haley, C.S.Sp.

Shop Windows

John Wanamaker Philadelphia, February 22, 1946.

Dear Father Collins: Thank you very much for sending along the January issue of the bulletin, "Our Province," in which you called to our attention the Sidewalk Sermon by Reverend Michael A. Kelly on Shop Windows.

This essay was of particular interest to us, not only because it was about department store windows in

general, but because of the special reference and very fine tribute paid to our Founder, John Wanamaker. Those of us in the store today are very proud of our heritage and are constantly striving to live up to the ideals established and carried on so admirably by Mr. Wanamaker.

We appreciate very much your interest in having forwarded this article, which incidentally, has just come to the attention of this office, hence the reason for this late reply.

Very truly yours, G. Gilbert Abel.

"But 'twas a famous victory."

116th General Hospital, Nuernberg, Germany, APO 124, New York, N. Y. February 12, 1946:

Dear Father: I finally managed to get to the Mother House and spent four days there, but sad to relate, someone stole my vala pack in the Garde L'est in Paris or the East Station, and with it went the underwear, sweaters and scarfs which I brought all the way from the States for the Superior General and some of the other confrères, but I finally managed to get a few things from the other officers to leave at the Mother House. The Superior General seemed to be in good health and fine spirits, but the place was as cold as the heart of a landlord in the North of Ireland.

My present hospital assignment is some job as the soldiers over here and especially the negroes are certainly getting themselves into a peck of trouble. The first twelve days I was here I administered the Sacrament of Extreme Unction ten times and only last night they brought in another lad shot to death. It seems that all arguments over here among the GI's are settled with guns or knives, but with it all, there is a marvelous bunch of Catholic young men who attend the Sacraments weekly.

Last night I met Father Edmund A. Walsh, S.J., the Russian authority, who at present is attending the trials in Nuernberg. We think that he is over here on a special assignment for Rome and to spend two hours in his company (there was a priest from Brooklyn with me) was more than a treat; it was a real education.

I managed to get into the trials and had a special spot along with the press and although the French were giving testimony at the time it was very interesting. The translation

was given in four languages, English being one of them. I was so close to the twenty defendants that I could have touched them.

I had a talk with one of the former German Vice-Admirals who is being held as a witness here. He stood all the time I was in the room and when I invited him to be seated he thanked me. We have one of the defendants here who is a patient in a serious condition. His name is Katenbunner and he has become a Catholic along with the former governor of Poland, since the trials began. The name of the latter is Franck. Since there is a Catholic priest assigned to the trials (Father Sixtus O'Connor, O.F.M.) I did not have an opportunity to speak to these converts. The Catholic chaplain told me that about five of the men on trial go to Holy Communion at least once a week and that the only one who doesn't bother about the service of a chaplain is Hess who thinks that a display of religion is akin to cowardice. The chaplain also told me that Goering will talk to him for hours at a time. But all in all the Supermen are a sad looking lot.

Poverty is seen everywhere and the town of Nuernberg like the rest of Germany which I have seen is over ninety percent destroyed. The churches have not been spared. Of the eighteen churches in Nuernberg only two of them were not hit and only three can be used at all. On Sunday morning after my second Mass I go to Saint Anthony's in Nuernberg and help out with the confessions which are heard before, during and after Mass. It is not unusual to hear sixty confessions a morning. The German Catholics are more than edified by the marvelous display of Catholicity on the part of the American troops. Over two hundred men receive Holy Communion at that particular Mass.—

Father C. Diamond, C.S.Sp.

Pacific Activity

N.A.B. 824, F.P.O. San Francisco, California, March 11, 1946.

Dear Father: It is good to read that the Fathers are coming home from the wars. I am looking forward to the happy day of my own discharge which should not be too long now. I expect to ask for orders the beginning of April and request a relief—it would be a pity to leave Kwajalein without the services of a priest again. As far as the records show I was the

first priest the Navy sent here. Of course the Army and Marine Air Wing had priests with their outfits on Kwaj. My afternoon jobs keep me busy. One week I go to Ebeye, a couple of islands north of here, by boat. On alternate weeks I fly to Bennett, about a half hour by plane. There are very few Catholic there now and we land on a ball field (which is not too comforting). On Tuesday I fly to Majuro where about twenty five Catholics live. The priest who was there is now in Japan. Majuro is about three hundred miles from here and is one of the most beautiful islands I have seen with the exception of Laura. I say Mass there once a month for about twenty native and fifteen Navy men in an old chapel built during ten days of German ownership.—Father J. J. Cassidy, C.S.Sp.

Through A Hundred And Four Tunnels

3rd Bn., 19th Inf. Reg., APO 24, San Francisco, California, March 1, 1946.

Dear Father: I spent the past month flitting around as a casual. My old outfit, the 130th Infantry, broke up finally in the last few days of January. After sitting around in Kobé for a few days, I received orders to proceed to the 24th Division. It was then located on the Island of Shikoku, one of the smaller islands of the group that is Japan. So I proceeded to Matsuyama where I lay around for another week. Then I was assigned temporarily to the 24th Medical Battalion. I knew that I was to be assigned to the 19th Infantry, so I did not even unpack while with the Medics. The assignment with the 19th should be my last until I am discharged. I have no way of knowing when that will be since I am very low on points.

Our present location is very nice, but the Island of Shikoku is much nicer than Honshu. The ride down here on the train is beautiful, although it is as dirty as the ride from New York to Pittsburgh. One unusual thing about the train ride here is that in a distance of about fifty miles the train passes through 104 railroad tunnels.—Father John A. Burns, C.S.Sp.

In Rome For The Consistory

Hdq. 2nd Bn., 7th Reg. APO 3, New York, N. Y. February 24, 1946.

Dear Father: I am at present returning from the Papal Consistory.

I had hoped to meet some C.S.Sp., chaplains there but no such luck. About 250 American chaplains were registered, the largest assemblage of American Catholic Chaplains that were ever together at one time.

At the Irish Legation in Rome I met a C.S.Sp. from the Irish Province, Father Finn, who serves with the British in Athens. In looking for the French Seminary I met one of the French cardinals (!) who took me to it. The superior and the others received me well and I enjoyed the visit. Mine, they claimed, was the first such visit. (Others have been there. Ed.)

The Holy Father sends his Apostolic blessing to all our members especially to the superiors, teachers and students.—Father Richard F. Wersing, C.S.Sp.

"Available"

Chapel No. 2, Maxwell Field, Alabama, March 7, 1946:

Dear Father: I have learned via the grape vine and much to my surprise that I have been made available for overseas. This is just as it reads, "available." It may mean that I will be sent and it may not. I was under the impression that by the summer all but the Regular Army men would be out but that does not seem to be so. I do not know whether the European unrest is going to have a bearing on us or not.—Father Henry J. McNulty, C.S.Sp.

The American Way

4th General Hospital, APO 1105, San Francisco, California, February 10, 1946.

Dear Father: Hollandia is closed. Although expected it came suddenly. There were some regrets due to the fact that the men found themselves assigned to strange outfits. The men who left Hollandia were those who built the base and kept the supply lines moving throughout the war. They thought that with the closing of the base they would be declared surplus and sent home, but others had different ideas.

Our last day here was rather sad. Our forces in full parade were followed by the Dutch troops. Our commanding officer lowered the Colors while the National Anthem was being played. He then gave place to the Dutch Commanding Officer, and the Dutch Colors were raised while the Dutch National Anthem filled the air. At the close of the ceremony the Dutch drove us to the ship—just

us, because everything at the base now belonged to the Dutch Government.—Father Edward A. Curran, C.S.Sp.

* * *

Military Ordinariate

THE following are excerpts from Circular Letter No. 46 of February 18, 1946, issued by the Military Ordinariate.

General Absolution

Chaplains have written us from various posts overseas for directions regarding general absolution. Some explain that they go to minister to a group in a distant place only to find a large number waiting to go to confession. They ask whether they may then impart general absolution. Unfortunately, the answer must be in the negative. This faculty may be invoked only in the circumstances described by the phrase "imminente proelio", i.e., when fighting is imminent or has actually begun. The causes necessary for validity are not verified and the faculty is inoperative.

Proxy Marriages in Puerto Rico

The Puerto Rican Legislative Assembly recently passed a law (No. 64) permitting proxy marriages between residents of Puerto Rico and persons living outside the confines of the island. Military personnel desiring to contract such marriages with persons in Puerto Rico must execute a special form of mandate in the presence of a chaplain or the Judge Advocate. The forms of mandate and detailed instructions may be obtained from the Military Ordinariate on application. Chaplains are urged to give all possible details in the original letter of inquiry.

Vocations

As a result of the request made in our last circular letter, many chaplains have sent us character testimonials concerning young men whom they have known and who aspire to the priesthood and/or the religious life.

It has been truly inspiring to witness the zeal with which chaplains are nurturing hundreds of vocations among men during this period.

One medical officer has already entered a contemplative community. Ex-Sgt. AAF has entered St. Charles College, Md.; Ex-RM 3/c has been

accepted by a Mid-Western diocese; Ex-Paratroop Sgt. is to be a Trappist brother; Ex-Sgt. who saw action on Saipan is entering the Benedictines. Two former prisoners of war in Germany are accepted by the Holy Cross Fathers. Another AAF man is a postulant at a Benedictine Abbey in Florida while still another with forty-three months in the South Pacific is in the Holy Ghost Fathers' Novitiate in Connecticut.

And so, we might go on multiplying especially in missionary communities, this divine harvest which is being cultivated all over the world by the splendid chaplains. Continue to send us reports on men whom you know and can recommend. Continue to assist men who are groping their way out of the smoke of war towards the Rex Pacificus.

Nor should your interest be confined to the young men. Many of you meet Waves, Wacs and Spars as well as members of the Women's Reserve of the Marine Corps. We already know of several who are dedicating their lives to a cause which will help build a lasting Peace. For example, Mother Mary Basil of the Missionary Sisters of the Society of Mary, Bedford, Massachusetts, which serves the missions of the South Seas so well known now to thousands of veterans, has already received some vocations from the services and will provide information on this missionary community. A lady who is a captain in the Medical Corps is about to offer herself as a candidate for medical mission work.

The Chaplain A Teacher

We have mentioned the opportunity which the chaplains may enjoy of doing a little teaching to help men begin the rudiments of Latin in preparing to embark on the ecclesiastical life. It is edifying to know how many are thus profitably employing their time. A lieutenant reports from Jacksonville that the chaplain has two Latin classes there each week. A sergeant of the Army War College studies college Latin work. A lieutenant from Anacostia Naval Air Station has begun a Latin session twice a week. A corporal in M.P.'s in India is studying Latin with his chaplain and with a Salesian missionary. A sergeant at Barksdale, Florida, is studying Latin under the direction of his chaplain. A chaplain in Germany cables us for beginners' Latin texts. And—above all things—a sergeant in Alabama is actually struggling with Greek! After all, it might serve as a bit of a "refresher" course for ourselves!

G.I. BILL OF RIGHTS:

Postulants And Seminarians

Ex-service men and women who are honorably discharged and who desire to enter seminaries or religious communities, are entitled, we are reliably advised, to invoke the educational advantages of the G.I. Bill of Rights to defray their expenses, at least in part. It is necessary that the Institution be registered with the Veterans Administration. Bring this to the attention of those who approach you, particularly if you are situated at a Separation Center.

News From Washington

THE coming of Spring to this community this year will be remembered for more than the blooming of the Japanese cherry blossoms along the Potomac, or the yellow splash of forsythia across a field, or the red glow of an oak tree aching to burst its buds after a warm March rain.

Don't get us wrong. It's not that we don't enjoy these annual vernal attractions. We're all for Spring and it'll get our vote every time. It's just that all these touches of nature, so easily taken for granted, like the non-prodigal son, merely served this year as a background for more colorful and soul-stirring events that occurred just about the time that Spring is alleged to have arrived.

First of all, there was the The Car. Yes, it was new. There it stood in the drive, all shiny and serene, with an air of confidence—nay, of boldness—as it faced the brave new world. Though it was not, like the poet's subject, arrayed in purple and gold but in modest black, trimmed in glistening chrome, its glory was such that azalea and tulip and spirea and daffodil were as grass.

Two days later, another New Car appeared. Along about this time, of course, the rapture was beginning to cloy and soon we longed for the moment when our eyes would rest on nothing more brilliant than the old familiar landscape and the silken sward sloping slightly, er—south.

Neither of the cars stayed. Father McGoldrick took his prize off to Hartsville and Father Joe Hackett had merely put his on display for a time. Maybe it was a good thing after all that Spring did come; it, at least, stayed. And come it did. Father E. Moroney had the lawn mower rolling on the very first day, March 21.

Now that we are mentioning dates, it will be in line to point out that on March 24 this community was together for the first time since mid-January; and since that time had lost one of its members, Father Marx, who now carries on in Barceloneta, Puerto Rico.

A number of things kept us apart for that two month period. Father Provincial was in New Orleans for Bishop Greco's consecration, in New

CONFRETES OF WHOSE DEATH WE HAVE HEARD SINCE LETTER NUMBER 28:

Date		Province	Place of death	Yrs. of Age prof.
Oct. 13, 1943	Br. Fortunato Pereira	Portugal	Silva Porto	67 47
Apr. 28, 1945	Fr. Johannes Kramer	Germany	Germany	37 18
Oct. 10	Br. Hugo Weyers	Germany	Germany	75 35
Dec. 17	Most Rev. Mathurin Le Mailoux, titular Bishop of Turuzi, Vicar Apostolic of Douala			68 48
Dec. 20	Fr. Alphonse Krummenacker	France	Chevilley	56 33
Dec. 20	Fr. Bruno Geldhof	Belgium	Manono	49 26
Jan. 1, 1946	Fr. Henri Burger	Germany	Morogoro	55 33
Jan. 3	Fr. Joseph B. Kelly	Ireland	Kimmage	63 37
Jan. 17	Fr. James Dowling	Ireland	Rathmines	66 42
Jan. 21	Fr. Albert Dhellemmes	France	Lille	45 25
Feb. 3	Fr. Jean Diebold	France	Messerghin	67 45
Feb. 14	Br. Cornelius De Boer	Holland	Saint-Ilan	59 32

Father Albert Dhellemmes, provincial secretary for the province of France, died January 21 after only two days' illness.

York for Cardinal Spellman's reception and in St. Louis for Cardinal Glennon's funeral, making a few stops en route and off route.

Father Guthrie did some commuting to St. Paul and New York, taking mission collections. Father Connors was on an eight-week jaunt looking for money, vocations, free room and board in Michigan, New York and Connecticut. Father Moroney did his share of passing the hat on seven or eight successive weekends during that period, confining his activity to the States of New York and New Jersey. Fathers Holmes and John J. Walsh held the place together.

Visitors there were to add cheer and variety, so many that their enumeration might bring back the paper shortage. However, mention must be made of the '46ers, headed for the far hills that are reputedly white for the harvest. When they set forth for California in their second-hand car, there was hardly a dry eye in the place, as the steam boiled off the radiator; and there were those who compared these hardies to the pioneers of old who set out for the same goal in covered wagons, although in this modern version the question of cover was highly debatable.

Father Ernest Dieltiens, of Tientsin, China, procurator of the Society of the Immaculate Heart of Mary (Belgian Foreign Mission Society—Scheut Fathers) stayed with us for a few days while trying to find what would be the Society's first house in the United States.

Father Correia, of the Province of Portugal, spent a few days here before trekking for the West Coast with Father Joe Murphy.

Other events of importance were the appearance of some long-awaited cabinets and shelves for the dining room, sacristy and community room; the destruction of part of one of entrance pillars by a truck; the moving—only slightly—of one of the pillars at the portico of the house.

Oh, yes; one of the items of lesser importance that revived with spring was this column.

—o—

CALUMNY

Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.

—Shakespeare.

Our Levites

CORNWELLS: Our offhand observation would state that, during the month, the calendar and clock have been proceeding according to the usual plan of hour and day. The internal march of spiritual and scholastic achievement does not submit to our chronology, and external items are scarce. But we do not apologize, for we are not conducting primarily a three ring circus.

We can record that the handball alleys are now part of history. After much undermining and leveraging the old cement walls came thundering down, and the view to the woods is now unmarred.

After more than forty games with surrounding Catholic grade and high schools, our basketball is over for the year. It was a device, we believe, very effective for acquainting young eligibles with our place and our work. Modesty restrains us from mentioning the number of victories and defeats.

We had the honor of being host to the Brothers' annual retreat. Father Mangan preached it. Brothers Novatus, Stephen, and Gerard, besides our own, attended. It was closed with Solemn Benediction on the feast of Saint Joseph.

Father Kettl preached the annual retreat to the boys of Saint Francis, Eddington. Father Jones is giving lenten courses at Westmont, N. J., and at Our Lady of the Blessed Sacrament, Philadelphia; Father Sheridan is preaching at Bristol, Pa., and Father Stanton at Burlington, N. J.

The early warm weather has brought some of us out of winter quarters. Baseball is already in evidence, and some work is being done by the junior scholastics on the property. Brother Matthew has begun his plowing.

RIDGEFIELD: Washington's Birthday found the Novices tobogganing and skiing. There was little ice skating but very much snow.

Lent brought various new mortifications and not the least were examinations. But these are not only harbingers of spring but also of our coming profession.

Manual Labor has changed from the familiar snow shovelling to raking

and digging. Smiling spring is expected to pay its earliest visit, and we will not be found napping when the first blades of grass appear and the buds blossom forth. The plow has already begun to turn the sod. Planting time is here. And we cannot lose sight of the weeds that will grow up with the vegetables. Let's hope that the vegetables will crowd them out. There are no new projects on the agenda, but the lawns and shrubbery are being put into shape. The fine weather is here and we are making good use of it. We know that the New England weather changes over night, so, we make hay while the sun shines.

Seven scholastics from Ferndale came over to see us. We are always glad to see them and welcome them back again. Several Fathers visited during the past month—Fathers Connors, Leonard and F. Trotter.

FERNDALE: A bleak Saturday morn in late February found the scholastics gathered in the auditorium to hear one of the scholastic priests contend and prove quite decisively that try as one may—"A Creature Cannot Create". After the pause that implies the speaker has had his say, the objectors tangled verbally with the defendant for the intellectual entertainment of the assembly. We were ably defended from the floor but the rostrum had the "upper-lift" amidst zestful and unrestricted play of mind and tongue. Although the objectors did not carry off the laurels, they convinced us that even in February a Dogmatic Disputation can be the occasion of an interesting discussion.

This month Ferndale gave a testimonial dinner to an old friend, Father Dennis L. Gleason, LL.D., Pastor of St. Mary's, Stamford, who was made a Domestic Prelate recently. To Rt. Rev. Msgr. Gleason, congratulations and many more years!

An unusual treat was afforded us when Father Gillis came to conduct a Day of Recollection for the diocesan priests. Both conferences were thrown open to the scholastics, and for fifty minutes each time we sat enthralled by the deep piety, earnest zeal, striking eloquence and word-wizardry of the noted Paulist from New York.

The community was saddened by the news of the death of Father Edmund Leonard's father and Mr. D.

Vincent Durning's mother. We extend our heartfelt sympathy to them and the members of their families.

Normally one is filled with regret at the felling of a tree. But as we hear the crackle, the long drawn sigh and the crunch of a thousand branches some of the regret is lifted when we recognize that the woodsmen are scholastics bent on preserving rather than destroying our woods and groves.

Imbued with a bit of the spirit of St. Patrick, we had an informal entertainment on the evening of March 17. The program consisted of community singing, a few solos and an authentic historical account of St. Patrick, by Father James J. Maguire, C.S.Sp.

The ice skates are "salted away", but there is at least a pretense of sporting activity as the goal posts assume a horizontal position and the baselines become the object of quest on the part of enthusiastic rooters of the Brooklyn Dodgers. Report has it that the frogs in the lake are "tuning up" for the season, while the robins are at their chirping again and the tiny green buds are emerging. Could it be that spring is nigh?

* * *

Harlem Report

St. Mark's pre-Lenten dance this year was one of the most successful to date both socially and financially.

The Tuesday evening Lenten Devotions conducted by Father Louis Schenning, C.S.Sp., were well attended, but as usual the Stations of the Cross on Friday evening attracted even more parishioners.

St. Mark's now boasts of ten new parishioners after the recent solemn administration of the Sacrament of Baptism. A new class of instructions began Wednesday, April 10.

Twenty new members were received into the Junior League of the Sacred Heart by Father FitzGerald since our last report.

"The King Of Kings," was shown on one afternoon for the school children and in the evening for the adults.

With the release and return of many of our parishioners from the Armed Forces we look forward to a large reception of new members into both the Senior and Junior Holy Name Societies.

The success of last year's Variety and Fashion Show is an inspiration to the Junior Sodalists sponsoring it

again this year. The show consists of musical numbers, a one-act play and a fashion show. The event is scheduled for Friday, April 26th.

With a record of fourteen wins and four defeats, St. Mark's Junior Holy Name basketball team received silver plated medals for being runners-up for District Championship.—Father Francis B. Stocker, C.S.Sp.

Duquesne Doings

THE daily noonday Mass, traditional Lenten service for the student body, continues to draw full attendance. The Fathers plan to extend the practice as a permanent feature of the religious calendar to include the entire school year.

On the evening of March 17, Father Dwyer received new pledges into the Kappa Sigma Phi, Duquesne University Chapter, a fraternity for Catholic men students. The ceremony, an impressive candlelight service, took place in the University Chapel. Father Kline, University chaplain, opened the ceremonies with prayer and a sermon on Catholic Action for college students. Solemn Benediction followed the reception and induction formalities.

Father Federici preached the Novena of Grace at St. Benedict the Moor Church and is preaching the Lenten Course at St. Ann's in Millvale. Father Baney drew the assignment coveted of all diocesan orators when Father Coakley invited him to Sacred Heart for the Lenten Course. Fathers Federici, Vernon Gallagher and Lauritis will sing the Good Friday Passion at Annunciation.

The demand for morning and Sunday ministry continues unabated and the Fathers still find themselves unable to fill all requests.

Recent visitors: Fathers Lippert, Joseph Murphy and Charles Trotter on their way to new posts in California; Father Robert Puhl, who brought his completed M.A. thesis in English Literature; and Father James McCaffrey, who stopped to say "hello" between sermons at Resurrection Church in Homeville, where he conducted a two weeks' mission.

Final enrollment figures for the second semester revealed that of 1,265 full-time students, 868 are men. A fine comeback!

PRAYER OF A SOLDIER

My shoulders ache beneath my pack
Lie easier, Cross, upon His back.
I march with feet that burn and smolder
Tread, Holy Feet, upon my heart.
Men shout at me who may not speak
They scourged Thy back and smothered
Thy cheek.

I may not lift a hand to clear
My eyes of salty drops that sear.
Then shall my fickle soul forget
Thy agony and bloody sweat?
My rifle hand is stiff and numb
From Thy pierced palm red rive
come.

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift—Amen.

—Joyce Kilmer

* * *

MY LESSON

Only to rest where He puts me,
Only to do His will;
Only to be what He made me
Though I be nothing still;
Never to look beyond me
Out of my little sphere,
If I could fill another

God would not keep me here.
Only to take what He gives me,
Meek as a little child,
Questioning naught of the reason,
Joyful or reconciled.
Only to do what He bids me
Patiently, gladly today.

Taking no thought of the morrow,
Leaning on Him all the way.
Only to watch in the working,
Lest I should miss His smile;
Only to still earth's voices,
Listening for His the while;
Only to look at Him ever,
Only to sit at His feet;
All that He sayeth to do it—
Then shall my life be complete.

—o—

WORLD

For to admire an' for to see,
For to be 'old this world so wide,
I never done no good to me,
But I can't drop if I tried.

—Thomas Hood



OUR PROVINCE-

Vol. 15

MAY, 1946

No. 5



The Annual Pentecost
Novena Begins
May 31

May, 1946

Vol. 15



No. 5

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Do you want to be perfect missionaries? Well, then, be disposed to suffer all sorts of privations, pains, humiliations and crosses. Never forget that when St. Paul wants to show that he is just as much an apostle as St. Peter, St. John and the rest, he offers as his greatest argument, all that he has undergone in his labors for the glory of his divine Master. Therefore be henceforth devoted to all pain, humiliation and tribulation; bear them in the peace and joy of divine love—Venerable Libermann.

Addresses:

Fathers J. T. Donohue and C. F. Trotter, Box 267, Del Mar, Calif.
Fathers J. A. Hyland and P. J. Lippert, Whittier Street, Box 301, Hemet, Calif.

Father J. B. Murphy, 3594 Ramona Drive, Riverside, Calif.

Father J. T. Kilbride, Hq., Military District of Washington, Washington 25, D. C.

Father H. J. Haley, Hill Field, Ogden, Utah.

Father J. J. Cassidy, c/o Com. Mariannas, Guam.

Arrivals:

At La Guardia Field, New York, April 11, 1946, Fathers H. Goré and J. Petersen from Port-au-Prince Haiti, via PAA.

At Miami, Fla., April 30, 1946, Father A. Monteil from Petion Ville, Haiti, via PAA.

Pray for:

Miss Annie Tierney, benefactor, who died April 16, 1946, in Stamford, Conn. R. I. P.

NOTICE

Owing to unforeseen difficulties the retreat scheduled to be held at Duquesne University, June 9-14, will be conducted at St. Paul's Monastery of the Passionist Fathers, Pittsburgh 3, Pa. Those making this retreat are kindly requested to report at the Retreat House (18th St., and Monastery Ave., South Side) by 8 p.m., June 9, 1946, so as to facilitate arrangements.

FATHER Clement Moroz informs us in a letter written from his mission in Gare, East Africa, that a very good opportunity has been given him to learn the native language because he has been placed in charge of the coffee pickers at the mission. This assignment keeps him with the people almost all day. . . Father Jos. A. Pobleschek believes that Dayton, Ohio, offers a very fertile and promising future for the Negro Apostolate. About half those who attend his ten o'clock Mass on Sundays are non-Catholics. . . At Okmulgee, Okla., Father Therou is trying to buy some property with a view to building a new home for the Sisters. He has a class of 125 ready for Confirmation. . . Father W. P. Murray has erected a cottage at the mission in Sanford, N. C. Reports from that point indicate a nice attractive little building with a landscape job (done by Father Murray) that shows good taste and no small amount of planning. . . St. Cyprian's Mission, Helena, Ark., has a substantially growing building fund and a school enrollment of 190. . . On 29 March 1946, Father Fisher received a commendation from the Army for "a most commendable spirit of interest, cooperation and devotion to the various duties of your office in the Chaplain's Section and a fine sense of appreciation of the mission of the Command." . . . During the summer months Father F. X. Walsh (St. Mary Magdalene's, Tuscaloosa, Alabama) is continuing his drive for funds for a new school. The Sisters are assisting him in the mailing of circular letters. . . A radio program, *The Holy Ghost Hour*, conducted by the Fathers in Arcibo, is proving

(Continued on page 60)

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Confrere	Died	Age
Father Patrick J. Brennan	June 2, 1944	46
Father Francis A. Retka	June 6, 1938	61
Father John J. Schroeffel	June 6, 1925	48
Father Martin A. Hehir	June 10, 1935	80
Father Francis Gres	June 10, 1940	70
Father Raymond A. Wilhelm	June 12, 1945	41
Father Eugene J. Caron	June 18, 1945	65
Father Albert B. Mehler	June 20, 1942	68
Father Paul Kwapulinski	June 22, 1927	52
Mr. Michael Kenny	June 25, 1916	25
Father Theophile Meyer	June 30, 1938	81

Requiescant in Pace

The Spiritual Directory

Chapter V: Holiness of the Missionary

IN THE preceding chapters we have seen the ordinary manner in which souls are led by God, how sanctifying grace is the principle and the source of holiness, and we have also seen that special graces are granted to aid us in the performance of our ordinary tasks. Now, we who are following the calls to perfect holiness, will consider the effect of the divine operations on us. We have bound ourselves to special duties. Compared with other states of life ours is indeed exceptional.

Missionaries Must Be Men Of God

Every fruit tree produces its proper fruit in complete dependence on the vital sap that flows through its life lines. It is on divine grace that a man must depend to produce the fruit of holiness proper to his state for it is from Jesus Christ, the Vine, that we, the branches, must draw supernatural life.

We, as apostles, are grafted in a special manner to the Tree of Life. We receive its vital power in superabundance not only for the well-being of our own spiritual life but also that we may be abundant channels of grace for others, passing on to them the life blood of grace, so that they too may bear abundant spiritual fruit. But if we, the main branches connected with the heart of the tree, become arid or have but little life and vigor how can the lesser branches have life? If, while the disorders and shortcomings of nature predominate, we share the life of Jesus but little how can we make new branches sprout on the tree of grace? Under such circumstances, even if we should produce some new branches, we would impart to them only a sickly and powerless life for the slender stream of supernatural life passed on to them could not save them from the infected flood that, from sinful life, pours in upon their souls. In such a sad state of affairs it would be very probable that we would not even be aware of how little of the divine life of Christ we would communicate and how much of our own.

This reflection is so fundamental I wish I could repeat it on every page of these instructions: A missionary

who does not work seriously and constantly at his own sanctification is not worthy of the great grace of being an apostle. He stands guilty before the souls he failed to lead to God. But if he carried on earnestly he cannot fail to sanctify himself and many others also.

Grace Gives The Holiness Proper To One's State.

We have said before that through faith, hope and charity, sanctifying grace quickens our acts and strengthens our good dispositions. We also said that from these virtues of faith, hope and charity flow in turn the virtues so needed in the directing of our relations with God and with creatures. But we are so weak that the help we thus receive from sanctifying grace would not be adequate to the task were it not that God in His infinite mercy adds special graces for every act so as to dispose us, to draw us, and to strengthen us the more. Thus in every state of life God inclines us towards the duties and virtues proper to that state. . .

When, therefore, through a special Sacrament God gives to a certain vocation the proper and necessary graces these again will promote the growth of the virtues required for the new tasks. The support given by these virtues should dominate our life; we who are called to be Christians, priests and missionaries. The grace of state or what we may call in other words the Christian, the priestly, the apostolic spirit, should blossom forth in us.

By the fact that we as priests receive the grace of state through a sacrament, God as it were, has bound Himself to add to sanctifying grace, at certain times and under certain circumstances, the special graces we need to fulfill the duties for which we have received the aid of a specific sacrament. If we fall short in doing what we know to be our duty, we can be sure that we simply have not corresponded to our graces for to correspond to grace would be to succeed.

Apostolic Men Receive The Grace Of Missionary Priests

Now let us apply these principles to ourselves and consider two different but not distinct aspects of our voca-

tion: the priesthood in general and the particular conditions under which we exercise its functions.

A man chosen by God to be a priest of Jesus Christ, is by election united to Christ the Son of Man while by consecration he is clothed with the divine power and quality of Christ, the Son of God. Thus linked to Jesus, God and man, he becomes with Jesus the mediator between God and man.

As mediator the priest represents men before God to obtain pardon for sinners, to pray for the perseverance and sanctification of the just, to render to God, in the fulness of their priestly personal holiness and perfection, what is due to Him from those who refuse to pay homage or do so but poorly.

To do his duty the priest must be holy, without guilt, unsullied and without any attachment to sin. In so far as it is possible the priest must follow Jesus Christ the great Priest to whom he belongs. The priest belongs to Jesus Christ through the priesthood and takes the place of Christ in the functions of the priestly office. The priest will rise above this world only when he is holy. Perfect fidelity to the graces received in ordination will lead the priest straight to perfection and raise him high above human things because he possesses so great a power in divine things.

Lastly, the grace of his ordination gives rise to a spirit of prayer and to a pure and strong love for God and all this is for God's glory. This grace of ordination also develops a keen discernment for all that concerns the divine perfections, the mysteries of the redemption and the means of salvation. These are the fruits of the priesthood, the harvest of those servants of God who are faithful to the gifts of their priestly state and who grow in sanctifying grace which forms in them the sacerdotal life.

Moreover as mediator the priest following the life of our Divine Lord represents God Himself before men. In His sacred name the priest acts. Christ always lives in His priests and unites them to His own sovereign priesthood. This very participation in Christ's priestly life animates the priest with a real likeness to the Divine Master.

This sharing in the priestly life of Jesus, in virtue of which we actually live His life, is given to us by the Sacrament of Holy Orders. It confers a burning and efficacious love for souls especially for the poor, the infirm and the dejected. Did not Isaiah say of our Lord that He was sent. . . "to preach the gospel to the poor; he hath sent me to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward." (Luke 4, 18). And did not Christ Himself say: "Come to me all you that labor and are burdened and I will refresh you." (Matt. 11, 18).

To this love is joined a boundless desire for the salvation and sanctification of souls with a preference for those farthest removed from salvation and for those whose needs are greatest. This love for souls, this desire that they be friends of God, is contained in the grace received in Baptism; but only in the priesthood does the love for souls assume that firm and efficacious determination which leads to self-sacrifice. This love for sacrifice is manifested by privations and labors freely chosen by sufferings and even by death. All joined in that great consummation of the priesthood, the salvation and sanctification of souls.

In the life and the words of Christ, the Priest, we find confirmed this ideal of priestly love. His whole life was a continual self-effacement, privation, toil and suffering for the saving of souls, while a most shameful and appalling death brought His supremely sacerdotal life to a close. And His words bear out the nature of His love when He said: "I am the good shepherd. The good shepherd giveth his life for his sheep." (John 10, 14). "And I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?" (Luke 12, 50).

The whole character of a priest, filled with the grace of his state, is lifted above self and above created interests. One thought alone possesses him: the salvation of souls for the glory of God. He forgets all that concerns and interests him or happens to him. He acquires unshakable courage, patience and perseverance, which nothing can confound or break down. His soul experiences calm and peace, sobriety and sympathy with

others. All this remains unchanged in the midst of contradictions and humiliations. No sickness and want, no difficulties and sorrows of any possible kind can bring about a change in these priestly sentiments.

As a rule this is the effect of faithfulness to the graces of the priestly state. Fidelity is of supreme importance and woe to us if we fail. Failure would mean that we who should be radiant suns would diffuse but a dim light and little heat hardly enough to prevent our own spiritual death. The priest receives special graces so that he may be able to act constantly according to the exacting requirements of his exalted office. Fidelity to these graces stamps the priest with a true and solid sacerdotal character.

The habitual grace given in Holy Orders like the grace of baptism not only tends to activate intimately and entirely the whole foundation of priestly life. The priest must strive more than the ordinary Christian to make grace the sole principle of his life because the grace of his state is ordained to procure perfection. This grace of state commits him without reserve to God and to the care of souls. The priest must surrender fully to a life of self-sacrifice—that is the very essence of his consecrating himself to God for the salvation of souls. After such consecration no longer does the priest belong to himself. In offering the holocaust of his life the priest is aided by the special grace of his state. He is a priest forever and that means to be at the disposal of God and of souls always and without reserve.

Grace Of Missionary Priests In Difficult Assignments

We have spoken of the disposition which sacerdotal grace helps to generate. But the nature and growth of these dispositions depend on two considerations: the designs of God with regard to the priest and the circumstances under which God wishes the priest to labor.

We understand that the priest whose work calls rarely for extraordinary sacrifice will, as a rule, not attain the full realization of the sublime holiness which can be attained in the priesthood for, unless he makes up for the lack of occasions to practice heroic love he will not reach an eminent degree of holiness.

But as regards missionaries who are called to wage a desperate war

against the powers of hell, to rescue a great number of souls from eternal death, missionaries who have to endure constant want, contradictions and sufferings even unto death, it is certain that God will augment greatly even the graces that are due them in virtue of the priesthood itself.

I need not emphasize that God has placed you in this category when He assigned you to belong to the most privileged in his apostolate, to raise you high above the elect. But examine yourself and see how you have responded to His designs of grace and blessing, lest perhaps you are travelling earthward along a course dictated by the natural and human elements and not heavenward where you are called by God's divine grace and mercy.

But if you have been faithless be not disheartened. The past is past, grace is still available, and your work is still favorable to growth in holiness. But you cannot think highly enough of the gift of God in you. Yield constantly to this attraction and you will reach your goal where Jesus is waiting you to proclaim you as His brother in the apostolate, and where Mary, Mother of Apostles, will greet you.

But it is essential that you conquer self-love and natural faults and that you make use of every occasion for self-denial and suffering to bring your priestly grace to a perfect unfolding.

Let me add that the grace of our priestly state gives us the dispositions requisite for our work. To perform our priestly functions of celebrating Mass and of administering the sacraments in a spirit of sanctity we stand in need of a living and activating faith, of recollection, of modesty and of reverence. To discharge our duties as worthy representatives of God before men we will receive graces that will enable us to become like our Lord in chastity, courtesy, patience, loyalty and humility. If we are faithful to the grace of our state we will be given tact and wisdom and the gift to touch and draw the hearts of others. And even if needed those extraordinary gifts, which we should not desire, which should not even be thought of, will be ours.

Always let us remember that we can never acquire the fullness of priestly virtues without practicing these virtues constantly with fidelity.

(Continued on page 60)

Sidewalk Sermons

of Michael A. Kelly. C. S. Sp., Ph. D.

VI. A Lost Art

RECENTLY I heard someone say that letter-writing is rapidly becoming one of the lost arts. What was meant, of course, was that people no longer write letters either of the style or of the length of the letters of other days. It was seemingly said with regret. And, however, well founded this regret may be, it is, I think, certain that the day of letter-writing is over or nearly so. The telephone has superseded the letter as a means of communication; and news travels now upon so many and such swift wings that the postman must be necessarily a day late with his.

All the same the postman is an institution which must endure although letters are becoming rarer and rarer, shorter and shorter, more and more prosaic; for it would seem that the postman continues to bring more letters than ever. Only they are letters which are letters but in outside appearance. The address is typewritten and so, impersonal. The letters look as if they might be written by anybody. And despite their sealed intimacy, they contain for the most part bills and catalogues, tracts and advertisements, or, at best, only colorless information couched in colorless language: "In reply to yours of the 15th inst. would say. . . ." The glamor has gone out of the mailbag. It departed long, long ago with the glow of pink envelopes and the glory of sealing wax.

Once in a while, however, there must surely be found someone, somewhere, who writes an occasional letter; I mean someone who of deliberate set purpose sits down at a desk, not at a typewriter, and with a flowing pen as well as a free mind, allows his thoughts, unabashed and unconstrained, to run upon the paper, just to chronicle his reactions to life, liberty, and the pursuit of happiness. For friendship, we hope, has not yet totally died. Somewhere, in spite of Life's hardness or sordidness, there must be friends; and where there are friends there must be letters. Friendship's greatest joy is self-revelation. And since we can write

boldly what we would never dare to say, the letter will, I suppose, remain somehow and forever to feed, if not always to nourish friendship; to be its safety valve, not however always safe.

Bless them, nevertheless, those friends who, when distance separates them have learned the art of confiding to the silent page and to the awful secretcies of an envelope, the fears, the hopes, the joys, and even the gracious trivialities of every day! Life would indeed be of very little account if, as someone has said, we did not take the time occasionally, to stand and stare. And it would be of still less account, I think, if no one was ever enough interested to learn at what it was we stared while we stood. A certain school of writers has added much sentimental sadness to literature in the endeavor to teach us to look upon things as if we were seeing them now, or as if we shall soon be looking upon them, for the last time:

"Since that all things thou wouldst praise
Beauty took from those that love them

In other days."

But the school of literature to which the real letter-writer belongs is a more joyous school. In his letters he tells of things so new, so fresh, so unexpected, that it would seem as if he were seeing them for the very first time. One who writes a genuine letter must have in his heart always the rapture of him who in the early spring listens to the first timid song of the robins, or sees the first frail tenderness of violets.

For your writer of letters has enthusiasms without number. He must be somewhat of a poet, somewhat of a lover. It is only a poet who can make the commonplace of life beautiful; only a lover who can turn life's dross into gold. And it is only a letter-writer who can, without ever referring to the weather, bring rainbows and stars down to the places in our lives wherein one is accustomed to expect only whooping cough, high prices, and the length of the road. And it is precisely for that reason

that letter-writing is passing or has passed into the category of the arts that are lost. Because life produces fewer and fewer enthusiasts of that kind. We have become too civilized and have lost the faculty of wonder. Primitive peoples may not be interesting at many points of view, may not be acquainted with all the laws of chivalry, but they have kept at least one quality which civilization seems to have taken from us. Civilization effectively hides all the poetry of a man's life, and sometimes, what is worse, all the prose. There is no one, we think, to whom we could tell, in a letter, of what "a sunset and a cuckoo's song" did to us at the end of a hot June day. No one! And so it has remained for our generation to coin the saddest of all proverbs: "It is nothing to write home about." Truly, life has become mechanical, and for having become mechanical, it has been cursed by having to become prosaic. I, for one, have always, in my mind, associated sailors, for instance, with romanticism. To my mind he is no sailor, though he be in sailor's garb, that man whom I have come upon unawares, and who is not splicing a rope, reefing a sail, spinning a yarn, singing a chantey, or performing some other, to me, solemn, inscrutable, and therefore entirely romantic duty such as keeping a dog-watch, writing a log, taking a sounding! To my mind the sailor, if he be a sailor, must roll his gait amid all the mysteries of the sea with at least one four master in the offing or a wisp of smoke on the horizon. But, yesterday, I saw a sailor in an immaculately white duck suit, and he was driving a Ford car! It was certainly nothing to write home about.

There is another reason for the gradual and total extinction of the tribe of writers of letters. We have become terrifically self-conscious. The inferiority complex which makes cowards of us all terrifies us into a dumbness that is more painful than utter silence. Face to face with ourselves as others see us or read us we become inarticulate. So we are unwilling to write what, while it is serenely and joyfully true when we write it, may no longer be even halt-

COLORED

	Families	Souls	Baptisms (Children)	Baptisms (Adults)	First Communion	Easter Communion	Total Communion	Confirmations	Catholic Marriages	Mixed Marriages	Sick Calls	Durials	Children in Parochial Schools
Abbeville, La. *	182	1086	35	2	126	813	9420	47	11	4	40	11	159
Alexandria, La.	202	1117	38	27	99	.....	12887	....	4	18	105	4	603
Arlington, Va.	64	163	2	2	6	.....	400	....	....	....	7	2	4
Carencro, La. *	415	1380	92	.....	98	700	4700	450	17	2	27	26	278
Charleston, S.C. ....	.....	882	19	32	53	480	14300	94	2	6	148	9	703
Dayton, Ohio	74	288	8	11	11	.....	2721	....	....	6	52	5	181
Detroit, Mich.													
St. Benedict *	210	617	14	23	65	350	5240	7	3	4	72	8	13
Holy Ghost	49	225	10	12	34	75	1200	7	....	4	30	2	15
Sacred Heart	450	3200	44	133	206	1450	30000	22	5	10	1725	18	548
Ft. Smith Ark.	9	140	....	2	5	110	4700	7	....	1	2	1	125
Hartsville, S.C.													
Helena, Ark.	5	51	3	19	38	40	535	12	....	1	25	2	161
Hot Springs, Ark.	2	41	19	2	13	13	2365	13	2	5	13	....	105
Isle Brevelle, La. *	242	1245	26	....	24	780	9200	....	12	....	48	8	159
Kansas City, Mo.													
Lafayette, La. *	650	3200	85	....	172	2550	58000	....	23	5	1000	30	477
Lake Charles, La. *	821	3587	178	7	183	1800	26610	152	18	18	121	23	554
Mansura, La. *	120	610	38	4	121	.....	4200	42	7	6	22	10	268
Marksville, La. *	90	540	33	7	43	260	1500	....	3	10	36	10	105
Muskogee, Okla. *	11	45	2	3	2	40	325	....	....	....	6	1	.....
Natchitoces, La. *	124	460	11	1	....	....	12500	....	2	....	66	4	213
New Iberia, La. *	650	2639	114	3	160	2150	2600	167	19	16	130	30	374
New Orleans, La.													
Holy Ghost	1067	3976	139	43	195	.....	34189	....	34	26	801	32	501
St. Monica	375	1145	71	33	133	910	9900	....	8	16	96	9	430
New York, N.Y.	600	1817	108	110	158	1275	24400	....	12	29	2806	32	405
Oklahoma City, Okla. *	9	170	5	7	7	117	4025	....	2	....	8	1	153
Okmulgee, Oklahoma *	117	461	23	3	32	355	10580	4	1	....	48	4	250
Opelousas, La. *	1000	5700	283	23	487	.....	32000	....	58	26	400	64	737
Philadelphia, Pa.													
O. L. B. S.	241	1446	14	25	34	570	11860	....	1	9	87	10	118
St. Peter Claver *	383	1900	55	19	62	1139	5000	....	1	6	275	27	278
Pittsburgh, Pa.													
St. Benedict	265	1342	44	25	27	772	2684	....	3	9	222	18	131
Riverside, Cal.													
Salisbury, N.C.	2	.....	....	....	....	....	12	....	....	....	....	....	....
Sanford, N.C.	1	2	....	....	....	....	....	....	....	....	....	....	....
Shreveport, La.													
O. L. B. S.	50	313	15	17	47	2	7776	....	1	4	42	1	345
St. Daniel	28	114	2	....	....	75	1355	....	....	....	43	....	.....
Tulsa, Okla.	72	1173	13	92	308	1006	21109	210	6	4	466	13	343
Tuscaloosa, Ala.													
St. Mary M. ....	.....	75	....	....	.....	65	1382	....	....	....	2	....	127
* Includes Missions.	8580	41150	1543	687	2949	17897	369675	1234	255	245	8971	415	8863

OTHERS

	Families	Souls	Baptisms (Children)	Baptisms (Adults)	First Communion	Easter Communion	Total Communion	Confirmations	Catholic Marriages	Mixed Marriages	Sick Calls	Burials	Children in Parochial Schools
Bay City, Mich.	835	3024	183	15	92	1850	59200	...	22	12	279	48	559
Chippewa Falls, Wis.													
Holy Ghost *	388	1527	42	5	55	858	32256	...	14	2	248	19	214
Notre Dame	535	2290	93	12	49	1583	41880	...	24	8	232	....	675
Conway, Ark.	156	772	23	3	27	550	33000	...	5	1	70	10	263
Detroit, Mich.													
St. Joachim	450	1200	21	....	20	900	12000	...	5	....	12	3	185
St. Mary	5	625	26	12	14	.....	23481	4	19	5	2150	24	132
Eden Gardens, Cal.													
Eddington, Pa.													
Hemet, Cal.													
Little Compton, R.I.	118	555	11	....	8	.....	3500	...	4	....	40	5	.....
Morrilton, Ark.	93	398	15	....	7	325	9700	...	4	3	8	4	115
Mt. Carmel, Pa.													
O. M. C.	761	2674	46	1	55	2515	39700	123	27	4	372	37	254
St. Joseph	334	1371	17	28	....	.....	14141	.....	6	....	52	14	118
No. Tiverton, R.I.	418	1911	42	1	46	750	9500	167	16	1	83	16	.....
Philadelphia, Pa.													
St. Joseph .....	.....	114	....	....	....	.....	.....	.....	....	....	.....	....	.....
Pittsburgh, Pa.													
St. Anne	781	2748	42	2	64	3305	21310	.....	21	4	144	24	332
St. Anthony	925	3600	78	4	74	3000	41200	.....	20	14	430	33	426
Duquesne University ....	.....	123	....	....	....	.....	5400	2	5	1	.....	....	.....
St. Mary *	889	2968	80	....	104	2346	35000	327	30	4	476	36	630
Sacred Heart *	304	1838	32	4	40	855	20580	145	8	2	35	14	209
Immaculate Heart	1350	6324	79	3	144	4200	33000	.....	47	3	240	63	610
St. Stanislaus	226	1120	30	1	10	800	8203	.....	22	....	90	26	93
Portsmouth, R.I. *	420	2116	56	15	84	1200	14000	.....	13	4	38	13	95
Tarentum, Pa.	286	893	17	1	30	785	4500	.....	6	....	11	12	137
Tiverton, R.I. *	303	974	37	....	39	840	7000	130	11	5	118	12	.....
Torresdale, Pa. ....	.....	.....	.....	.....	.....	.....	5268	.....	.....	.....	.....	.....	.....
Tuscaloosa, St. John *	78	630	36	6	18	260	12390	.....	8	12	125	3	159
TOTALS	9655	39795	1006	113	980	26922	486209	898	337	85	5253	416	5206
Puerto Rico													
Arecibo *	14736	89192	3434	....	477	9078	50530	9634	306	....	894	57	332
Barceloneta	4600	18400	565	....	180	220	3400	.....	43	....	52	16	.....
Hato Rey *	3600	12800	236	20	246	995	10110	.....	45	.....	61	5	391
Jayuya	2431	14589	680	5	111	600	15600	2081	137	1	52	50	.....
Toa Alta	2600	13600	644	....	120	600	3858	1411	81	....	113	43	.....
Toa Baja	2000	11600	158	....	81	120	1421	501	16	.....	25	3	.....
Dorado	1850	9700	120	15	75	86	346	297	12	....	10	2	.....
TOTALS	31817	169881	5837	40	1290	11699	85265	13924	640	1	1207	176	723
Summary													
Colored	8580	41150	1543	687	2949	17897	369675	1234	255	245	8971	415	8863
Others	9655	39795	1006	113	980	26922	486209	898	337	85	5253	416	5206
Puerto Rico	31817	169881	5837	40	1290	11699	85265	13924	640	1	1207	176	723
GRAND TOTALS	50052	250826	8386	840	5219	56518	941149	16056	1232	331	15431	1007	14792

Westward Ho!

By Father Paul J. Lippert

ingly true when it is read. And what we have written in a letter we cannot recall once it has passed into the whirling rapids of the postoffice which race away from the pillarbox into which our letter has fallen. The postman going his rounds of a morning would be the very last to attribute to himself anything of the augustness of an eternal judge, but it seems to me that he might with certain justice do so. For if even one letter is a written judgment upon ourselves and bears our signature, what must be a whole bagful of letters but a kind of limited general judgment? We do not associate the kindly offices of either the postman or the post office with any wailing or gnashing of teeth. But, nevertheless, in our self-consciousness, we are afraid of our own letters. To come across a letter of ours is like meeting a stranger who is a possible enemy. And so, the letters are not written. The writer of letters has disappeared, or has become one of the automats whose epistolary style has descended to the level of the vigorous terseness contained in the awe inspiring line: "Yrs. of the 4th inst. recd., cts. ntd.; in rply wd say. . . ." One day that will be written as the epitaph on the tomb of the last genuine writer of letters. And then the whole tribe can rest in peace.

Ticker Talk

(Continued from page 54)

popular. . . Father Milford has just finished the repairs of the church in Toa Alta. Other material improvements have been held up considerably due to the lack of building supplies. . . A new chapel was blessed at Calichosa (mission of Arecibo) on March 31. . . The bill to allow free time for religious instructions in Puerto Rico was defeated by the local Senate. . . Father Boyd is chancing off an Oldsmobile at the end of August. It seems he has also somewhat increased the parish funds by the sale of cocoanuts.

The Spiritual Directory

(Continued from page 56)

We must also remember that we are aided towards this goal by a superabundance of graces, the life lines of our spiritual life which enable us to bear an abundant harvest of spiritual fruit.

(To be continued)

'TWAS the sunny, cold morn of Wednesday, February 20, 1946, that we waved goodbye to Poor Richard perched atop the pigeon-dung bespattered headquarters of the city of Brotherly Love. Over icy and snow-rutted highways we skidded our way as far as Bedford, Pa., where prudence overcame foolishness and we stabled Annabelle and ourselves.

Now Annabelle is no habituée of streets and alleys but a respectable, if somewhat aged, lady of the highways and byways. She seemed to dislike leaving Philly. Perhaps she had struck up an acquaintance there that she found hard to forego; at any rate she took it upon herself to turn right smack around in the middle of the Pennsylvania turnpike and head back to her recent home.

Nevertheless, with the aid of lights and maps, Thursday afternoon found us in the heart of the Smoky City with the genial Father Tim Murphy as our host. A set of shock absorbers for Annabelle, to put a little of that devil-may-care spirit into her stride, a visit with various brethren here and there in Pittsburgh and Saturday morn finds us off in earnest. Westward Ho!

We wend our way through what's left of the Keystone State, a corner of West Virginia, and after winding (and I mean winding) across most of the Buckeye State with nothing more than a blowout to enliven the trip, we wind up in Cincinnati. A call on Father Miller at Sts. Peter and Paul Church proves opportune. After much telephoning he obtains a hotel room for us and arranges Mass for us in the morning. We ourselves take care of Annabelle (never forget Annabelle) for the night. It being Saturday we even arrange a bath for the old girl. Dinner at the Old Southern (?) on a cold night and we hie ourselves to our room in the Gibson Hotel for card writing and rest.

Sunday morning off we go to pick up Annabelle, all shiny and smiling, with the mud and soot of Pennsylvania, West Virginia and Ohio washed from her slightly furrowed countenance, and to Father Miller's for mass.

Mass over, we head South with the snow reluctant to see us go, following us with a fond embrace as far as possible.

The other member of this party is part mole, I think, so we visit Mammoth Cave in Kaintucky, suh. An interesting trip, with much footwork and calisthenics necessary to see up in the domes, down in the pits, to twist one's way up "the corkscrew" and through "fat man's misery". No trip for a coal miner on his day off. Night finds us in Bowling Green with no juleps, but a steak dinner at the expense of the proprietor of the Lantern Glow Eat Shoppe, who regales us with accounts of his many voyages around the world and his trips here and there. "Oh, we're only going to California". "Been there many times—stranded on the desert once in a sandstorm, took every speck of paint right off my car." (I wonder if we hadn't better auction off Annabelle and take a train?) We've recovered by morn and off we go again.

Soon Kentucky is behind and Tennessee welcomes us. Nashville, then Memphis and the Missy. A beautiful sight to look back over the broad expanse of the Father of Waters and see the splendor of Memphis set like a jewel on a silver band. Arkansas, here we are! One hundred, twenty five miles to Little Rock; but man we're tired! What's this on the sign post? Helena—44 miles. "Don't we know someone in Helena?" "Sure, Father Joe Hanichek". So off to Helena and St. Cyprian's we go, over the levee where there used to be a river but ain't no moh and here's the church, school and living quarters all in one room, almost. Some stories of activities in Helena, (still no julep), and to bed.

Morning, a goodbye and off we go to Conway, Morrilton and Hot Springs. A visit with Father Tony Lachowsky, dinner with Father Wolfer (an excellent chef) and a night's lodging with Father Haines and Father Kirk.

At 2 P.M. Wednesday we land in Shreveport, La., with Fathers Lundergan and A. Walsh. A trip around the city, a visit to Father Walsh's new

church in an old chicken coop, some chewing of the fat and to bed.

Up at 6 A.M. (shades of Ridgefield). Mass for the Sisters and Annabelle is heading into Texas. She doesn't know what she is in for. Lunch at a hotel in Franklin where a lady puts heaping dishes of four or five vegetables and beef and noodle stew, together with coffee and cake on our table. A gentleman (I hope) with a group, obviously from New York, at a table next to ours can't seem to get enough peas. "These are real peas. Those little things they're making now aren't fit for the pigs, bring me some more peas." We try to be polite and leave a little in the dishes. When it comes time to pay the bill, my hand gets paralyzed so Father C. Trotter forks over fifty cents apiece. Curses, I should have waited until we had a big bill before that hand went bad!

Let's not forget we have to feed Annabelle, too. Some liquid refreshments for her and we're off to Austin, with Annabelle taking everything in stride and showing her heels to Packards, Buicks and what have you.

Austin—a beautiful and hospitable city. The only place in Texas that I could speak kindly of. The Paulist Fathers, friends from former days in the Lone Star State, insist we stay with them for the night. Some friends to visit, a little face lifting for Annabelle and we spend another night in this capital city.

Saturday we're off into the wild blue yonder—480 miles of good road through country covered with sand, oil fields, boulders, cactus, mesquite and cattle and we're still in Texas. Van Horn puts us up in the El Capitan for the night.

We pick up two new tires and tubes in Texas. Pick up for forty bucks. Now Annabelle has a whole new set. The other two came from Philly. (Remember that's where we were ten days ago? But we're enjoying it.)

After Mass and breakfast we're off again to get out of Texas or bust. El Paso and then Las Cruces, New Mexico, where we eat and look around a bit at the adobe and desert style architecture glaring white in a bright sun. Then real desert. A splendid place for the atom bomb test. But all the sand hasn't been crystallized. With a forty or fifty mile wind there is enough blowing in poor Annabelle's face to take all her paint off. But she's a game old girl and she takes

us through, although she staggers a little when a fresh gust hits her. Into the mountains and eight o'clock finds us in Tuscon, Arizona. While others are sleeping on park benches we get a room at the Pioneer, best hotel in town. An \$8.50 room for \$5.00 because I'm in uniform.

Next morning a side trip to St. Xavier mission, a beautiful and well preserved group of buildings. Indian huts of adobe all around. A statue of the Blessed Mother clothed in a costly blue bridal gown and veil. Seems that some Indian maiden was jilted by her boy friend long, long ago, so she put her wedding gown on the Blessed Mother. The Indians have continued the custom ever since—not of jilting or being jilted but of thus clothing the statue.

Then to Yuma. What a place! Supposed to be the hottest place on earth, or some such a thing. If you like horse operas you can find the atmosphere here. After the Pioneer, the Saint Rita is like a barn. Yuma is really frontier—but interesting. And what a place to get to! We have one of those story book roads to go over before getting here. The kind with nothing but a void on one side and steep cliffs on the other, the road being all hairpin turns and twists. Old reliable Annabelle takes us through, though. You can sleep any place when you're tired and eat anything when you're hungry so Yuma will do you and me. (Joke, son!)

Tuesday we cross the Colorado River and now we're really getting near the end. A man stops us to look through the luggage and so on for beetles, boll weevils, corn borers and other forbidden insects which might be hitching a ride. A clean bill of health and off we go to Mexico. The town is Calexico on our side of the line and Mexicali on the other. As soon as Annabelle gets over the line some of her innards give out. (We should have stood in the U.S.A.!) She refuses to run in second gear, nothing but very slow or very fast. None of this compromise stuff for her. We bring her back and put her in the hospital.

It's a good thing she gave out when she did because even she couldn't take the Rockies in high. Up and down, up and down and no sign of the Pacific. How did Balboa make it? Soon we get near a city, we're running across more people now (another joke, son)! Lo and behold!

we're in San Diego and there is the Pacific—and peace!

Soon we're in Del Mar, where we join the brethren in a toast to a successful trip and the advent of the Holy Ghost Fathers to California. Annabelle is still carrying on but in a manner becoming to her age and her position as a globe trotter.

Spotlight On Lafayette

Lafayette, March 18.—A post of the Catholic War Veterans, Inc., will be erected in St. Paul's parish, with Rev. Edward F. Dooley, C.S.Sp., assistant, first chaplain.

At a recent meeting of ex-service men of the parish, it was voted to make application to the national headquarters for a charter. Since the charter has been received, plans have been under way for establishment of the unit.

With the permission of Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette, authorization has been received to erect a unit of The Confraternity of the Most Holy Rosary in the parish.

Rev. Joseph P. Lonergan, C.S.Sp., pastor, has been designated moderator and Father Dooley, spiritual director.

—From *Catholic Action of the South*

Relative to the above, Father Dooley writes: "Post Number 571 of the Catholic War Veterans was officially started on March 20, with the election of permanent officers. We plan to have the formal induction of both officers and members very soon. Ours is the first post of the organization to be granted a charter in the whole State of Louisiana.

"We hope to make a big day of Mothers' Day—field day, baby parade, maypole dance, etc. It's a headache trying to get it organized but we think it will go over and what money we may realize from it will be used to outfit our choir boys—about fifty of them. We plan to make it a sanctuary choir since we already have a high school and senior choir. The Altar Society was only recently reorganized.

"Just three weeks ago we started congregational singing at the Children's Mass on Sundays. Hymn books were purchased for them all.

"The kids are delighted and the grown-ups very much impressed. It really does sound good to hear some

450 or 500 kids singing in unison. The Sisters and teachers practice the hymns during the week in their individual classrooms and on Friday afternoon we have a general practice in the church. They are able to sing the benediction hymns after mass and next year we hope to have them sing the mass, making it a high mass with benediction every Sunday of the school year.

"Our grammar school basketball team had a pretty successful season. They won all the season games but lost out in the tournament in the final game by a measly three points. The high school team was not exactly a world-beater—'nuff said. The girls' teams in each category tried hard, but it didn't amount to much. We are starting softball and baseball now. We have hopes of getting a real baseball team out of the returned soldiers. Many of them are good players, I understand, and they are anxious to have a team.

"Shortly after a solemn mass on March 18 the school children presented a program in honor of Father Joe Lonergan for his feast day. The confrères began to arrive then for the dinner, given for the same purpose. Those present were Fathers A. Sheridan, Landy, Stegman, Hannigan, W. Keown, Mullin, Marchand, A. Ray and the two Dooleys.

"Two Passionist Fathers from Detroit conducted a week's mission. It was quite successful. Quite a few marriages are being rectified as a result of it and a number of fallen-aways were brought back.

"All the statues in the church were painted recently—an excellent job!—and a combination garage and house for the sexton erected in the back yard. A drive is now under way to get the money to pay for a Swedish wrought iron communion rail which has already been ordered."

* * *

*Speak gently, it is better far,
To rule by love than fear.
Speak gently, or you may debar
The good that you do here.*

Duquesne Doings

FATHER Kletzel, who has conducted regular monthly spiritual conferences at St. George's High School, delivered two vocational talks to the student body there in March.

Father Kirkbride, completely recovered from an operation on his knee, has lost all traces of the limp which had handicapped him for several years. Father John O'Brien will submit to a like operation in June.

The community had a little scare when Father Knight developed Ludwig's angina following a tooth extraction. Penicillin saved him from a disease which had heretofore a 75% mortality rate. Although he had sufficiently recovered to say Mass in Mercy Hospital on Easter Sunday, it seems, at this writing, that he will not return to his classes for the remainder of the semester. How he will react to such treatment, however, is another matter. He will not give up his popular courses in Apologetics and Grace and the Sacraments without a struggle.

The Fathers assisted Father Carroll conduct Holy Week Services in St. Ann's, Millvale, after observing the full rites in the University Chapel. Several other local parishes called upon the Fathers for the same services.

Father Provincial visited with us on the occasion of a meeting of the University Board of Directors, April 4. Father Recktenwald stopped in en route to his pastorate in Lake Charles. Father Zehler and Chaplain Joseph Lang also visited. Ex-Chaplain Father O'Neill, newly-appointed to St. Benedict's, received a hearty welcome from his old colleagues here.

Intercollegiate basketball returned to the Campus on April 17 when Charles "Chick" Davies, coach for nineteen years prior to the war, spoke to a cheering, overflow assembly of faculty and students in the Campus Theatre. Alumni are greatly heartened at the return of athletics and the harassed faculty can look forward to a more contented student body. One fact emerges distinctly from the whole recent athletic history: sports have become an integral part of the American school; they belong vitally to the psychology of good public relations. A sound athletic program seems necessary for a sound alumni and student body.

Our Lady of Ferndale

Our Lady of Ferndale, our homage we pay;

Our love and devotion we pledge thee, for aye!

Immaculate Mother, thy Heart is our shrine;

Oh, make our hearts pure and as sinless as thine!

O Heart ever filled with all heavenly grace,

All earthly affections in our hearts displace:

Protect us this night, bending low at thy feet,

Make ev'ry tomorrow with graces replete!

Our Lady of Ferndale, to thee have we flown:

Thy patronage sweet do we claim for our own;

Look down, then, Dear Mother, and guard us, that we

May daily live nearer to Jesus and thee.

Through life our strong safeguard, our shield is thy care;

In death's darkest hour, we'll hope in thy pray'r;

Far, far from the world's faithless follies and charms,

We linger at Ferndale, secure in thy arms!

—Father J. Howard Browne

—o—

STATUS ANIMARUM 1945

The following report from Eddington, Pa., was not received in time to be included in the regular Status Animarum:

Souls	278
Easter Communions	278
Total Communions	15,900
Sick Calls	1
Confraternity	1
Membership	256

Father Francis J. Vorndran, C. S. Sp.

1907 - 1946

DEATH came to Father Francis J. Vorndran on March 25, 1946, death that he had expected almost daily for two years, death that he knew was inevitable, and it found him unafraid. His whole short life had been a life of courage. From the day that he was born in Bridgeport, Conn., July 10, 1907, through the days of his early education in St. Joseph's School, he had learned from pious parents and godly teachers that "This is the victory which overcometh the world, our faith." It was the same courageous faith that walked hand in hand with him through the days of his preliminary training in Cornwells, 1922-1927, making him a good student and an intelligent, hard-working member of his class. The same indomitable faith was his as he went with edifying regularity through the exercises of his novitiate (1927-1928) and through the routine of the scholasticate. There was no turbulence of spirit in the young man who, on August 15, 1928, at Ridgefield, pronounced his temporary vows and made his religious profession. And just as there was no hesitancy on the part of his superiors in recommending him for profession, so there was none when the time came for him to take his perpetual vows. Those superiors had watched him as he grew in learning and in piety and, even though there was about him a naive simplicity which at times bordered on the childlike, they nevertheless saw in him a religious who was bright, intelligent, flexible and thoroughly good.

The fervor which was with Francis Vorndran on the day of his ordination to the priesthood, September 14, 1933, and the zeal with which he dedicated himself on the day of his Apostolic Consecration, June 17, 1934, never forsook him, for he nourished them as the resplendent blossoms of his soul's garden. The comparatively few years of his priestly ministry were all spent in the Southland; first at St. James', Alexandria, La., (1934-1941) and later at St. Monica's, New Orleans, La., (1941-1946). As assistant at St. James' he endeared himself to pastor and people by his gentleness, his faithfulness, his quiet,

steady attendance to the work at hand. Keenly he felt the responsibility that rests on the shoulders of every priest, and manfully he faced the tasks of each day, fully sure that the God Whom he served would grant him the help that he needed. As pastor of St. Monica's, he brought to the larger field of his endeavors the same fervor, the same zeal, the same faith, the same constancy. He had full realization of what it means to be placed as pastor over a flock and therefore he fought for his people when necessary, he maintained his jurisdiction over them, he upheld the rights that were his by virtue of his pastoral office, but he never antagonized an opponent.

Francis Vorndran was an incurable visionary, but one whose feet were on the ground of reality. He envisioned for the little struggling mission of St. Monica a large and resplendent future. And he undertook to make that vision a reality. In order to do so, he planned, managed, collected funds, prayed; he became a beggar for Christ. He had the satisfaction of paying off the heavy debt that burdened the parish for years. Even the days of the depression did not stop him from laying the beginning of his plan of realization, for it was during those meager days that he supervised the construction of the rectory and laid plans for a new school and convent. Meanwhile he converted the parish hall into four large classrooms to accommodate new pupils. It is no wonder that the parishioners were proud to have him as pastor of their parish. Even as death came creeping slowly toward him his thoughts were given to the possibility of erecting the school that was so near to his heart's desire. With a completely practical mind he planned and collected.

For himself Francis Vorndran asked nothing more than that he be given the chance to do the work of God. He had no ambitions further than the advancement of the love of God in souls. His whole interest was centered on his mission and its people. That interest he kept until the day of his death. He asked for no spe-

cial nurses, no special treatments. He worked as long as he could and when he realized that he no longer could carry on the work he had planned, he asked to be relieved and to have another placed in charge. All his life long he had been unselfish and the only request he made for himself personally was that when death should come to him, his body might be carried to Ferndale so that he would receive the prayers that are said as the members of the community pass the cemetery. And he was prompted to make this request more for the members of his family than for himself.

Death from carcinoma came to him in Hotel Dieu, New Orleans, La. The archbishop of New Orleans presided at the solemn Requiem Mass sung in St. Monica's, March 28, 1946. The confrères of the vicinity and a great number of the clergy of the district were present at the obsequies, for they all, from the archbishop down, had great respect, admiration and affection for this young man who through sheer priestliness and hard work had turned this little mission into a thriving parish. The body was brought to Ferndale where another funeral service was held and he was buried where he wished to be buried, in the little fast growing (too fast growing) cemetery on the hillside.

Frank Vorndran's deep, booming voice will no more echo through church and school and rectory. No more will his sly wit flash through the woof and warp of conversation. No more will his serious mien break into the wide, glad smile, for he has finished his course, he has kept the faith. But his work will go on, for he laid solid foundations. He was a credit to his parents, a consolation to his superiors, an inspiration to his confrères and a father to his people.

Mailbag Perspective

Back to Honshu

3rd Bn., 19th Infantry, APO 24,
San Francisco, Cal., 6 April 1946,

Dear Father:

Yesterday I received the first mail in sixty eight days. And today the February issue of Our Province caught up with me. It was good to read the news of the Province again. I had lost touch with everyone from home. All my mail has not found me as yet but it should be coming along regularly now.

There is another move in prospect for me; this time back to Honshu, to Kobe, where I was when I first came to Japan. I would prefer to stay right here, even if we are off the beaten track. Of course Kobe will have one big advantage; I will be able to make a retreat there. The Jesuits have a house near Kobe, and I think they would be glad to allow me to make my retreat there. I thought I would be able to make one here on Shikoku, at the Dominican house, but when I saw their place I changed my mind. They have no room for a visitor and I doubt if they could feed me. Most likely I will have to take along C rations wherever I go.

I was all set to put up a new chapel, but the move in the offing has blocked all building projects. So I have to be content with fixing up the chapel we now have and making it do. It is a long room in headquarters building. It is all right as far as that is concerned but it is rather noisy. I like to have the chapel separate from the rest of the installation. My ambition is to have a little chapel where I can reserve

the Blessed Sacrament. In our next setup I will have a side chapel or know the reason why.

The past two weeks I have been taking a census of the Catholic boys in the battalion, checking up on the confirmations and getting the laxists back in line. It is amazing the number of boys who stopped going to Mass when they came overseas. All the most of them need is a little encouraging and they are back in line again. The percentage of Catholics is away down since the combat boys went home. In this regiment the Catholics number only 24%, whereas it was well over 30% in any other place I have been. We have many Southern lads here. My little flock in the Third Battalion totals 170. They are pretty good and I have an average of about six at daily Mass. According to what other Fathers tell me this attendance is better than that of other outfits.

Spring seems to have arrived here now. When it stops raining it warms up quickly. I must admit the famous cherry blossoms are beautiful. I thought I would never see anything beautiful in Japan, but the cherry trees in bloom are really nice. The rainy season is still ahead of us in spite of the fact that it has rained on an average of about six days a week for the past month. I asked one of the Spanish missionaries here what he thought it had been doing but he said that the rain stops at least once a day now.

Sincerely in the Holy Ghost, Father
John A. Burns, C.S.Sp.

Central Pacific Miscellany

N.A.B. 824, F.P.O. San Francisco,
Cal., 5 April 1946, Dear Father:

Our Province came a couple of days ago with all the good news of our

budding work in California: it is a wonderful opportunity for expanding our good influence. It is consoling to see the names of our former chaplains appear in the news columns. I see that my old friend, Father T. Charles Dooley, is down in New Iberia and that Father Marx has come home. I was rather surprised for I thought they were confirmed Africans.

In spite of the announced delay in the Operation Crossroads out this way busy preparations are still under way. One of the good effects is the arrival of a priest with the Army—Father Blomstrom, a good Swedish Franciscan, who used to work with the Navajos in New Mexico. After six months in solitary it is very pleasant to have a priest in the neighborhood. I still say three masses on Sunday and fly to Majuro each week (when the plane arrives on schedule).

One of my collateral duties is doing my small bit for the missionaries out in the central Pacific. I bought prizes for the Easter games of the Gilbertese under the care of Father Grandgeorge and for the Spanish Jesuits in Ponape. They have been pretty destitute during the Jap occupation of their Island. They need practically everything. The Sisters have been trying out their English on me and some of the results have been unusual. The Jesuits have put me to the test by writing in Latin.

With every good wish, I am, Sincerely in Sp. Sto., Father J. J. Cassidy, C.S.Sp.



Our Province

FATHER FRANCIS DANNER (1868-1946) ...

"Blessed are the meek for they shall possess the land."

CATHOLIC INTERRACIAL COUNCIL, DETROIT...

For the public, a threefold Catholic viewpoint.

STARTING FROM SCRATCH ...

With the racing season approaching Fathers John T. Donohue and Charles F. Trotter occupy jockey quarters in California.

AND

Spiritual Directory . . Sidewalk Sermons . . Our Levites . . Mailbag Perspective . . Official (Those summer appointments again!) . . California Corporation Charter.

JUNE, 1946

June, 1946

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No. 6

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Repress murmurings; refrain from judging their (superiors') conduct and their ways, manifested in public or in private. Be deaf to the deep-seated voice of self-love which suggests insubordination, and comparison of ourselves with our superiors. Be persuaded that our obedience should refuse to consider the man but, on the contrary, ought to be ruled by our faith. We should be full of affection, mildness and openness towards our superiors, and in this way help to lighten their burden.—Venerable Libermann.

Summer Appointments:

Father W. C. Strahan, St. Peter Claver's, Philadelphia, May, June.

Father J. E. Baney, Sacred Heart, Mt. Vernon, N.Y., July and August to September 6.

Father L. N. Schenning, St. Mark, N.Y., July, August.

Father J. P. Gallagher, Ferndale, summer.

Father E. D. Clifford, Our Lady of the Blessed Sacrament, Philadelphia, May, June; Cornwells, July, August, September.

Father J. G. Walsh, Duquesne University, Summer School.

Father R. N. Puhl, Duquesne University, Summer School.

Father E. J. Bernacki, Ferndale, summer.

Father R. J. Bonifazi, Ferndale, summer.

Father A. P. Morgenroth, Ferndale, summer.

Father F. T. Colvard, Cornwells, summer.

Father E. G. Marley, Cornwells, summer.

Father R. L. Heim, Duquesne University, Summer School.

Father E. A. Bushinsky, Catholic University, Washington, D. C.

Ordinations:

Ferndale, May 2, 3, 1946 (subdiaconate and diaconate).

Ferndale, June 4, 1946, (priesthood).

Apostolic Consecration:

Ferndale, June 4, 1946.

Departure Ceremony:

Ferndale, September 8, 1946.

Departures:

Father R. H. Ackerman, TWA, New York to Paris, April 29, 1946; Father M. J. Marchand, Boston to Cherbourg, Ile de France, April 27, 1946.

Arrivals:

Father Daniel Murphy, provincial of Ireland, and Father Nicholas J. O'Loughlin, at La Guardia Field, New York, May 4, 1946; Father Alfred Montell, Miami, Fla., from Port au Prince, Haiti, April 30, 1946; Father Nicholas McCormack, Miami, Fla., from Port of Spain, Trinidad, May 1, 1946.

New Addresses:

Father W. van de Putte, Escondido, California.

Father C. F. Trotter, 417 East Park St., Ontario, California.

Father J. T. Kilbride, Walter Reed General Hospital, SCU 2531, Washington 12, D. C.

Pray for Father Friel's father who died in Philadelphia, Pa., April 28, 1946, and for Mrs. Conroy, mother of Martin Conroy, a junior scholastic. R. I. P.

For names of those ordained May 2-3, 1946, please turn to page 75.

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Name	Died	Age
Father Patrick McDermott.....	July 3, 1918	59
Brother Rudolph Goeckler.....	July 5, 1902	74
Father Basic Kuhn.....	July 11, 1897	43
Father Anthony Thome.....	July 12, 1936	65
Brother Placidus Nohr.....	July 22, 1905	34
Brother Adolphus Wolfe.....	July 22, 1909	64
Brother Wenceslas Senger.....	July 28, 1882	45

Requiescant in Pace

The Spiritual Directory

Chapter VI—OBSTACLES TO HOLINESS

The Designs of God in the Creation of Man.

God has created us as beings both spiritual and corporeal. He gave us a spiritual soul to place us in immediate relation to Himself by sharing His life of grace and holiness with us now, that we may partake of His beatitude hereafter. God gave us a body, by which the immaterial soul enters into relation with the surrounding world of matter, which is made for us, that we may rule over it.

Because the visible material world reflects the Creator, we must rise in thought to God, when we take delight in it; we must find His image in creatures that are made for our use: *Gloria Domini plena est terra*. But to rise from the visible world to God, the soul must partake of the life of God and begin to see all things as God sees them, so that when the senses take in the visible world, perceiving the reflection of the Creator, they will raise the soul to God.

Not having in us wherewith to feed the vital powers given us by God, and feeling a strong need to apply these powers so as to derive true joy and happiness, we can yet find in our created faculties an instrument of maintaining a constant support of the life we have received from God. To help and perfect our relations with creatures, that we may find true blessedness, God has given us a faculty which belongs both to spirit and matter, the imagination. It is an instrument of vigorous vitality, that brings us in contact with things distant, past, present and future. The imagination affects us with an intensity and intimacy much greater than does the immediate contact with the visible world through the senses. Both intellect and will are exposed to the keen impression produced by the imagination.

The imagination brings us in relation with every kind of being. Through it ideas are accompanied and magnified by sense images, which in turn call forth associations of ideas. Thus the range of mutual associations of ideas and images is greatly extended. The Creator has adapted

our imagination in this manner, that it may become of considerable assistance in making us adhere to God and in drawing abundant life and happiness. On the one hand divine truths will call up concrete images. And thus by relating abstract ideas to the senses, sensations both vivid and pleasing will help to raise our minds to God. On the other hand, the imagination will help us to associations of ideas whenever the senses perceive concrete things, even the most common; and thus by arousing the spiritual in man, it will continually bring us back to God, so that with great facility we will remain united to Him, Whom we now begin to see in every creature.

Before the fall man referred without difficulty all his actions to God. All his natural powers were perfectly balanced, and filled with divine grace, the soul was constantly tending towards God, even in its relations with creatures. Finding that his supernaturalized activities could not be nourished from his own natural resources, man turned instinctively to God. He found in his own well balanced natural powers, which were transformed by grace, a source of happiness and love, and he remained united to God and lived in perfect submission to the divine Will. At the same time this dependence did in no way destroy human liberty.

Passions and will were completely controlled by reason, which in turn functioned in full submission to God. Thus perfect harmony existed among the different powers of man, between the human person and God, Who directed man and gave to him His divine life.

Now Man Is Self-centered

We have seen the condition man would be in if sin had not interfered, if he had continued in dependence on God. But urged by the devil, he likewise refused obedience, and the whole order of creation was overthrown. He desired independence from God, to find blessedness by his own sovereign will; he severed his union with God and cut himself off from the fountain of divine grace, where he had found

blessedness. Thrown upon his own resources and void of divine life, he was deprived of that happiness that would satisfy his intellectual and moral exigencies. He no longer found the Hand that would satisfy his hunger and thirst. The act that had separated our first parents from God, and the original sin which we all inherit at the first instance of our existence have brought about for all of us the destruction of the originally established order, and our whole being has suffered radical dislocation.

Sin had separated us from God. Moreover, in place of the former thirst for God and of that perfect dependence on Him we now find ourselves turning to our own resources and seeking complete independence for ourselves. This new tendency towards ourselves disposes us to make our own selves the beginning and the end of all we do. We wish to be self-sufficient and autonomous, and if we believe we ought to turn to God for an increase of grace, we yet wish to acquire the divine life as if it came from ourselves. The ultimate motive of our actions no longer is God, as it ought to be, but our own self, and all creatures outside of us also become ends in themselves, chosen solely for our personal exaltation.

Evils Flowing From Selfishness And Pride

Selfishness is the root of all evil. It causes us to put our interests in place of the interests of God, to act as if we existed merely for ourselves, as if all had to be at our service, as if nothing else matters but our own eminence and perfection. If fully developed, selfishness is the source of unspeakable evils and the cause of immense ruin. Although divine grace may subdue selfishness, holding us back in the practice of virtue. Even if opposed with some success it still creeps secretly into our intentions, taints our acts of virtue, gives rise to temptations, keeps us from advancing in perfection, causes many faults, and often develops dangerous illusions.

The root, the nerve, the most striking assertion of this vice is pride.

Radix omnium malorum superbia. It is the characteristic of a proud man to look upon himself as independent from all exigencies and circumstances of his existence, to wish to live by his own resources, absorbed by his own interest, and solely for the sake of himself.

These manifold disorders and tendencies caused by pride taint all our relations with the world around us. As before the fall, when the divine life of grace permeated our whole being, all creatures served to draw us nearer to God, so now, under the influence of selfishness and pride, our relations with the world serve to inflate us more and more with our own self. It is in this sense that by the sin of our first parents all creatures have become accursed to us.

Selfishness and pride, so deeply rooted in the soul, and infecting all our faculties, also dispose the trend of our imagination and place this highly susceptible faculty entirely at their service. All is seen colored and distorted, and our whole outlook is warped. Souls under the sway of these vices fall easily into great excesses, and even if they are successfully resisting with some will power, these souls will yet for quite some time remain entangled in numerous and varied imaginations, like a spider's web. This is the malady of our intelligence. Such is the disorder in fallen man.

Evils Caused by Sensuality

The disorders of man's sensitive nature have become the source of great moral evil. If the soul is not filled with the divine life of grace, in its search for objects that would gratify its longings and produce happiness, it will turn to creatures. This tendency of our sense life is a consequence of original sin. Blinded and indifferent towards divine life, the soul turns to external creatures and contacts these through senses and imagination, which acquire strong cravings for these pleasures and thus become attached to creatures for their own sake.

The more the senses enter into contact with creatures to find pleasure there, the more does the soul become void of the things of the spirit and of God, while the inclination of our entire sense life towards creatures increases. The soul becomes incapable of concerning itself with the spiritual world, becomes enslaved to

the senses and their cravings, to created goods, and finally to sin. *Qui facit peccatum, servus est peccati.* Thus once more is realized for man the malediction of creatures, which no longer gratify, but cause toil and suffering, and even deepen his perverseness.

Man, degraded to servitude to the senses, no longer is able to exercise control, or even to judge properly in his relations, and is blindly given to the grossest and most shameful vices, hardly differing from the beast, living a mere animal life. What carries him to such excessive depravity, and what always gives much force to all that affects his sense life, is the vivacity of his passions, which is aided and intensified by his imagination. The senses receive their impressions from contact with things present, the imagination from things actually absent, and as a result reason is superseded by blind cravings.

These impressions and the reactions they generate are passionate, violent, and pertinacious. Our susceptibility to sense pleasure corresponds to the influence which we have permitted to our sense appetite. If then the violence of the passions is not counteracted by divine grace, the soul becomes their plaything, their slave, and degenerates more and more.

Appalling Effect of the Present Condition of Man

Man, finding himself in a state of disorder, separated from God, and tending to drift farther away from Him, experiences an absolute inability to love and to will, or even to conceive the means that would bring him closer to the source of divine life, or how he could begin to participate in it. He cannot even know or desire a good of the purely natural order. Adding to this his selfishness and pride, his unstable sense life, and conflict of passions, and the unbridled restlessness of the imagination, we may make the following observations.

1) The intelligence is largely obscured, while a deceptive light tends to make good appear evil, and evil good. And even if united to God by grace and drawn towards Him, our evil propensities will continue to distort our view and prevent us from distinguishing the Hand of God, His love, His intentions, and the workings of His providence.

2) The heart is weighed down by

languor concerning God and concerning anything that would bring us nearer to Him. Though easily set afire by creatures, the heart remains cold, dull, and indifferent before its Supreme Good.

3) The will is extremely weak in doing anything that brings us closer to God, in keeping His commandments, in doing what pleases Him, while there is no lack of force, of energy, of resolution, if we can please our pride or self interest, or if we wish to follow our passions.

We have seen the ravages of sin in our intellectual and sense faculties. This contagion extends over all our powers, which all contribute to draw us to creatures and to estrange us from God. This condition becomes fixed, renders us more susceptible to evil, and places many obstacles in our way to God.

Lastly, sin has stained even the inherent constitution of our natural temperament. We will hardly find a man free from any defects in his natural dispositions. And though some are more fortunate than others, all have their shortcomings.

There are two distinct ways in which weakness of temperament is manifested. Either, our dispositions as such make us prone to vice to a greater or lesser extent. Or in the ordinary exercise of our powers we simply tend to excess or defect. In the first case, if, for instance, we incline to generosity, our pride will be quickened. If we are naturally energetic, we will tend to anger and resentment. If we are of an easy going nature, there is danger of laxness and idleness. There are very few naturally so well balanced that their only trends are towards virtue, while being at the same time free from any inclination to vice so that they are, as it were, perfectly prepared for unhampered supernatural growth.

Conclusion

Overwhelmed by a multitude of evils, which moreover amplify each other and thus render our position even more wretched, how can we expect to save our souls? But where we are helpless, grace and the mercy of God come to our aid. We need to be faithful. Let us set to work at once. We never begin too soon, we never finish too late. But whenever we tarry we are lending a hand to the foe, who will rise and crush us.

(To be continued)

Father Francis A. Danner, C. S. Sp.

1868 - 1946

THE LIFE of Father Francis A. Danner was one of those which was hid with Christ in God, for no one knew too much of what went on behind the silent facade of his restless countenance. That he came from a singularly devout family, we know; that he was himself devout, we likewise know. His piety was his own and its outward manifestation, too, was his own. The record of the Danner family lists three priests, three nuns, one who died as a scholastic in the Congregation and was professed on his deathbed, and a father who after the death of his wife became a Religious Lay Brother in the Society of the Divine Word. Francis often narrated how his father had before his marriage the inclination of becoming a priest, but on the advice of Father F. X. Seelos, the holy Redemptorist who was pastor of St. Philomena's, Pittsburgh, at the time, gave up the idea and married Theresa Hardman and established their home on the North Side, then known as Allegheny. Each of the children that were born of this union was shortly after baptism consecrated in a special ceremony to God and to the Blessed Mother and around the neck of each child was suspended a Miraculous Medal in token of the dedication. This medal Francis wore all the days of his life and it was there when death came to him.

Young Francis Danner received his introduction to formal education in St. Joseph's School, Old Allegheny, and from there went on to High School. Like other children from thoroughly Christian families, he made his First Holy Communion and was confirmed in due time. In 1885, when he graduated from High School, he enrolled in the Pittsburgh College of the Holy Ghost and had already resolved to ask admission into the Congregation. After four years in the college he was sent to Langonnet, France, where he prosecuted his philosophical studies and continued in Chevilly for his course in theology. In 1894 he returned from Chevilly and took up the task of prefecting in his Alma Mater until on June 26, 1896, he was ordained to the priesthood in St. Vincent's Archabbey, Latrobe, Pa. The follow-

ing year he was one of the twelve who began the novitiate in Cornwells and on August 28, 1898, he made his Religious Profession, pronounced his temporary vows and on the same day consecrated himself to the apostolate. His love for the religious life as it is lived in the Congregation underwent no diminution and on August 30, 1901, he bound himself perpetually to the Congregation and its works.

During the days of his training, Francis Danner's superiors found him an obedient young man, pious, steady, with ordinary talents but not too robust health, with a bent toward mathematics and the physical sciences. There is extant amongst the older members of the province a rumor that in his enthusiasm for science he once blew himself through the walls of the old chemistry room of the college, but the rumor remains unconfirmed. In later years his aptitude for science manifested itself only in his ability to repair watches and clocks, not as a vocation but merely as a pastime, for he was adept at the deft use of his tapering fingers.

The first assignment that came to Father Danner after his consecration to the apostolate was that of instructor in Pittsburgh College and to his duties as instructor there was added the further burden of subdirector of scholastics. His first taste of full time parochial duty came when he received his appointment in 1903 as assistant at St. Anthony's Church, Millvale, Pa. For four years he remained in Millvale and then he became a member of the community in Fern-dale. There he explained the intricacies of Morozzo and liturgy and supervised the ceremonial functions carried on in the chapel, making sure that windows were properly closed and drafts obviated. From 1907 until 1916 he kept a watchful eye over the morals and manners of novices and scholastics and particularly over sacristans who, he was fully convinced, were placed in this world to be his daily cross. Just when it seemed as if he had become a permanent member of the staff of Fern-dale, Father Provincial, thinking that his health would greatly benefit by a milder climate, made him assistant at St. Paul's Church, Lafayette, La.

It was a cataclysmic change in the placid life of Father Danner, but he managed by great faith and profound obedience to make the change. Four years he spent in Lafayette and then waning health forced him to relinquish his post and he returned to Pittsburgh and for six or seven months rested at the college. In February, 1921, he became assistant at the Church of the Sacred Heart, Tarentum, Pa., but at the end of that year he returned to the South, this time as assistant at St. Edward's, New Iberia, La., and he labored there until 1928. In that year he repaired once more to Duquesne to live in retirement, prayer and watchfulness. In 1935 he took up residence in Ridgefield and there he remained until he died.

As the years advanced Father Danner's mind reverted more and more to the days of the past and he spent much of his time in writing of the early days of the province and in translating the accounts of the works of the province as they had appeared in the early issues of the *Bulletin Mensuel*. His ties with the past were strengthened by his knack of saving souvenirs, programs, holy pictures and clippings of events and doings and by the diary and notes and letters which he faithfully kept. Incidentally these letters and notes were the only possessions that appealed to him, for his wardrobe was as scanty as that of the *Poverello*. Thoroughly interested in the advancement of the cause of various servants of God, he circulated petitions for their canonization whenever the opportunity presented itself. His wants were few and his ideals large. No man knows what work he did. He lived quietly but succeeded in bringing his views consistently before those with whom he lived. He was punctilious in his observance of the rule and in the administration of the sacraments, and although he was never a great preacher, for his voice was always thin and subdued, he directed many on the way to perfection. His emaciated form gave him the appearance of an ascetic, which he was, and his graceful, swanlike glide disturbed no silence as he walked along the stairs and the corridors. No fan-

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

VII. Machines and Men

fare accompanied his deeds as he looked after himself and his work. In him the regularity, the piety, the assiduity of a religious and a priest shone forth. Death from coronary occlusion came to him suddenly as he rested in a chair in his room on the afternoon of April 4, 1946. Father Provincial sang the funeral Mass for him in the chapel at Ferndale on April 8 and he was buried in the cemetery of Ferndale. If an epitaph were needed for his tombstone, none more fitting could be found than: "Blessed are the meek, for they shall possess the land."

* * *

A MOST ZEALOUS PASTOR

"May I offer you my genuine sympathy over the loss of Reverend Father Vorndran, who was indeed a most zealous Pastor and devoted guardian of the interests of the Colored people. The last weeks of his life were characterized by intense suffering and increasing weakness, which normally would have a depressing effect upon a patient's mentality, yet Father Vorndran always gave evidence of calmness and resignation to God's holy will. You speak truly that his congregation will have in him a very devoted advocate at God's throne of love and mercy."—Most Reverend Joseph F. Rummel, D.D., Archbishop of New Orleans.

* * *

HASTY WORDS

It's strange how often I speak up,
And then in calm reflection
Wish I had said some other thing,
And wallow in dejection.
It seems quick thinkers do this most;
And fancying I am one
I dish out lots of fast replies,
And think I'm having fun.
It makes me feel so very smart;
At least—until I see
That out of all remarks on earth,
The dumbest come from me.
When lightning-like I choose retorts,
The short ones or the long ones,
With all the answers waiting there—
Why does my brain grab wrong ones?

Lyla Myers

ONE OF MY friends has the oddest angles and the quaintest corners in his mind. While I use the words odd and quaint I do not wish to insinuate that he is anything but perfectly sane. But as an example of what I mean I think I can offer this, that I have never yet seen him come off a railway train without performing a certain ritual which to me seems childish and pathetic. He travels much on the trains and thinks that he has hardly been on a train at all unless he has traveled at least a thousand miles. I never fail to go to meet him when, after traveling over half the continent, he returns to Philadelphia, and so I always watch for this. As he passes by the engine he lays down his grip, deliberately takes off his glove, and going over, his face suffused in smiles, he pats with a sort of grateful affection the great heaving monster that has just come to a standstill. I have never seen any other living person do the same thing; but, in his case, I think I understand the grave simplicity of this unusual gesture. More than that, because I understand it so well, I have frequently vowed to myself that the very next time that I would alight from a train, I would also, in a similar fashion, give expression to a similar sentiment, a sentiment which I feel that I ought to feel, but do not. So far I have not done it. And I am ashamed of myself; but what is more dangerous, I have been ashamed to come off the trains. I sometimes fear that I am on the way towards developing a complex.

Now, whether the trainmen are ever conscious of my scruples, or note the guilty look on my face as I pass by the panting engine with my head averted, I do not know. But having recently spoken to my friend about what I called his wasted affection for railway engines, he surprised me with a snort that was almost a snarl, and violently accused me of being incapable of understanding the delicate motives behind this simple action in which, he says, he includes all things, even me in his gratitude. According to him, that any railway engine should move at all, ought to be, even at

this late date, as much a matter of wonder as it must have been that day long ago to the men who built the first one and watched with bated breath the miracles of its working.

At the same time he pulled a fountain pen out of his pocket, a gorgeous thing of gold and green, and, waving it in my face, he bade me try to understand, if I could, how for four years it had never failed him. With it he had written letters to his friends, mailed Christmas cards, signed cheques, indited poetry, worked out crossword puzzles, sketched landscapes, drawn caricatures, and even once, opened a bottle of ginger ale; and never, never once had it played him false or disappointed him. I told him that all these things except the ginger ale incident were precisely the things a fountain pen was expected to do. And, quick as a flash: "Suppose it didn't do them. Suppose it refused to do them! Suppose a fountain pen were a creature like you that hummed and hawed and made excuses!" I did not, I must say, quite reach his point of view. But as I suspect him of being right in the matter of the engine, I am so afraid that he may be right in the matter of the fountain pen that soon, I suppose, I shall likewise be ashamed to look any pen straight in the nib. It is rather puzzling, because there is no knowing how far such sentiment may lead one. It may lead a man to think that he is bound in conscience to found an asylum for such things as used automobile tires, empty cigar boxes, torn socks, and broken toys.

So much appreciation for the mechanical devices which as necessities or as luxuries have come to dominate our daily lives, is a thing that, I am sure, I shall only very slowly and with immense difficulty ever realize. I know their exact value as my servants, but I refuse to treat them as my friends. It is quite true that there is a tremendous difference between painfully climbing the stairs and shooting upwards to it as if on wings, in an elevator. I recognize that there is all the difference in the world between being able to speak on the telephone, without leaving my

desk, to someone, say in Pittsburgh, and trying to shout to him across the Allegheny Mountains. But I refuse to admit any of that as a reason for which I should dedicate a poem to all the elevators in the world or bow to every telephone I meet.

For I have long since made up my mind as to the opinion I ought to have in regard to all these mechanical things which, as in the case of the elevator, are only an insult to a man's legs, as in the case of the telephone are only an insult to his larynx, and in most other cases are only an insult to himself. Because while we keep on thinking that by their help we have conquered time and distance, eliminating the miles and lengthening the days, the truth is that they have turned on us with tyranny and sold us into slavery. Mechanical things are splendid as long as the machine runs. But the machine does not always run; a fuse blows out; a key will not turn; a pipe has burst. And all the King's horses and all the King's men cannot put the machine in working condition again—at least not for two hours. In serried ranks both the men and the horses have to march to Detroit to procure the necessary parts; in serried ranks must they march back again. And by the time they have returned you are dead and buried; or, what is worse, you have changed your mind, you have walked all the way to the fourth storey, you have lighted a candle, or you have gone to bed.

That however is the least and the lowliest of the tyrannies of the machine. The most humiliating sight which in any city at the present time meets the eyes of a free man is that of the so-called silent policeman. I cannot, myself, afford the luxury of a motor car, and so I still enjoy a luxury which is ten times more precious, the luxury of being impudent. This silent policeman is as grotesque as any ogre out of any book of nursery tales. He is suspended in mid-air as all ogres ought to be, and while he opens now his red eye and again his green eye like something in the throes of suffocation, I pass by and snap my fingers at him in scorn. The modern motorist was born too late to have read nursery rhymes, and so, being a total stranger to ogres, he must treat this silent policeman with the utmost seriousness. He is not even conscious that the policeman is hanged. And daily

I see that red eye shoot fear and trembling upon the highways, forcing brave men and even daring women to come to an abject full stop in their career, just as if they were trained ants or educated caterpillars. A man may be hastening to a wedding or a wake. But that red-eyed monster has never hearkened to the sound of bells. It has no heart. It is only a machine. And I have often wondered how it will be some day if the machine refuses to work, if the dying ogre dies and forgets to close his red eye. All the ants will be late for tea, which will be a misfortune. But all the streets will be made safe for democracy, which will be a miracle.

If machines could have been so constructed as to have a sense of humor, I could imagine them frequently bursting into fits of uncontrolled laughter at the men who made them and at the men who use them. I once happened to be in an elevator which, with the jocose perversity peculiar to elevators, stuck between two floors of an office building and absolutely refused to budge. Within its four walls were men and women who, because they were in a tremendous hurry, kept looking with harassed brows on inoffensive wristlet watches as if the watchlets were to blame. They were the kind of men and women who wear efficiency on their faces as children wear flowers on their pinafores; the kind who carry bulging briefcases as if they contained brains; the kind who are continually fighting to save time and when they have saved it do not know what to do with it. And not one of them was even remotely conscious of the silent mirth which was rocking the roof of the perverse prison that held them captive. The nearest thing to a joke which these people can understand is to promise themselves to speak to the manager. I say the nearest thing to a joke, because all the manager can do is to speak to the elevator. In fact he will probably tell it to a telephone. And thus, among all the machines, the telephone has become the one the most addicted to merriment. I have often thought that at night, and all night long, when the stores are closed and the offices abandoned, the telephones spend their time like salesmen in a Pullman smoker, telling coarse jokes or, like freshmen on a college campus, practising the latest slang. All the wisdom of the world, and all its folly, is whispered into the patient

ears of the telephone. And perhaps the reason for which the telephones do not laugh out loud in the daytime is that the world's wisdom is too funny for anything but the darkness, and the world's folly too sad to be ever shown to the sun.

The particular source of the mirth of machines is that they have also made machines of men. I know one man whose agony is that he emulates the brainless precision of a clock. I know another who has persuaded himself that he possesses all the dynamic energy of a fly-wheel. I know a third whose pose is that he is as accurate as an adding machine and as sure as a steel trap. All of them are the most uninteresting types of men in the whole world. Any man who is wedded to one idea or to one circumstance of being is a horror. He might as well wear a ball and chain, be stroke oar on a galley, or learn to play golf. That is said for himself. But what he is to others has not yet appeared. I had once the great misfortune of crossing the ocean with one man who played the harp and another man who played the bagpipes. Either would have been sufficient. But the two together were a calamity. There was no escape into the sea. It was the narrowest escape that all of us ever had from drowning; I mean drowning other people. It was appalling. That, however, a man could thus choose to identify himself with a romantic thing like a pibroch or a prelude, I think I can still understand. But when a man identifies himself instead, and completely, with a small, mean, utilitarian piece of machinery like a button or a bolt, and still goes on thinking that he is a man, I feel that he has dragged the whole human race down to an abasement that is below the abasement of all slavery; and drowning would be too dignified a process for his demise. I can imagine him ending only by being hit on the head with a hammer, like a nail; or by having his head twisted off with a wrench as if it were a nut.

One evil day I stood watching men making a machine. The machine was not an elevator, or a fountain pen, or even a telephone; it was a much worse thing. And last year they boasted that they had given to the world exactly ten millions of these particular machines. But as I watched these men at work I knew immediately why the genii of the fairy stories were al-

Catholic Interracial Council, Detroit

ways slaves and always silent. They could do nothing else; they had to be silent. These men were nothing else; and they were so, so silent. There were hundreds and hundreds of them, and each of them was doing some tiny thing to some other tiny thing. The tiny thing came moving along a groove or belt just pausing long enough for each man to give it a special pat or a special punch before it moved to his neighbor. These men never spoke, never smiled, never sang, never raised their eyes, never turned around; because if they ever did the tiny thing they were to touch had passed out of their reach for ever, and no one could ever measure what might be the cataclysmic consequences of one man's levity of a moment. When all the tiny things that go to make up the finished machine had been sufficiently punched and patted by thousands of weary hands, they swung again on grooves or belts, like poor hunted things racing for shelter, into separate dens to wait until it came to their turn to take their allotted place in the machine to which they were from the beginning predestined.

I saw the machine grow; and outside of the famous beanstalk, nothing ever grew more swiftly. Men stood in line, silent and sad, without hurry and without hope, as once again, along a groove the growing machine made its triumphal progress. One man patted it here, exactly in the same way in which he had patted the machine which preceded this one, exactly in the same way in which he would pat the one which followed it. Another man punched it there. One pushed in a rivet, another turned a screw. One wielded a brush, another waved a rag. One shifted the gears, one tested the lights, one blew the horn. And finally a man sat in, stepped on the gas; and one more machine had joined the trailing procession of its ten million poor relations. It was horrible, this slow martyrdom, this ceaseless sacrifice of flesh and blood to a god which all the world knows is only a tin god, a mountebank even among machines.

I do not know how elevators are made, or fountain pens, or telephones. But more than probably it is in some similar and tyrannical fashion. And in any case if steam engines are made in this manner no amount of patting from my friend's hands or mine, even though it be done in gratitude, could

DURING THE early part of April, 1942, six Catholic laymen met with Father Thieffels at Sacred Heart Rectory to discuss with him the possibility of establishing a Catholic Interracial Council in the City of Detroit.

New York City had one already functioning and it was quite obvious that the conditions in Detroit, even more acute than in the East, warranted the formation of such a council. Various civic and religious (non-Catholic) organizations were aware of this need for interracial consciousness and were acting accordingly. Catholics, however, were conspicuous by their absence in this field of endeavor and the fact was not lost sight of by those outside the Church. Now was the time for a manifestation of Catholic Action along interracial lines, however halting and limited in scope it would be at first. These Catholic men were willing to pioneer in the work.

Accordingly, a program of action was drawn up which met with the archbishop's approval and resulted in the appointment of Father Thieffels as spiritual director of the Council. It was determined that this particular council should be composed of laymen of both racial groups united under the patronage of Blessed Martin De Porres, O.P., and that it would be primarily an educational agency. Realizing that a program of education would be of little avail unless they themselves became better informed, the members undertook an exhaustive study of the Popes' social encyclicals and all "must" books written on the racial problem. They met twice a month at the rectory to read, discuss and analyze. Everything was still on a very modest scale. But the pattern for the future activities of the council was already being outlined.

In order to interest more persons in the council it was decided to gather in general meeting four times a year and to invite the Catholic public to

these meetings. (The last quarterly meeting brought 250 lay people and several priests). A monthly bulletin, containing items of interest and information, has gone far towards creating a sympathetic understanding of a common problem.

In the summer of 1944 a Speakers' Bureau was established and arrangements were made with the diocesan superintendent of schools to address the students in Catholic high schools and colleges. The present Speakers' Bureau consists of three men, a Negro attorney, a white businessman and the writer. The aim is to lay before the public three different views on the single racial issue: the views of Catholic laymen, one white and the other colored, and that of a Catholic priest. It is the writer's conviction that the solution to interracial difficulties is to be found in the realm of the spirit. All the members must become thoroughly familiar with the doctrine of the Mystical Body before they venture to write or speak. A study club has been formed wherein the religious, social and economic implications of this doctrine are explored.

We have discovered that Communists are masters of technique and, consequently, we have borrowed a page from their book of strategy. Concentrate on youth! The most receptive minds are to be found in thirteen to seventeen year old youths. They are at an age when either prejudiced views or the truth must prevail in their minds, depending on which gets there first and which makes the most lasting impression. The reception met with in the schools and colleges has been, on the whole, most encouraging. Especially illuminating is the question period following the speakers panel. Nothing serves to clear the atmosphere of prejudice and "red-herring" half-truths, so much as a frank declaration of the Church's stand on interracial justice, succeeded by an open discussion of current racial problems in the light of this stand.

Talks are being given before civic, religious and social groups as well. Early this year the council opened a permanent center in one of the downtown Detroit office buildings where all program activities are carried out.

ever make atonement for the endless times their every part has been by other men already patted in a silence that is as sullen as hatred and as dreadful as despair.

The Center serves as a work-shop for council members; acts as a clearing place for information of a Catholic interracial nature; maintains a reference and research library; furnishes literature, posters and film for school use; provides panel or individual lecturers; and generally serves the community in an educational way to bring about interracial charity and justice. The council cooperates with other organizations engaged in similar efforts but does not conduct protest meetings or public investigations.

In a few months we plan to inaugurate a monthly forum, open to the public, with provision for a speaker each time and a round-table discussion following. Finally, a scholarship fund is being set up to enable worthy Negro youths to obtain an education in one or more of our Catholic institutions. It appears that this phase of our program is of maximum importance and every effort is being bent in this direction. Negro leaders are rising on every side but few in their midst are Catholic. Tomorrow may be too late. Right now—today—our young Catholic colored require our encouragement and assistance, material as well as spiritual.

In closing, it would be unfair for this writer not to pay tribute to the laymen who constitute the Catholic Interracial Council of Detroit. They are essentially selfless men (the nature of their work would make this almost a necessity) engaged in the highest type of Catholic Action at great personal sacrifice. They have the assistance of about 200 associate members, but the brunt of the battle is being borne by a dozen men. They are of the conviction that the Catholic conscience cannot be at ease until members of all races possess the spiritual and temporal heritage that belongs to them as sons of God. Deeply aware of the fire Christ came to cast on the earth they are as radically Christian as the Gospels. It is a privilege for any priest to be associated with them. Their zeal to promote the cause of interracial justice and their exemplary charity can be only an inspiration to him.—Father Robert F. McGinn, C.S.Sp.

Starting From Scratch

IT WAS NOT until recently that we were given any encouragement about the buying of property in Eden Gardens. The Water Irrigation Company in El Rancho Santa Fe was very hesitant about opening new land for the Mexicans. They gave us the green light and we selected a site across from the public school. The area of the land that we are going to buy is about three acres. We hope to have about four hundred and fifty feet frontage and a depth of about three hundred feet. At present the Water Irrigation Company is having the land surveyed. We will not know definitely the frontage and the depth of the land until the middle of May. The price of the land will be two hundred dollars plus the delinquent taxes. The overall price of the land will not, so they tell me, exceed eight hundred dollars.

The title to the land will not be had until the end of July or August. As you know, escrow out here is very slow in its transactions. To get a clear title to any land usually takes about thirty days, but in these times you have to wait at least sixty or more. The process will not begin until after the surveying is completed and after I have asked for a cancellation or reduction of the delinquent taxes.

We have already seen an architect. About four years ago this man designed a church for Eden Gardens at the bishop's request. He is going to let us see the plans; we are hoping that we can use them. He specializes in buildings of adobe and wants us to build of adobe brick. Information gathered from other people here who know the conditions seems to indicate that a church and rectory of this brick will be the most practical from all aspects. The new adobe brick is water repellent and a great protection against fire. It is warm in the winter and cool in the summer. As yet we have not found out the price such a building would cost.

The housing situation out here is terrible. We cannot rent a house anywhere. In Eden Gardens practically everybody owns his own home. In many cases two or three families are living in the same house.

For the past twelve weeks we have been living in the jockey quarters above the stables. We have two rooms which are not too small nor too large. Our beds are two cots that the people of the race track have loaned us. In one room they have put in a gas burner, a sink with running (cold) water and a little gas heater. They also gave us some cooking utensils, chairs, a table, knives, etc. They have tried to do the best they can for us.

Everybody is sorry that we have to live in the jockey quarters. But that is as far as they go. When we first came to live here we wrote to Pat O'Brien to try and rent a couple of rooms over his garage. We are still trying but to no avail.

It has been reported that there are six hundred families here in Eden Gardens. From an investigation conducted by us we have been able to find only about two hundred and twenty families. The total population of Eden Gardens is about six hundred and fifty. Of this number there are about six families that belong to the "Alleluia Church," as the Mexicans call the Protestant church in the colony.

Since I have been saying Mass in Eden Gardens the attendance has increased. On the first occasion there were about fifty; now the number shows a substantial increase. I see new faces at Mass every Sunday. Evening devotions during Lent were very well attended. On Ash Wednesday, the little house was not able to hold the crowd that came to receive *las ciencias benditas*. On Palm Sunday and on Easter Sunday all the people could not get into the house for Mass. The people seemed, however, somewhat hesitant about receiving the sacraments. On Easter Sunday many returned once more to the sacraments.

Last week the Bishop sent us a check to help us with our living expenses. It was a great help as we were almost at the bottom of our resources. Although the attendance at Sunday Mass and devotions has increased the collections remain not very large.—Father John T. Donohue, C.S.Sp.

Mailbag Perspective

Appeal Gurgles

ST. DANIEL'S, Shreveport 10, La. Dear The four brand new babies I have baptized since my arrival here 17 months ago, and the 98 other members of my parish, are long on prayers, but short on money, but we can pray to God and St. Daniel for your intention.

Do the four little babies pray? Of course, Hearve Rachal, 13 months, and Maria Elena Dupree, 10 months, can join their chubby little hands, turn their big angelic, baby brown eyes to heaven, and just pray, and pray, and pray.

James Carter, 3 months, and Andrea Bernadette Trimble, 2 months, just gurgle, and gurgle the most beautiful prayers you ever heard.

Just imagine the difficulty for the Infant Jesus to say, No! when all four really let loose.

If the Church had a hole in the ground where the missionary could dip at will when he needed money, what a life his would be; compared to Riley's, it would be paradise.

However, there is no such hole in the ground, so I have a can with a hole in it that I am going to send you, and I hope you fill up the hole with some of Uncle Sam's small change.

With assurances of a remembrance in my Masses and prayers and those of my Colored parishioners and with a cheery smile and gurgle from St. Daniel's four little sun-kissed brown eyed babies, I remain, Gratefully, Father Anthony J. Walsh, C.S.Sp.

* * *

Prisoned and Hunted Missionaries

The Society for the Propagation of the Faith, New York 16, N.Y. Dear Father: I certainly regret hearing from you of the 29 confrères of the Congregation of the Holy Ghost, German Province, being interned in Jamaica, British West Indies.

I can appreciate how difficult it is for you to experience this situation. It is strange that the British authorities are taking this obstinate attitude.

As you have your problems so we have learned today from the American Jesuits of the California Province that their missionaries are meeting

the great menace of Communism in the missions north of the Yangtse in China. Many of the Jesuit missions have been taken over by the hordes of Communism who are teaching their wicked doctrines in our own school buildings where for 40 to 50 years catechism was taught before.

In addition to the losses of the long war the poor missionaries see a sad state of affairs on many sides.

With all best wishes, I am, Sincerely in Christ, (Rt. Rev. Msgr.) Thomas J. McDonnell, National Director.

* * *

Practically a Parish Priest

Maxwell Field, Ala. Dear Father: My work here has settled down to where I am now practically a parish priest. I have more time to spend among the people and in the hospital. For this I am very thankful.

My young German friend here is anxiously awaiting to enter Cornwells in September. I frequently visit the Catholic schools and the Sisters in town. The Sisters of Loretto occasionally give a little dinner for my prospective converts. I take them into that atmosphere and know it does them good.—Chaplain Henry J. McNulty, C.S.Sp.

* * *

Trinidad in Indiana

St. Meinrad, Ind. Dear Father: The St. Meinrad Seminary Mission Unit sponsors a Mission Day Program each year for the interest and benefit of our foreign missions the world over. This year on Mission Day we have planned a special-feature mission exhibit of four or five of the different mission societies active in the foreign fields.

One of the exhibits will represent the Holy Ghost Fathers in our mission field in the West Indies. The group representing your Order would like to know more about your West Indies missions.

There will be a good-sized cash prize awarded to the winning group and this prize will be forwarded to the mission order they represented for their mission work . . . We are out to make this mission exhibit a success and win for your missions that cash prize. It may be as high as \$50, I am not sure. . .

In the mission spirit,

Arthur Niemeyer

Dear Father Connors: I want to express my thanks to you in the name of our class for your splendid assistance with our Mission Exhibit at St. Meinrad's. I appreciate all the material you sent me informing me of your work in the West Indies.

I must regret that I cannot keep my end of the deal. Our exhibit did not take first place although I was sure that we had the best. My opinion, however, is purely subjective, I suppose. The group of Second Theologians won the prize. They represented the work of the chaplains in the German Theatre of War. The \$50 will go for charity—the problem of feeding the starving peoples of Europe.

Our group selected the mission field of Trinidad as the location for our exhibit. We stressed the educational field and built the plot around the new school of Our Lady of Fatima. I feel that I should give you some idea of what we did. One boy, dressed as a Holy Ghost Father, opened the skit with an introduction to the history, work, and spread of the Order. Then he came to a particular case—Our Lady of Fatima in the West Indies. From this introduction the skit started. It was graduation day at the new college. A short address was given by the principal of the school. All were given diplomas and an award was presented to the best student. In the graduation class were white and negro boys. The members of the faculty were also mixed. The scene took place in the campus of the new college before the shrine of Our Lady of Fatima.

It is too bad that we could not win the prize for you after all the consideration you gave us in preparation for the occasion. But we feel that not all is lost, Father. At least we have brought before the eyes of the seminarians another great mission order working in the field for Christ, our Master.

I am returning, at your request, the picture and year book. All the material was of great help to us. In the name of our class, I want to thank you again for your cooperation.

May God bless your mission work and the Holy Ghost assist you in a special way to harvest the souls of men for the honor and glory of God. This is my prayer for you.

Sincerely yours in Christ,

Arthur Niemeyer.

Ordinations, Perpetual Vows

On May 2nd and 3rd, 1946, at Fern-
dale, the Most Rev. Henry J. O'Brien,
D.D., Bishop of Hartford, conferred
the following orders:

May 2, 1946

Order of Subdeacon:

Messrs. Anthony Andrew Bacher,
Joseph Andrew Behr, Joseph Aloysius
Brennan, Alfred Anthony Juliano,
David John Marshall, John Joseph
Murray, Stanislaus Joseph Trahan,
James Joseph White, James Patrick
Kelly.

Porter and Reader:

Messrs. Albert Joseph Bullion,
Michael John Carr, Martin Francis
Connolly, Francis Anthony Greff,
John Mieceslaus Jendzura, Ernst
Francis Kempf, Philip Charles Nie-
haus, James Albert Phelan, Edward
Joseph Raszewski, Robert Noel Roach,
Raymond Francis Schenkel.

First Tonsure:

Messrs. Constantine John Conan,
Daniel Paul Conklin, James Joseph
Beagan, Tosello Giangiacomo, Edward
Joseph Kelly, Norman Francis Lord,
John Joseph Walsh.

May 3, 1946

Order of Deacon:

Messrs. Anthony Andrew Bacher,
Joseph Andrew Behr, Joseph Aloysius
Brennan, Alfred Anthony Juliano,
David John Marshall, John Joseph
Murray, Stanislaus Joseph Trahan,
James Joseph White, James Patrick
Kelly.

Exorcist and Acolyte:

Messrs. Albert Joseph Bullion,
Michael John Carr, Martin Francis
Connolly, Francis Anthony Greff,
John Mieceslaus Jendzura, Ernst
Francis Kempf, Philip Charles Nie-
haus, James Albert Phelan, Edward
Joseph Raszewski, Robert Noel Roach,
Raymond Francis Schenkel.

May 1, 1946

Perpetual Vows:

Messrs. Joseph Andrew Behr, John
Joseph Murray.

No Word for It

At one time the Dail in Dublin
thought of deliberating in Gaelic in
which there is no word for appropriation.

California Corporation Charter

Articles of Incorporation of The Congregation of The Holy Ghost and of The Immaculate Heart of Mary

We, the undersigned, have this day
associated ourselves together for the
purpose of forming a non-profit,
religious and charitable corporation
under the laws of the State of Cali-
fornia, and we hereby certify:

First

That the name of this corporation
is—
"The Congregation of The Holy Ghost
and of The Immaculate Heart
of Mary."

Second

That the County in this State where
the principal office for the transaction
of business of the corporation is to
be located is Riverside.

Third

That the names and addresses of
those persons who are to act in the
capacity of Directors until the selection
of their successors are:

Name	Address
James A. Hyland.....	Riverside, Calif.
Paul J. Lippert.....	Riverside, Calif.
Joseph B. Murphy.....	Riverside, Calif.
John T. Donohue.....	Riverside, Calif.
George J. Collins.....	Washington, D. C.

Fourth

That the number of Directors may
be changed from time to time by
By-Law.

Fifth

That this corporation shall possess
all of the powers enumerated in Sec-
tion 597 of the Civil Code of this
State and all other laws of this State
with reference to non-profit corpora-
tions.

Sixth

That this corporation is formed for
the purposes of founding Churches
and for the support and maintenance
of public worship of Almighty God
therein according to the Faith and
Doctrines of the Roman Catholic
Church, and also for missionary and
charitable work connected therewith,
and to those ends to receive gifts,
devises and bequests and to purchase
and otherwise acquire and dispose of
real and personal property, which
said property or the proceeds of the
sale or other disposition thereof shall
be used exclusively for, and shall be
and is irrevocably dedicated to the
religious and charitable purposes set
forth, and upon the liquidation, dis-
solution or abandonment thereof will

not inure to the benefit of any private
person but shall be distributed to a
fund, foundation or corporation or-
ganized and operated for religious,
hospital or charitable purposes as
selected and designated by the Board
of Directors.

That this corporation shall have no
capital stock; that its scope shall at
all times be religious and charitable;
that it is not organized and shall not
be operated for profit; that it does
not contemplate pecuniary gain, profit
or dividends to the members there-
of; that no part of its net earnings
shall inure to the benefit of any mem-
ber or individual; and that no part
of its activities shall be devoted to
the carrying on of propaganda or
otherwise attempting to influence leg-
islation.

Seventh

That the duration of this corpora-
tion shall be perpetual.

Eighth

The affairs of this corporation shall
be conducted by the Board of Direc-
tors under the supervision and direc-
tion of the Holy See and of the
Ecclesiastical Society established
under the name of the Congregation
of The Holy Ghost and of The Im-
maculate Heart of Mary. Member-
ship in the corporation shall be limited
to not less than five nor more than
ten priests who are members in good
standing of said ecclesiastical society
and who are appointed as members
of the corporation by the Superior of
said Society in the United States of
America.

Ninth

This corporation shall have a seal
which shall consist of the name of the
corporation and its principal place of
business, the word "California" and
the word "Seal".

IN WITNESS WHEREOF, we the
undersigned have hereunto set our
hands this 14th day of February,
1946.

George J. Collins
James A. Hyland
Paul J. Lippert
Joseph B. Murphy
John T. Donohue

Note: The Charter has been duly
executed in the District of Colum-
bia and in the State of California.
The Certification Number is 155094,
Charles E. Steward, Clerk, by
Gehaza Hey, Deputy Clerk, Feb-
ruary 18, 1946.

Our Levites

CORNWELLS: Some of our community attended the funeral of Father Vorndran, and also the funeral of Father Francis Danner. The rest of us prayed devoutly for their eternal rest.

Our Holy Week ceremonies would have been worthy of Father Strmiska's most fervent efforts. On Palm Sunday, Father Kettl was the celebrant at the Mass and Procession. On Holy Thursday, the ministers were Father Kettl, Zaborowski, and Puhl. On Good Friday, Fathers Zaborowski, Weigand and Bryan officiated at the Mass of the Presanctified, and Fathers Kettl, Pergl and Puhl sang the Passion. On Holy Saturday, the ministers were Fathers Weigand, Puhl and Zaborowski. On these three days, Fathers Jones and Sheridan were helping out at their regular weekend stations. On Holy Thursday the entire community, Fathers and Scholastics, made a day of recollection. There was nocturnal adoration. On Good Friday afternoon we had one nocturn of the Tenebrae.

Easter vacation for the Scholastics started at Holy Saturday noon and continued until Tuesday night following.

Other activities were the mid-term examinations at the end of March, the confirming of some of the Scholastics at Blessed Sacrament Church by Bishop Lamb, the inauguration of the baseball season in the first part of April, the Rogation day procession on April 25, the visit of some young prospects from New York and from Washington.

We regret to announce the death of Mrs. Conroy, mother of Martin Conroy, one of our Scholastics. Your prayers are solicited.

Distinguished visitors of the month were Father Collins, Father Smith, the novice master, Father McGoldrick, who honored the boys with a talk, Father Hayden, Father Brassel of Roman Catholic High, Father Keough, president of the Catholic Temperance Union of America, who gave a talk to the Scholastics on the virtue of temperance, and Brother Novatus, who spent a few weeks with us. We hope to welcome soon as a guest Father Strmiska just returned from Europe. He has, we feel sure, in-

teresting things to tell us about what he saw in our scholasticates across the sea.

RIDGEFIELD: Ridgefield now lies under nature's brush as myriads of colors appear heralding Spring. But, alas, is all to disappear as Spring and Winter come in conflict? No, for Spring is the victor, and the novices welcome it with a sigh of relief.

On April 1, Father Master and two novices, unhindered by a snow storm, broke the ground for the new barn. The following days were spent in honest sweat as the novices lay out and dug the foundation and gathered rocks. The work, although tiring, progresses at a rapid pace, and soon all will be ready for the building.

The sudden passing of Father Danner saddened the community. Father Master was celebrant for the high mass here and for the ceremonies at the translation of the body. The community kept a constant guard of honor at the coffin. The Rosary and prayers for the deceased were recited on Saturday evening. True, Father Danner never spoke much, but his constant persevering example had spoken more than words. His patience in illness and suffering will ever be an inspiration for us to continue in our path of life. We will miss his unspoken encouragement, but we pray that he forget us not in his heavenly court.

The orchard has undergone a complete change under the skillful work of Father Bednarczyk. The trees are now sporting blossoms that promise a harvest far surpassing past years.

The novices have been busy preparing for their profession by an intense study of the vows. The classes are made enjoyable by the very clear explanation of Father Master.

Angelic faces, shining haloes, ecstasies, suspended in the air, all tell the world that the novices are in "Seventh Heaven". The cause, as anyone should know, is the Easter Retreat. Eight days of contemplation have left the novices in the clouds only to come to a quick descent with the Easter Vacation following it.

The Easter Retreat came to a fitting close with the ceremonies of Holy Week. Though small in number, the novices fulfilled all the cere-

monies for Holy Week, even to doubling up on the Prophecies. Flowers and the singing added to the solemnity.

The novices are now enjoying a much needed rest in their Easter vacation. The first day was made more enjoyable by a visit of eleven scholastics from Ferndale.

Mission Procurator's Appeal

Dear Friend:

"When will these appeals for the missions stop?" Perhaps those were the first words that came to your lips—with some annoyance—when you noted the contents of this letter.

Frankly, I doubt if they will ever stop. For the time will never come when the Catholic Church can say: "We've done all that's to be done. We've saved enough souls. We've sent our missionaries far enough."

There are no limits, either of time or space, to the boundaries of the Church; nor, consequently, to the missionary's activities. Like St. Paul, he strives to make himself all things to all men. Why? That he might win all to Christ—the ultimate aim of his many and varied occupations.

But, no matter how determined his efforts, no matter how dogged the fight he offers, Christ's laborer can accomplish little if he has not the means. You can supply those. Won't you send me—today—whatever possible, so that I can answer at least some of the appeals that come from the Holy Ghost Fathers in the home and foreign missions?

At the same time, I invite you to join us in making the Pentecost Novena, which begins on Friday, May 31, and ends on the eve of the feast, Sunday, June 9. The daily recitation of the prayers on the enclosed leaflet is sufficient for making the Novena. You should return the intention slip to us before May 30, so that your intentions will be remembered in our Masses during the Novena.

Yours in the Holy Ghost,

Charles Connors, C.S.Sp.

May 13, 1946 Mission Procurator

(11,300 copies of the above letter were sent to potential benefactors.)

Fervor, Charity, Sacrifice

Our Province



JULY, 1946

VOLUME 15

NUMBER 7

July, 1946

Vol. 15



No. 7

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Be ye holy! Urge all your confrères to be holy! On this depends the salvation of these miserable souls for whom you suffer and immolate yourself. All your sufferings and sacrifices will remain sterile unless they are sanctified by your entire conduct. It is not enough to present your sufferings to God; nor is it even sufficient to offer your life for the salvation of souls. This offering of yourself will no doubt benefit you and obtain the remission of your own sins. But, if divine mercy has to exhaust all the good found in you to redeem your own faults and especially when this fund happens to be insufficient for this purpose, how will your labors and sacrifices be able to pay for the redemption of others? —Venerable Libermann.

Appointments:

Father Frederick T. Hoeger, Administrator of the Province, (July 2 to October 10, 1946).

Father J. B. Murphy, pastor, Church of the Holy Spirit, 3720 Arlington Avenue, Riverside, California.

Father Vincent N. Deer, Duquesne University.

Father Francis P. Smith, president of Duquesne University and superior.

Father Vernon F. Gallagher, vice-president of Duquesne University.

Father C. J. Hogan, St. Peter Claver, Phila., Pa., pro tem.

Promotion:

Father E. L. A. Fisher was advanced to the rank of Major in the U.S.A.R. Chaplains Corps.

Addresses:

Fr. H. J. Haley, Base Chapel, AAF —ORD, Greensboro, North Carolina.

Fr. J. M. Lang, 3230 Engineers' Service Battalion, APO 802, New York, N.Y.

Fr. D. T. Ray, 2nd Inf. Div., Camp Swift, Texas.

Arrivals:

May 11 at La Guardia Field, N.Y., from Canada via Colonial Airways, Fr. Raymond Braud.

June 4 at Miami, Fla., from Trinidad, B.W.I. via P.A.A., Frs. Daniel Murphy and Nicholas O'Loughlin.

June 8, at New York, from Durban, East Africa on the S.S. Marine Tiger of the Robin Line, Fr. V. N. Deer.

June 1, at Mombasa, East Africa, from N. Y., via American South African Line, Inc., Father William C. Costelloe.

June 14 at LaGuardia Field, N. Y., from Haiti via P.A.A. en route to France, Father René Bourseul.

Departures:

May 14 from La Guardia Field, N.Y., for Geneva, Switzerland by air, Fr. Raymond Braud.

May 22 from Miami, Fla., for Trinidad, B.W.I., via P.A.A., Frs. Daniel Murphy and Nicholas O'Loughlin.

May 27 from N. Y., for Eire via U.S. Troopship, Fr. Nicholas McCormack.

On June 12th Fr. John J. Walsh received his B.C.L. from Catholic University, Washington, D.C.

Pray for Fr. John P. Cooney who died at St. Patrick's Hospital, Lake Charles, La.; June 8, 1946. R.I.P.

* * *

Office of The Bishop
333 East South Temple
Salt Lake City (2)

April 18, 1946

Very Rev. George J. Collins, C.S.Sp.
1615 Manchester Lane
Washington, D.C.

My dear Father Collins:

Is your Order in a position to take on a new mission field in this country? I have a field of work which is now neglected.

Because of the preponderance of Mormonism, Utah is a missionary region. And because of Mormon aggressiveness in proselyting and its steady growth, the very future of the Catholic Church here depends upon extraordinary activity. You can look upon my letter as a call to unusual service for the Church.

With every good wish,

Sincerely yours in Christ,

†DUANE G. HUNT

Bishop of Salt Lake

In our prayers for all our deceased confrères during the month we remember especially the following who were members of our Province:

Confrère	Died	Age
Father Francis A. Schwab	August 1, 1938	55
Brother Methodius Lobos	August 5, 1915	37
Brother Aloysius Kapp	August 5, 1920	35
Father August Rumbach	August 9, 1924	72
Father John Simon	August 12, 1920	35
Father Peter A. Lipinski	August 12, 1945	56
Father Dominic Salles	August 13, 1884	45
Very Rev. Christopher J. Plunkett.....	August 17, 1939	72
Father Andrew Feger	August 18, 1923	61
Father John Kelly	August 24, 1912	37
Brother Liberato Rena	August 25, 1912	24
Father James MacEneany	August 30, 1888	31

Requiescant in Pace

Sidewalk Sermons

of Michael A. Kelly, C.S. Sp., Ph.D.

VIII—THE TRAVELLERS

A FRIEND of mine said to me once that for a long time he had been under the impression that one of the things best calculated to broaden a person's mind was foreign travel, but that lately he had changed his views and had come to the conclusion that travel narrowed a man. For this change in his views he offered a curious reason. It was that the people that he encountered and the places he visited never measured up to his expectations. Close contact with the things and people he had known only through other's eyes or through his own imaginings spoiled for him, at least so he said, many of his dreams. When, formerly, out of the pages of a novel, or out of the middle distances of a canvas, there looked upon him the picture of a Swiss peasant yodeling among his mountain fastnesses; an Italian bandit, brave, bold, and courteous, in his hiding place among the hills; a procession of country belles in the glory of starched coifs and wooden shoes in some age-old village of Brittany; or the flashing eyes of a maiden of old Castille glowing under the mysterious shadows of some priceless mantilla—he knew the answer to it all. It was poetry, it was beauty, it was romance. But he has gone, and, for himself, seen the reality; and the reality, he says, has killed his dreams.

It is a pity if it is so. But it seems to me that there is also somewhere an answer to that. Because there is a curious shortsightedness in the average modern traveller. It might be called lack of perspective. It may be lack of imagination. But possibly it is rather what another of my friends calls lack of cultural background. He used that expression the other day to explain what he called the intellectual shortcomings of the average university man in our midst at the present time. The average university man, he says, knows only one thing well. It may be finance, it may be accounting, dentistry, engineering, law; but outside of these things which my friend calls the "mechanics" of life, he feels that the university man now knows or cares to know little else. It is a trifle bewildering, but I am afraid it is almost true. Because I have met many who would count it a ridiculous

thing for any young man to waste his time on acquaintance with art and literature since that acquaintance does not pay dividends, while a course in bridge construction, let us say, opens roads not only over broad rivers but also over financial straits, not only into new territories but also into the luxuries of a bank account. In a great measure anyhow it is certain that to go abroad with the profit of joy in the experience one must absolutely have some cultural background, or at least what occasionally supplies for it, imagination or sympathetic intelligence. But the average traveller, knowing little of history or literature or art, and consequently little of the genius of strange peoples, and not feeling the need to know more, walks abroad almost a total stranger to all that he sees. A ruined monastery, a religious procession, a style of headdress, to say nothing of language, gesture, or etiquette—all these things are only so many puzzles to him. And because he is unable to solve the puzzle, the only alternative left to him is to criticise the people.

There is a new word, at least it is new to me, which I see frequently recurring in newspaper editorials and magazine articles, but I doubt if it is found in any self-respecting dictionary of our language. It is the word *nordic*. It conveys nothing to my mind except infinite disdain for certain races of people and all their institutions, customs, and, to use another very modern word, inhibitions. The Nordic is lord of the world, the discoverer, the inventor, the scientist, the business man, the politician, the statesman, the warrior, the conqueror, the leader, the superman; he is above all things the "go-getter." This Nordic must be a tremendous fellow, but I would hate to have to go abroad with him. He must make a very sorry travelling companion, for he must be a very sad man, as is every man who takes himself too seriously. And now, more than ever, since the way is made so easy, there will be every year a greater and still greater exodus of Nordics; they will cross the seas in thousands, invade the ancient countries, raid the ancient cities, and disturb the peace of all the ancient peoples. And, when they return, they

will all return blessing the god they worship that they are Nordics.

Now just as one needs to have seen much and suffered much in order to become tolerant of persons, for all persons must remain odious until we begin to understand them as we understand ourselves; so, too, one must have seen much of the world and of the world's peoples, intimately, in order, ever, to be able to judge correctly of any people, even of one's own. That is one reason for which much, very much, injustice is done to the peoples of the world by all the stay-at-homes who accept for truth the preconceived and unfair judgments passed upon other peoples and nations, judgments founded all too often upon commercial or political jealousies or religious bigotry. But still more injustice possibly is done to the peoples of the earth by those who have indeed gone abroad, but who, gazing down upon foreign countryside from the comfortable depths of an observation car, or seats in the foyer of a hotel return persuaded that they have seen all that there was to be seen, and understood all that there was to be known of those foreign places and of the peoples who dwell in them.

Because they do not see all, much less do they understand all. The man who for the first time looks upon Brooklyn Bridge and sees in that giant span of steel across the river only the background of Steve Brodie's leap from it into the whirling waters, has not seen Brooklyn Bridge at all, even though Steve Brodie was, I suppose, a brother nordic. He has not seen the toiling multitudes of men who in the cold and in the heat were alternately scorched and frozen so that this gigantic spider web of steel might be swung in the air. He has not seen the men in the mines, nor the men on the seas, nor the men in the shops, who toiled and sweated to heap all those materials together. He has not heard the curses or the prayers that accompanied the raising of every girder or the hammering of every rivet into place. And least of all has he seen or heard of the women and children in the little houses in the little streets to whom the hastening or the slowing up of that marvelous structure meant bread and butter, more or less. But he has gone back home cheering for Steve Brodie. We have met him. And his cultural background has ever since been impressed upon us. It was immense.

A Nordic once visited Ireland. He

Our Levites

landed at Cork and it was his intention to visit some little town in the west of Ireland from which, once upon a time, hailed his own ancestors, quite in the days before he himself became a Nordic. He boarded the train at Cork, and he was told to change trains at Ballybrophy. Now, if the name of that town had been written Brophyville or Brophyboro it would have been perfectly nordic. Being written Ballybrophy, with the Bally (meaning town) in front of Brophy (whoever he was) instead of behind, the name is merely celtic; and so the name amused him very much. It is a comical name anyhow. However that may be, Ballybrophy came and went like other stations less picturesquely named along the line, and the travelling Nordic never knew. Nearing Dublin the conductor checked the tickets, and the Nordic was told again that he should have changed trains at Ballybrophy, as had been indicated to him by the man who sold him the ticket. His reply was to get very angry. How did he know where Ballybrophy was! And what was he going to do now to get to his destination tonight? And why didn't these people know enough about their own business! And so on. He was told that he would have to go on to Dublin, stay in Dublin that night, and proceed in whatever manner he pleased to his destination the next morning.

Arriving at Dublin in a fury, he sought the Station Master. In the latter's office a gentleman in a gold lace cap and brass buttons answered his questions. It was the Station Master himself. "Where is the Station Master?" shouted the Nordic. And the Station Master, with the instinct of self-preservation, politely told him that the Station Master was out, in fact, away at a funeral. "Then," screamed the Nordic, "Who around here can give me any information?" "I shall endeavor to do so" said the Station Master, "what is it that you wish to know?" Then the Nordic in an avalanche of words stated all his grievances against the Irish railroads and their methods and the general and well-known stupidity of all non-Nordic peoples. It was a complete indictment. "Here I am," said the Nordic, "trying to get to a place only a hundred miles from Cork, stranded in Dublin for the night in a place I don't want to be, losing good money and not knowing if I shall ever reach my destination! Do you know,"

CORNWELLS: May devotions, consisting of Rosary, Litany of the Blessed Virgin and benediction, were conducted daily during the month of May. The annual Forty Hours devotion began on May 5 and was closed by solemn benediction, with Fathers Frank Trotter, Strahan, and James Sullivan as ministers.

Scholastic endeavor of the month can be said to have consisted in the usual feverish finishing of the term's work and preparation for the examinations. On the eve of Founder's Day, the College English class staged the *Comedy of Errors*, complete with costumes. The five-act farce consumed many hours of preparation, at the sacrifice of more pleasant activities, but all concerned feel that the achievement was not inadequate to the price. The "Thespians" performed well; the innumerable pentameters were firmly in their memories; they strutted the stage in the bravado of their hired Elizabethan finery and rolled off their rhythms with a robust expressiveness that would have gladdened even an original Shakespearean audience. More important, perhaps, they set a high mark for the future.

Three free days lightened the month; one on the sixteenth in honor of Cardinal Dougherty's twenty-fifth year in the cardinalate; one on the

he added, "that in my country I can get from Chicago to New York in less than twenty-four hours, and that is a distance of over a thousand miles!" It was indeed a crushing argument. But hear the reply: "I believe, sir, that this is true, but they tell me that they kill an awful lot of people on the way."

The Nordic returned home eventually. He was unwise enough to tell of his experience, and from it also to generalise and to condemn. But some of his fellow Nordics who were not as yet entirely deprived of a sense of humor, when they wished to signalize any man's blunder, and especially when they wished to take the sting out of any man's criticisms of persons or of peoples, had for the longest time a saying which they hurled at the offender or the blunderer, a saying, too, which restored the balance of life. And it was: "You should have changed at Ballybrophy."

twentieth, Founder's Day; and finally, Ascension Thursday. These gave the occasion for some baseball but not much, because our "rainy season" is on. There have been some extramural games, one baseball game between our high school and Eddington's, resulting in tie score, the others softball, against the Veterans from Sacred Heart in Philadelphia, the Avon players from Cathedral parish, a double victory over the Little Flower Club. We have two intramural leagues, one in baseball and one in softball. The softball league is composed of three teams, captained by Fathers Jones, Pergl, and Puhl, who are also the pitchers for their respective teams. The scholastics turn out in good number to witness these games, since they are an occasion to return in kind a little of the classroom oratory they may have garnered during the day.

Distinguished visitors of the month have been Father Monteil, C.S.Sp., from Haiti, of special interest, since he is an erstwhile (considerably erstwhile) pupil of Father Bryan; Father Strmiska, who gave an interesting talk to the boys on his experiences, not omitting, probably, his appreciation of European junior seminaries; Father Daniel Murphy, provincial, and Father Nicholas O'Loughlin, from Ireland, both on their way for an official visit to Trinidad; Father Stocker, Father Diamond, and Father John Kanda from Puerto Rico. Father Kanda also addressed the scholastics.

Our final examinations began on June 3. They were over and the notes posted on June 8. On June 9, Pentecost Sunday, a solemn mass concluded our year and the scholastics departed for their homes. Join us in thanks to God for a tough but pleasant year.

RIDGEFIELD: Ridgefield certainly blossomed forth the first week after Easter: dogwood, apple, peach, pear, cherry blossoms all in bloom. Perhaps you recall May at the Novitiate.

After the long winter months and season of Lent, with Holy Week's retreat and ceremonies, the novices rejoiced in the Providence of God and welcomed the Easter vacation. Packages and letters were received on Holy Saturday. The following Saturday afternoon a luncheonette was

had, with food kindly donated by the neighbors.

The week following was spent in planting potatoes. The seed was cut, sprinkled with lime and planted in the field adjacent to the tracks. The plowing and cultivating was done by Brother Cantius. The vegetable garden was begun on April 25. There is much weeding to be done and successive rotation of sowing.

The work on the new barn is at a standstill because of the need of priorities. At present there are three trenches for the foundation. Further construction will be continued (we hope!) in the Fall.

Since daylight saving time went into effect, the gray dawns take us back to winter. However the added light in the evening made it possible for Grotto Devotions to begin on May 1.

May 20 was celebrated in a royal manner. A high mass was sung by Father Master at six o'clock. There were eggs for breakfast, recreation in the morning, a fine dinner with cake and ice cream, which seven scholastics from Ferndale enjoyed as much as we did. There was a program in the evening consisting of several talks, hymns and poems. Movies were shown of some of the missions in the South and scenes of former years in the Novitiate.

Father Lundergan was here for two days. A hoped for talk by him was cancelled as his business, car load after car load of friends, kept him occupied.

Father Daniel Murphy, provincial of the Irish province, visited here in company with Father Lechner and Father Goré, principal superior in Haiti.

FERNDALE HERALD: Dame Nature seems to begrudge Ferndale her usual bounty of glorious Spring weather this year, but if seasonal beauty is somewhat retarded in Ferndale it cannot be denied: one by one Spring continues to reveal its exquisite charms in the Dale. Each year an old landmark succumbs to the toll of time or the ravages of Winter—this year it was the old maple tree which stood faithful guard at the front entrance. But each is replaced in, we hope, suitable and fitting fashion.

Easter came and went since our last report, and with it all the customary ceremonies and chants of Holy Week. Ever more chanting according to notation and less psalmody *recto*

tono gives evidence of continued interest and progress in Plain Chant.

May 2 and 3 saw the somewhat delayed Spring ordinations which brought tonsure to the first theologians, minor orders on second theologians, subdiaconate and diaconate on third theologians, i.e., on those over twenty-six years of age. The spectre of age had hung over the class all year, and the sinister shadow became grim reality with the arrival of the long awaited dispensation. Five of the present ordination class, after two days retreat, had to bow to the inevitable. Ordinations on June 4 saw only nine scholastics raised to the priesthood.

Examinations began on May 28. Having long pointed for the occasion, we relaxed before the final bell by journeying to Maryknoll for the semi-annual baseball classic, hoping to retrieve this time the 'almost won' game of last Fall.

During the Easter holidays we were treated to Sir James M. Barrie at his best in "The Admirable Crichton." Barrie believed that drama could be built on lines other than those common in his day, and we can assert that the Dale Players ably helped him to verify this belief.

Father Strmiska, home from the wars, was found unannounced casually strolling through the grounds of Ferndale two weeks ago. It was a welcome sight. Hardly had he surveyed the prospect when he rolled up his sleeves and went to work—and many scholastics with him, or before him. The denizens of the back woods, unmolested for several years, protested vigorously but uselessly, and were unceremoniously dispossessed once more. His very interesting conference in the auditorium had but one defect, its brevity. More first-hand information on things abroad is eagerly awaited.

Reviewing the galaxy of visitors to Ferndale within the last month the words of Columbus to Isabella come to mind: "The world that you know is too small." From the land of "a smile and a tear" came the Very Rev. Daniel Murphy, Provincial Superior of Ireland, and Father N. J. O'Loughlin; from Haiti, Very Rev. Father Goré, Principal Superior, Fathers Petersen and Monteil. Welcomed also were Fathers John Lundergan, Fitzgerald and Manning. It is interesting to see the paths of the world cross before our threshold, and we become more conscious of the Catholicity and universality of our Congregation.

Duquesne Doings

Father O'Brien gave the retreat talks to the Young Ladies Sodality of St. Joseph's, Uniontown, Pa., on March 31. On the same day, Father Francis Duffy addressed the Catholic Daughters of America in Washington, Pa.

Father Federici addressed the District Communion Breakfast of the Knights of Columbus, at St. Scholastica's, Aspinwall, Pa. On May 4, he delivered a history lecture at the annual Institute for Diocesan Teachers.

Father Duffy conducted the retreat for the pupils of the Divine Redeemer Academy, Elizabeth, Pa., on May 2-5.

Father Holt read a paper on sex instruction at the annual diocesan Clerical Conference on May 15.

Father Kletzel gave the Communion Breakfast sermon at St. Mary's of the Mount, Pittsburgh, on May 5.

The Alumni Federation, enthusiastic over the revival of the sports program at the University, conducted its own drive to raise funds from May 23 to June 12. The Federation's goal is a sinking fund of \$50,000 to guarantee the University against the losses which the building of sport prestige entails.

—o—

Canonization Causes

With the canonization of Mother Frances Xavier Cabrini the names of six more persons connected with Louisiana will remain on the list of candidates for beatification or canonization. They are: Mother Mary Madalena, sent by Pius IX in 1875 to found the Poor Clare communities in the United States; Father Francis Xavier Seelos, C.S.S.R., who died in 1867; Blessed Cornelia Connelly, a native of Philadelphia, who founded the Society of the Holy Child Jesus in England; Bishop Joseph Rosati, a Lazarist, a native of Italy, Administrator of the Diocese of New Orleans, 1826-1829, and first bishop of St. Louis; Blessed Rose Philippine Duchesne, of the Religious of the Sacred Heart, who arrived in New Orleans in 1818; Venerable Anthony Margil of Jesus, O.S.F., who accompanied a Spanish expedition and who, in 1717, established a mission near what is now called Natchitoches.

Ticker Talk

THE title "Native Son" has been conferred on Father Milford by the town of Toa Alta . . . St. James School, Alexandria, La., is reported as having the largest enrollment of any school under Catholic auspices in the Diocese of Alexandria . . . Archbishop Cushing of Boston has subscribed to the Sign magazine for many of our missions . . . The results of the instruction classes at St. John's, Tuscaloosa, have proved very satisfactory to Father Mulvey . . . At St. Anthony's, Portsmouth, the returned veterans of the parish donated a side altar . . . Last May the Army formed a new Philippine Division which is four-fifths Catholic and assigned to this new division seven Protestant and six Catholic chaplains . . . Cardinal Tien got Father McNulty out of bed at five one morning when the Cardinal's plane was forced to land at Maxwell Field, Alabama, where Father McNulty is chaplain . . . Father Ackerman had an audience with Pope Pius XII. In his tour of Rome, Father Ackerman visited, among many other places, the French Seminary where many of the "ancient" Americans are still remembered . . . Father Wersing covered the Nuernberg trial for some time and then gave lectures on it to Red Cross centers . . . The adult confirmation class at Sacred Heart, Detroit, numbered thirty and the convert baptism class sixty-three . . . Father Kmiecinski is having the church at Bay City redecorated. Forty-six were graduated from high school there and thirty-seven adults were confirmed . . . Father Bradley, Tulsa, reports a very successful convert class with thirty-one being baptized. All the new equipment for the school at Tulsa has been installed . . . Father van de Putte concluded the retreat for the priests of San Diego with Holy Hour in the famous Coronado Ballroom. Many guests of the hotel, both Catholic and non-Catholic, attended . . . Father W. J. Keown received greetings and good wishes on his return to the United States from Cardinal Griffin of Westminster . . . This year the confirmation class at St. Catherine's, Little Compton, numbered eighty . . . At Hato Rey, Puerto Rico, Father Eberhardt is completing a modern school building . . . The total cost of Our Lady of Victory chapel just completed at Barceloneta is about \$10,000.00 . . . Father Ford continues work on the im-

provement of the parish house . . . Elaborate graduation exercises under the direction of Fathers Reckenwald and Paul O'Donnell marked the close of the school year at Sacred Heart, Lake Charles. . . Father Montambeau is conducting a series of money raising campaigns with a view to building a rectory . . .

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ZONING ISSUE

COUNCIL hung out the sign "Standing Room Only" when final hearings were held on numerous zoning projects, the thirteenth of which was presented by and granted to Father Joseph B. Murphy for establishment of a school, church, convent and rectory on the south side of Arlington Avenue at its intersection with Brockton. The planning commission had previously recommended that the zoning be denied.—Riverside (Cal.) Press (May 22, 1946).

* * *

IN MEMORIAM

Reverend and dear Father Collins: My family and I thank you for sending a copy of "Our Province" in which appeared the biographical article on Father Vorndran.

Please accept the enclosed check in the amount of \$1000 as a donation from me for St. Monica's School and Convent Building Fund. Could part or all of this be used to furnish the chapel of the Convent in memory of Father Francis?

Gratefully yours, Mrs. Josephine Vorndran.

Harlem News

NEW YORK: On Sunday, April 28, four-hundred members of the Holy Name Societies of Harlem marched in a group from Resurrection to St. Thomas Church for a local rally. St. Thomas Drum and Bugle Corps led the parade.

Over fifty candidates were received into the Senior and Junior Sodalties on Tuesday evening, May 7. On May 12, over one hundred members marched in the World Sodality Day Procession at Manhattanville.

A Card Party and Social was sponsored by the Sodality Friday evening, May 17. The rain kept many players at their own tables at home.

The Most Reverend William T. McCarty, C.S.S.R., and sixteen priests were present Friday evening, May 24, to receive sixty-four new Catholics into the Church, thirty adults and thirty-four children. The entire group made their First Holy Communion on Sunday, and the adults were served a Communion Breakfast by the Sodality.

Once more, St. Mark's was proud of its Drum and Bugle Corps as they paraded in the regular Memorial Day Parade on Riverside Drive.

The Holy Ghost Novena was held this year as usual. Once more, we used our own Novena booklet of prayers.

Official

Washington, D. C.
June 9, 1946
Pentecost Sunday

Dear Father:

In OUR PROVINCE for February 1946 appeared a summary report of the province for the war years, 1940 to 1945.

The Status Animarum for 1945 shows we have the spiritual care of 50,052 families, 250,825 souls. The number of baptisms recorded was 9,225. In this figure are included 840 converts, 687 amongst the Colored and 153 others. In Puerto Rico 5,837 children were baptized. Here there were 2,548 children baptized including 1,542 Colored.

Each year at Pentecost we are reminded of our principal dedication to God, the Holy Ghost, the necessity of devotion to Him, the obligation to practice this devotion ourselves as well as to foster it amongst the people we serve.

Next year, 1947, will be the Golden Jubilee year of Pope Leo XIII's Encyclical Letter for Pentecost.

The article, "Do Catholics Appreciate The Holy Ghost?" which appeared in *Our Sunday Visitor* last year on the Sunday preceding Pentecost, has recently been published in booklet form. It is enjoying a fair circulation. One pastor, in the Diocese of Buffalo, purchased 1,000 copies for distribution to his parishioners on Pentecost Sunday.

This year the mission procurator hit upon a plan to increase devotion to the Holy Ghost amongst students. His letter, addressed to school superintendents, principals and deans, reads in part:

"Who should be more devoted to Him, the Spirit of Truth, the Author of Light, the Source of Divine Strength, than those who stand so much in need of light and strength as they pursue their search for truth? Of Him we beg the gifts of Wisdom, Understanding, Knowledge, Counsel. Who can better appreciate the value of these gifts than those who must choose and prepare themselves for their careers in life?

"Under the guidance of the Holy Spirit they shall retain their love of truth as they apply, later in life, the lessons which they learn today. If they are made to realize now that He is truly the Comforter Whom Christ promised us, they shall continue to look upon Him as the 'Consoler best' in all the trials and tribulations of the future."

This letter, with a special leaflet containing prayers to the Holy Ghost, was sent to 8,030 grade schools, 1,557 parochial and diocesan high schools, 1,050 colleges, universities, seminaries and novitiates, 981 preparatory schools, academies and other private schools, as well as to 132 diocesan superintendents of schools. In addition to the prayer appeal, a special appeal for our missions was mailed to 11,300 likely benefactors.

In response to our Pentecost appeal last year the provincial procurator received \$8,993.41. The individual contributions appear in the annual report of the province. Financially the province is better off than ever, thanks to the fine family spirit of genuine interest and whole-hearted cooperation. All debts were further reduced by \$142,385.53. Duquesne University paid off \$29,321.51; the Colored parishes and missions paid \$20,103.34 and all others paid \$92,960.68.

The Holy Childhood Association reported the highest receipts in its history, \$895,531.68.

The mission procurator's report shows receipts of \$151,560.20 and disbursements of \$144,825.81. Each quarter 54,000 copies of the Mission News were distributed.

For many years Mother Katharine Drexel and Father Edward C. Kramer have jointly contributed a considerable sum of money toward the salaries of the Sisters teaching in our twenty-eight parochial and mission schools in the South. This help from Mother Katharine Drexel was much larger in the beginning than it is today. Some of our parishes have grown and flourished to such an extent that they are now well able to meet their own expenses. Father Kramer's generous assistance has been a bulwark of support during these years and continues to be to this very day. However, we cannot continue to accept his benefactions when our parishioners become self-supporting. Father Kramer willingly helps the newer mission schools struggling to get established and so enables his work of "Our Colored Missions" to extend the apostolate of the Church in this special and important field in the United States. I feel that the very parishes Father Kramer helped for so long should now join him in helping others.

In our parochial duties where we brush shoulders almost daily with diocesan priests, we must measure up to the high ideals they have a right to see exemplified in us as religious priests and missionaries.

Our vocation confines our efforts largely to the humbler paths of the ministry but our work must always be well and zealously done to merit the commendation of Him in Whose name and under Whose banner we labor. A holy rivalry is desirable, even necessary; but we must always keep in mind that "we are not the only pebbles on the beach," when other priests, diocesan or religious, enter the field of labor which we may sometimes think, erroneously, is exclusively ours. Whether it be in the South, North, Puerto Rico or in Africa, no one has a monopoly on the missionary enterprises of the Church.

As long as we keep strictly to the spirit of our founders, there will be no lack of opportunities for work amongst the poor and the abandoned.

Our clerical novitiate will celebrate its fiftieth anniversary in 1947 and its twenty-fifth in Ridgefield, Conn. Our

Brothers' novitiate dates back to 1876. New ways and means must be devised to get proper vocations to fill the rapidly thinning ranks of our Brothers. This perplexing problem, so common to all religious orders in the United States today, seems to defy our best efforts. The interest and cooperation of every member of the province are needed to foster and promote good vocations to this important branch of our religious family.

We are anxious to get the Bulletin accounts for the years 1940 to 1945 and the Questionnaire on the Colored.

The first copies of the English translation of "The Ceremonies of Low Mass" by Fathers Levavasseur, Haegy and Stercky are expected soon and Father Michael A. Kelly's, "A Man Who Was A Man," will be reprinted, as will Father George Lee's classic volume on Our Lady of Guadeloupe.

In my absence in Europe and Africa, July 2 to October 10, 1946, Father Frederick T. Hoeger, first assistant, will be administrator of the province. It goes without saying he will have your complete confidence and strong support during these changeful and difficult days.

Wishing you the blessings of this day and asking your continuing prayers, I remain

Gratefully yours,

George J. Collins, C.S.Sp.,
Provincial

—o—

Monthly Mass for the intentions of the Superior General.

Class of 1946

Father Bernacki	8th
Father Bonifazi	13th
Father Bushinski	14th
Father Colvard	17th
Father Heim	19th
Father Marley	21st
Father Morgenroth	22nd

The Spiritual Directory

Chapter VIII—Further means of Sanctification. Self-abnegation

IF man had never fallen from his original state of sanctity, we could without hesitation take pleasure in all created things around us and could freely exercise our powers of mind, will and body, not only without danger to the life of God in our souls, but even to our gain. For the earth had been given to man that he may delight in its gifts during his sojourn here. *Terram autem dedit filiis hominum.*

God had conferred upon man the spirit of life that he may become a creature of living activity. Man at first not only could face all things with perfect innocence, but all creatures actually became for him the image and likeness of his God, and served to develop in him the supernatural life of his Heavenly Father and sanctifier.

But since the fall of our First Parents with its consequent disorder of all nature, all this has entirely changed. All creation has in respect to us become a menacing danger, drawing us away from God, and sowing death in our soul. And thus, our greatest adversary is right within ourselves: our evil habits and our unbridled and perverted faculties.

Ever since the fall, the use of creatures holds for us two dangers, which infallibly will overcome us if we have to depend on our own strength alone. We will either suffer spiritual death through the total loss of the divine life in our souls, or at least a partial loss, but which quite often will lead ultimately to complete separation from God. To oppose these evils and to overcome the trends to perdition, God gives us the powerful aid of His grace. And that we may fight with profit and be assured of success, He gives us in addition the means to remain faithful to His grace. To conquer death and even to rise again when we have fallen away from God through perverse use of creatures, He gives us His laws. "If thou wilt enter into life, keep the commandments. And He said, thou shalt not kill, thou shalt not steal, etc." (Math. 19, 18). These laws are like bits of bread that prevent a starving man from dying. They serve as a fence, as extreme limits between life and death, as curbs on our vices and passions to hold us from the abyss.

But to assure us against spiritual death and to help us recover from ills and infirmities of soul, to restore the divine life in us in all its perfection, God has taught us the practice of total self-abnegation and of denying to ourselves the seeking of any gratification in creatures. "If anyone wishes to come after me, let him deny himself, and take up his cross and follow me." (Mark. 8, 34).

We shall examine how abnegation can be efficacious against all the ills of the soul, why it leads to perfect holiness, and to what objects it is to be extended.

Self-abnegation is the only remedy against all the disorders of the soul.

Self-abnegation is an efficacious remedy against sin, which is the manifestation of disorder of the soul. Those who are content with merely observing the commandments are in great danger of falling frequently into sin. They are like men walking above a precipice, upon a slope so steep that they are constantly drawn downwards and may easily slide into the abyss. They do not see, and they risk mistaking a shadow for a piece of firm ground. They are unstable and weak, they stagger, and are unable to keep themselves erect when coming upon a dangerous pass. They have no suspicion of danger, or that they are walking on the edge of an abyss. They are gay and without misgivings. Indeed, what a coincidence of fortunate circumstances if they should escape disaster.

But this is the picture of those who are content with just avoiding sin. Not hesitating to permit themselves every pleasure and gratification, as long as no grave sin is involved, they actually walk on the edge of a precipice. They forget that the lower passions, highly responsive to pleasure, expose them to frequent falls into sin in their pursuit of gratification and enjoyment. This inclination is always strong. If even the most vigilant experience it, how much more, then, those who, by giving way to every pleasure, have sharpened the susceptibility of their senses and quickened their bent for evil! Occasional falls tend to produce habits of sin, lesser sins are soon followed by

grave sins, which generate permanent vices, and soon God will be abandoned entirely.

The evil is intensified by a darkening of the intelligence as natural consequence of attachment to pleasure and gratification. This clouding of the intelligence often leads to illusions, to blindness, and to danger, even if the danger is immediately threatening and overwhelming. The unhappy man will persuade himself that there is no sin at all involved, or only a small fault, while actually the sin is considerable and staring him in the face.

Moreover, a certain slackness of soul sets in soon. We all, to a greater or lesser degree, are frail and infirm of soul. But habitual seeking of gratification aggravates our state. Every gratification saps the strength of our soul, and habits of self-indulgence enervate us more and more. With our power of resistance undermined, with our inborn tendency to evil and with our intelligence darkened by vice, how can we expect to escape sin when we meet danger? The only certain means against falling into sin and losing one's soul is abnegation of self and of all creatures.

There may be some who say that they abhor mortal sin and would rather die than commit one, that they are on their guard, and that they scrupulously shun all pleasures that are forbidden under pain of mortal sin. As to venial sin, they would not admit, even to themselves, that they are actually indifferent, that fundamentally, but without being quite clear about it, they pay little attention to so-called light sins. Such people are in real danger, and, if they maintain this attitude, they may, when facing their Sovereign Judge, suffer a frightful surprise.

What is the cause of this ease with which people ignore venial sin? Is it not that they refuse to forego the pleasures of this life, that they wish to be undisturbed and to gratify every whim? But there is only one certain way of salvation, self-denial.

Others aim higher. They make firm and lasting resolutions to avoid even venial sin. If they were told that what they are about to do was

a venial sin, they would refrain from it, though often not without pain, sadness or murmurings. But they do not want to offend God in any way. As a rule people in such dispositions would also refuse to commit imperfections. But they do not wish to renounce pleasures and licit gratifications. They allow themselves as many of these as circumstances permit. Moreover, they do not really make an earnest war against their defects. Well, they fall every day into numerous venial sins, and they may easily commit grievous faults, which then, however, are merely considered to be light faults, even only imperfections.

They pay no attention to attachments of the heart, they do not advert to the sources of pride and selfishness, nor to the defects of their makeup. Hence, as they advance in age they grow more attached to their own self, they become more and more imperfect and wanting in every way.

If we consider the entanglement of all the evils that strive to overwhelm us, does it not seem that we should consider more efficacious means to weed out sin from our souls? Now, there is but one and only means, abnegation. It is true, we can save ourselves by keeping the law of God, but the means of observing the law is abnegation.

There are two defects in such a calculating attitude, which would decide human acts merely in view of their not constituting a mortal or venial sin or an imperfection and it is just such a frame of mind, which condemns even those who would work earnestly on their perfection and would never wish to offend God to failure.

Such a disposition remains purely theoretical, and only by habit of memory, as half-conscious imagination, without giving rise to any practical application. The desire to be perfect exists together with a disregard for one's attachments, defects and shortcomings.

The second defect lies in this, that, while really wishing to become perfect, we give heed only to acts, forbidden under pain of mortal or venial sin, or clearly imperfect. But we disregard completely that it is nearly impossible to remain free from frequent venial sins, and even from occasional mortal sin while we remain attached to ourselves, bent on enjoying the world without trying to eradi-

cate our pride, and to overcome faults of character; while instead of firmly and constantly resisting the disorders of the lower appetites, we give free rein to the restless cravings of the soul, be it but in things that are lawful.

In this war which must be waged against all the enemies that are within us, we cannot take half measures. We must fight energetically and generously and on all points where the enemy's presence is felt or may be found. In short, the only really potent remedy we can apply to all our ills is self-abnegation.

Even if we undertake such a fight sincerely and effectively, we must remember that it is but a defensive warfare. When we are in a well fortified place which the enemy has great difficulty in taking, we would be justified in contenting ourselves with remaining on the defensive. But this is not the proper strategy against spiritual enemies. Our soul is a camp which the enemy desires to take, and we defend the camp. But we are on an incline, with the enemy holding the heights. If we content ourselves with remaining on the defensive, we shall frequently lose ground, and we should be in danger of being hurled down.

In our difficult position, facing numerous and powerful enemies, we shall be victorious only if we take the offensive. "The kingdom of God suffers violence, and the violent bear it away." We must attack and pursue the enemy until destruction. "I will pursue my enemies and will not go back until they are vanquished." That means that we must apply ourselves to complete abnegation as an attack on the entire enemy camp in all its points; it means constant and persevering abnegation until the enemy is completely routed.

Self abnegation is indispensable to growth in holiness.

If a purely defensive attitude is inefficacious for the mere avoidance of sin, how much more is it so for those who sincerely desire evangelical perfection, or who are bound by their state of life to aim at it.

When a person says that he wishes to spare no efforts to become a saint and to reach perfection according to God's calling in his regard, and that he will permit himself all lawful grat-

ifications and that his life will hardly be different from the lives of others, sin and imperfections excepted, that person is deceiving himself and cannot mean anything. He speaks and acts contrary to what was said and done by Our Lord Jesus Christ. Our Divine Saviour has said, "if anyone wishes to come after me, let him deny himself, and take up his cross and follow me." (Luke 9, 23). Now, to follow Him is to wish to be perfect. "If thou wilt be perfect, go, sell what thou hast, and give to the poor . . . and come, follow me." (Matt. 19, 21). To be perfect, therefore, we must have renounced self and have become detached from all creatures.

If what has been said holds true for any soul that desires to be perfect, what shall we say about ourselves, men of God, priests of Jesus Christ, who follow Him in the strictest sense of the term! What preposterous folly it would be for us not to practice this perfect abnegation, not to labor relentlessly to destroy the evil tendencies of our fallen nature, to conquer all our defects! How grotesque the apostle who, following Jesus Christ, goes to war against demons, sets out to conquer souls, while he himself is filled with self, seeks amusement and gratifications, and is still subject to his vices and defects! An officer of the armies of the great King cannot go to war foling his Sovereign while still wearing his old rags. He cannot assert that he will gain a victory over the demon, forcing him from the heart of others, while he leaves wide open the gates of his own heart.

But if without abnegation we cannot avoid sin and practise perfection, it is much more necessary to uproot the evil tendencies of our hearts, to blot out our defects and to cause the triumph in us of the life of grace in all its fullness and power.

To wish to avoid all faults, to practise virtue and to grow in holiness, while at the same time living a natural life, leaving unchecked the disorders and evil tendencies of our nature and thus keeping alive the sources of all sin, is like preserving the roots of weeds while aiming at preventing them from sprouting again. There is no holiness while inclinations for evil are still vigorous and defects are still manifest.

That is why it is of absolute necessity that we apply ourselves with all

the fervor of our soul to a complete abnegation of self. This alone will enable us to uproot these tendencies to evil and to destroy these defects. Abnegation alone will produce in us a perfect development of God's grace and its perfect dominion so necessary for a true supernatural life of the soul and for attaining real priestly and apostolic holiness.

Saint Paul has said, "*Caro concupiscit adversus spiritum, et spiritus adversus carnem.*" Two masters are at war for the possession of our soul, the Holy Spirit, Who has established His throne in the inmost depths of our soul through sanctifying grace; and sin, dwelling in our flesh, and spreading its influence over the entire life of our passions. Sanctifying grace tends to fill our whole life with its warm radiance. Sin tends to pour forth its darkening and contagious vapors.

The rays of grace strive to filter into our very passions to purify them and to give them light and strength. Sin strives to permeate with its fumes the soul, to darken the light that shines therein, to chill its heat and thereby to extinguish or at least weaken in us the life of the Holy Spirit. Our soul stands between two camps. Will and conduct decide the issue.

We desire complete victory on the side of grace and have consecrated ourselves to God for that purpose. Therefore our practical conduct must be in absolute harmony with the Holy Spirit. To keep a middle road, to grant part to nature and part to grace, is to open the fort of the true master to the enemy. Moreover, when we give to nature its part while desiring to serve God perfectly, we arrest the action of grace, we impose limitations upon it and prevent its influence over the passions. Little by little the lower passions will gain in strength, spread their influence over intelligence and will, and the supernatural life of the soul will correspondingly decay.

In fact, the life of nature is the proper sphere of all our depraved tendencies, of our defeats and our imperfections. And our nature is so well suited that they grow of themselves without cultivation, and efforts made to extirpate them are made in vain. Natural sentiments, affections and gratifications are a most efficacious nourishment to make them grow rapidly and in abundance.

If then, in opposition to the word of Our Divine Savior, we pretend to serve two masters, if we desire to remain faithful to grace and to grow in holiness while continuing to seek purely natural consolations, pleasures and gratifications, we may count upon it that we shall remain, during our whole life, at least imperfect, deficient and wholly natural men, and that the sovereignty of grace over us will diminish from day to day. And who knows where this decline will lead us, who are called to true and full sanctity.

Therefore, in this conflict between nature and grace, no middle way is possible. Grace must be the absolute master of our soul, quicken all activities, dominate the passions, and temper and regulate the whole course of conduct. But it is absolutely necessary that, at all times and under all possible circumstances, we renounce everything that gives contentment, pleasure and consolation to our lower nature. The reason for it is clear, and easy to understand. Grace has been given to us to fill us with supernatural life. It tends by its very essence to inform all operations and reactions of our soul. It renders our spiritual faculties receptive for the supernatural, and bars what is opposed to God. If this result is not obtained, it is solely on account of the obstacles offered by our bent for evil and by the defects which are fed by purely natural habits of mind and body.

Moreover, a purely natural life will keep the soul on a level, where grace cannot act, because low habits of action and reaction fix the soul outside the sphere of grace. When therefore a man renounces, at all times and under all circumstances, any natural gratifications, he withdraws from contact with all that is foreign to divine grace, and leaves all the channels of his soul open to the supernatural. And since it is of the nature of grace to expand, and to permeate all activities, the soul will as a result become filled with it. Besides, this renunciation removes the roots of the evil and defective tendencies of the soul. Grace will now no longer meet any obstacles in the way of its action.

Abnegation should be thorough and energetic

The practice of abnegation will not be a full success unless it extends to every evil that is in us, unless it at-

tacks the stronghold of evil at every point of its defense. As regards those defenses that cannot be carried immediately by storm, we must at least press them closely, and carefully blockade them. Moreover, in the ensemble of this general attack we must gather all the energy and perseverance required for an undertaking of such importance for such powerful enemies.

I mean by all this, that it is necessary to renounce all objects of which we can deprive ourselves, in order to shut out the natural and harmful impressions which these objects make upon us. As regards objects which the order of God's Will prevents us from giving up, or which go with our state of life, neither our soul nor our senses must take any delight which their possession might entail. We must also be on our guard against becoming attached to these objects. The enemy being thus surrounded, we have but to exercise a peaceful vigilance over ourselves. This is the way to attack and to blockade the enemy.

As regards defects and vices, there are some that can be cut out completely, and this we must do with a vigorous hand. There are others, like pride and the defects rooted in our character, which are not easily nor speedily removed. Before all it is necessary to hem them in, cutting off their nourishment by the practice of abnegation, which here is to be exercised in two ways. First, by cutting out whatever may nurture them and whatever we may find to give us satisfaction. Next, by accepting in a spirit of abnegation not only the continual shocks which we may have to endure during this process, but also the labor demanded of us in constantly offering resistance to them. But on this point we must be on our guard against discouragement, which may come to any soul not yet truly mortified. If we add to this a peaceful watchfulness, the victory is assured.

Finally, throughout this combat, we must be full of fervor, of energy and constancy, trusting in God and in His divine grace. He who undertakes to walk in the way of perfect abnegation, but who engages in it in a listless, easy-going or superficial way, will not make progress. He will even frequently practice but an imaginary abnegation, and one that has no existence in reality.

This total war has nothing that should frighten fervent and energetic souls, who understand the need of belonging entirely to God, who know that, since the coming of the Savior and His precursor, the kingdom of God endures violent assault, and that the violent have been seizing it by force. But there are souls attached to the pleasures of this world, and who are pusillanimous. They find everywhere insurmountable obstacles, which exist only in the weakness of their heart or in their imagination.

Two objections against this doctrine

There are souls of little generosity, who lose courage at the thought of having to renounce forever all natural satisfactions. They cannot see how such a hard life could be borne, stripped of any pleasure or satisfaction. They see nothing but sadness and gloom. Their courage gives way and they run again after human consolations, while trying to justify their conduct by persuading themselves that not all men are called to so great perfection, or that they will be able to become perfect simply by the practice of the virtues, while permitting themselves at least some lawful satisfactions. They propose to keep the latter within bounds so as to run no danger of laxness.

Should we feel in our heart this enervating weakness, we must set ourselves against all such thoughts. For, even if one can admit that not everybody is called to perfection, no one of us can consider that he is of this category. For the very fact of our vocation to the apostolate proves that we are called to perfection. The words of Our Lord are too explicit in this regard. "If anyone wishes to come after me, let him deny himself." (Mark 8, 34). These divine words permit of no reply. The all-powerful voice of God draws and impels us to perfection. Let us march forward with courage and generosity, while refusing to consider our weakness. He Who has called us, will enable us to reach our goal. Everyone of us can say to himself, "I can do all things in Him Who strengthens me." (Phil. 4,13).

These words of Our Lord and of the Apostle answer all objections and allow of no evasions. We are under the strictest obligation to tend to perfection, and we must press towards it by abnegation. This is the will of Almighty God.

Besides, all those who try to evade

it, deceive themselves and will discover their grave error only when it is too late. They have to suffer infinitely more in giving in to the weakness of their nature. Their heart is not filled with joy, with that energy in the service of God experienced by generous souls. They bargain with God, and God bargains with them. They are easily bewildered and troubled, when they feel that God demands of them a sacrifice. They are willing and they are not. Their defects, which have remained uncurbed, cause them to commit numerous faults. They are like sick persons living on refined and dainty food, which does not contribute to their well-being, and leaves them fatigued after the least bit of work. They would be much better off if they could live on dry bread and be rid of their sickness. At least they would enjoy serenity of mind and vigorous health.

He who casts off completely this sickness of soul, and who generously and manfully embraces a life of perfect self-denial, he alone will come to know profound peace, and at the same time a burning zeal. He will be a thousand times happier than those who allow themselves to be overcome by their cowardly gropings like those souls, which in their weakness are controlled by creatures. Divine grace will renew and strengthen them, and they will find consolation unknown to those who fear to lose all in abandoning the consolations of earth. Our Divine Lord has promised a hundred-fold to him who leaves creatures for love of Him. All who have tried it have found it to come true, just as it was promised us by the Eternal Truth.

Sometimes another objection is made by souls that are attached to the things of earth. They say: "You want me to obtain perfection by an entire abnegation of self and by renouncing all things. You mean therefore that I should at one and the same time embrace all virtues. Now spiritual authors tell us that we must not undertake too many things at once, but that we must begin by acquiring one virtue, and then another."

But it is not I who preach abnegation, it is Our Lord Himself who has set the conditions under which He would receive us as His followers: "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple. And he who does not

carry his cross and follow me, cannot be my disciple." (Luke 14, 26). No doctrine has found more forceful expression in the Gospels. And to make any escape impossible, the Savior adds: "And he who does not carry his cross and follow me, cannot be my disciple." (Luke 14, 27). In other words, it is not even sufficient to renounce all these things, it is also necessary to carry after Him the pains and adversities which will befall us. Right after this Christ tells us the parable of the one who builds a house, and of the one who goes to war; how they consider their resources, whether they would be able to meet the requirements, so that, if they be deficient, they may abandon their plans. And this teaches us, that unless we renounce all, we do not possess sufficient equipment to follow him to battle. If we are not generous enough to be ready to renounce all, we ought not to follow Him.

The words of Our Savior allow of no quibbling. They are not contradicted by the views of Masters of the spiritual life, who all agree that, if we wish to follow Our Lord, we must make a firm and effective resolution to renounce all things and to practise abnegation, and that we must apply ourselves with perseverance to this task. While we resist generously with all our power all our defects, we might then meet particular difficulties with certain of our inclinations. Without ceasing to oppose all our faults, we will then give special attention to our outstanding defect, and fight vigorously, until it has been eradicated. After this we will deal with the other faults in the same way. It is in this manner that, for many long years, St. Francis de Sales and St. Vincent de Paul combatted, the one the defects opposed to meekness, the other those opposed to humility. But it is quite certain that both these saints practised at the same time abnegation on all other points.

The extent of abnegation.

It is most essential that self-denial be practised, above all, against disorderly love of ourselves. "If anyone wishes to come after me, let him deny himself . . . For he who would save his life will lose it, but he who loses his life for my sake will find it." (Matt. 16, 24). This is perfect abnegation, and it omits nothing. Once made, all has actually been surrendered to the Will of God, for self-will is the root of all our vices. And

yet, along with taking such a resolution, we must also contend with our particular faults, which spring from self-love.

Above all, it is pride, the first fruit of self-love, that must be attended to. We must deal with concupiscence of the flesh, the cause of sensuality, and of an unbridled imagination. Concupiscence of the eye must be curbed, for it is the source of that mental gratification which external objects seem to give.

But all this does not yet suffice. Abnegation must even extend to the very activities of mind and imagination, though they are merely internal. For we should adhere to nothing but God alone and the fulfilment of His Will in our regard.

The way of perfect abnegation will finally serve as a potent corrective of the very defects of our character, for these will not endure in a soul thoroughly renounced.

You see that we have a considerable task, and that we must set to work with persevering firmness. But have faith and courage. God is with us. He asks only our constant and active good will. Having this, success is assured.

More About Our Levites

RIDGEFIELD: After a brief vacation the Novices returned to their respective places in the study hall. Pens were filled, pencils sharpened, paper and books were in abundance as we zealously devoted ourselves to the study of the vows and virtues. Everything tended to remind us of our last days in Cornwells and of a fore-shadowing of our stay in Ferndale.

On May 30, Memorial Day and the Feast of the Ascension, the novices wrote to the Superior General, asking his permission to be admitted to religious profession in the Congregation. In this manner, the day became to us, all the more memorable.

With all the gifts of the Holy Ghost forcefully operating within us, we the novices, led by the Spirit, silent as sheep before their shearers, faced the Board of Examiners for our first oral examination. None the worse for the experience, save for a few missing finger-nails, relieved of a great burden, we were able to spend the remainder of the day actively employed in manual labor.

The manual labor in which we are now engaged consists mainly in sink-

ing the foundation of the new barn. Improvements are being made on other buildings about the property. The tennis court is now in condition for cup professional sets. The orchard and garden are lush and verdant, giving promise of a bountiful harvest.

Pentecost Sunday was a four star, red-letter day for us. The liturgy was solemn, the chant Gregorian, and the decorations appropriate. The rest of the day was spent in displaying our skill at soft ball, tennis and horse-shoes.

We have in our midst a new postulant Brother from Long Island, New York. Fathers Provincial, Hoeger, Quinlan, and Francis Trotter were visitors here during the month. We have already written to the new postulants who are expected to arrive on August 1.

FERNDALE: The thirty-ninth scholastic year in Ferndale was brought to a close on June 4 with the ordination of nine scholastics, and the apostolic consecration of seven young Fathers. Father Prueher preached the ordination retreat, and Bishop O'Brien conferred Holy Orders. Father Provincial presided at the apostolic consecration.

The present ordination class is the first class to be affected by the recent ruling of the Holy See, which limits ordination at the beginning of the fourth year of theology to those scholastics who have reached the age of twenty-six. As a result, five scholastics will spend most of their fourth year in minor orders. It is expected that arrangements for their ordination in March will give them a few months in the holy priesthood before leaving Ferndale.

Needless to say the year did not come to an end without the gruelling ordeal of examinations, but the satisfactory results did much to compensate for the experience. Fourteen scholastics have been assigned for summer school work at Duquesne University, and four will attend Pius X School of Liturgical Music in New York.

Corpus Christi again fell within the week of the Fathers' retreat; and, in the absence of most of the scholastics, had to be celebrated privately. But the public observance of Pentecost this year brought to the Dale, several thousand "pilgrims", who admired the carpets, enjoyed the atmosphere and, we hope, learned to know and love the

Divine Spirit a bit more. Sermon, Stations of the Cross around the lake, and Benediction in the grove were followed by the grand drawing for prizes sponsored by the Ferndale Laymen's Retreat League.

Turning to lighter things, we regret to have to record the usual result of our encounter with the baseball men from Maryknoll. We lost by the score of 10-5. The day on the Hudson was a pleasant one, however, and mutually inspiring. . . and hope springs eternal. We can honestly offer in extenuation the cold and wet weather which allowed but few days of practice before competing with Maryknoll's seasoned veterans.

Deemphasis is the word on agriculture this year after the war. Our herd has been drastically reduced, and therefore the quota of corn and hay. A short spring left little time for heavy work on the property, other than to repair the ravages of winter.

THE NEW PSALTER

"Now that the professors of Our Pontifical Biblical Institute have completed the longed-for new translation with the diligence befitting such a task, We offer it with fatherly affection to all who have the obligation to recite the canonical Hours daily. After due consideration of all the issues involved, We hereby of Our own free choice (*motu proprio*) and upon mature deliberation permit them to use it, should they wish to do so, in either private or public recitation as soon as it has been adapted to the psalter of the Roman Breviary and published by the Vatican Printing Office.

"We hope that this pastoral solicitude and fatherly affection of Ours for the men and women who have dedicated their lives to God will prove helpful to them. May it assist them all to draw ever more light and grace and comfort from their Divine Office. May those benefits open their eyes in these days of bitter trial through which the Church is passing, and inspire them to conform their lives more and more to the examples of holiness that shine forth so radiantly in the psalms. Let them nourish and cultivate in their hearts those sentiments of divine love, vigorous courage and sincere repentance to which the Holy Spirit moves us as we read the sacred songs."

—*In Cotidianis Precibus*,
Motu Proprio of Pius xii

Our Province



The Feast of the
Immaculate Heart of the
Blessed Virgin Mary,
With New Mass And
Office, Is Celebrated
On August 22 As
A Double of the Second
Class

AUGUST, 1946



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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A SUGGESTION

Ave Maria!
Mother Cabrini, Pray for Us.
Elmhurst, New York

Reverend dear Father:

In today's Tablet I noticed an item saying you were distributing leaflets to Catholic colleges and schools to further devotion to the Holy Spirit, Our Loving God.

Father, for some time I've wondered why the Holy Ghost was not mentioned by name in the Divine Praises. Surely the Holy Spirit of Love and Power deserves recognition in the world-wide prayer of the Divine Praises and I'm hoping and praying that His particular sons, yourselves, dear Father, will try and have this attended to. When I offer the Divine Praises I usually try to add something like, "Blessed be the Holy Spirit, Our Loving God". For years now I say daily the prayer "Holy Spirit, Lord of Light" for love of Him. More power to you Father.

Respectfully, . .

Appointments:

Father T. J. Park, St. Joseph's House, Philadelphia, Pa.
Father J. A. Riley, Ferndale.
Father A. J. Hackett, Hartsville, S.C., Pastor.

Father W. J. Long, Hot Springs National Park, Ark.

Father T. C. Dooley, Opelousas, La., Pastor.

Father J. J. Cassidy, Moreauville, La., Pastor (Our Lady of Sorrows, new parish, Aug. 15, 1946).

Father J. A. Strmiska, Natchitoches, La., Pastor pro tem.

Father A. J. Demers, St. Joachim, Detroit, Mich.

Father W. J. Keown, Ferndale.
Father J. A. McGoldrick, Cornwells Heights, Pa.

Father E. A. Curran, Tiverton, R.I. (September).

Father A. S. Kliché, Opelousas, La.

Promotion:

Father J. A. Griffin was advanced to the rank of Major in the U.S.A.R.

New Addresses:

Father William P. Murray, Our Lady of Lourdes, Boykin Avenue, Rox 668, Sanford, N.C.

Father Joseph M. Lang, Hdq., Western Base Section, Paris, A.P.O. No. 513, New York, N.Y.

Father Charles L. Diamond, Tilton General Hospital, Fort Dix, N.J.

Arrivals:

Father A. J. Danis, June 20, at Miami, via P.A.A., from Martinique, enroute to Canada.

Mr. Despoint, June 26, Scholastic, at New York for Ferndale.

Father Richard H. Ackerman, June 28, at La Guardia Field, N.Y., from Fire, v'a P.A.A.

Father Albert Gretillat, July 2, at La Guardia Field, N.Y., from Ha'ti, v'a K.L.M. Airlines, enroute to Geneva, Switzerland.

Brother Theodorus Kwakman, July 14, at New York, from Canada, enroute to France and Holland.

Departures:

Fathers William E. O'Donnell and Joseph A. Kirkbride, June 10, from La Guardia Field, N.Y., v'a P.A.A., to Eire and England, respectively.

Father William J. Holmes and Brother Dominic, June 21, from La Guardia Field, N.Y., enroute to Eire.

Father George J. Collins, July 3, from La Guardia Field, N.Y., via P.A.A., enroute to London, Paris, Cairo, Nairobi, and Moshi.

ADMINISTRATIVE ACTS OF THE MOTHER HOUSE

Provinces are formed in England and Canada

In accord with an indult of the Sacred Congregation of Religious dated January 21, 1946, His Excellency, the Superior General, raised the Vice-Province of England to the rank of Province on February 19, 1946.

By an indult of the Sacred Congregation of Religious dated May 4, 1946, the Superior General raised the Principal House of Canada to the status of a Province on March 31, 1946.

Fathers Parkinson and Taché on these dates became Provincial Superiors.

Resignations of Bishop Friteau and Monsignor Barrat

As of April 4, 1946, the Holy See has graciously accepted the resignation of His Excellency, Bishop Friteau, Vicar Apostolic of Loango.

In a letter of February 20, 1946, the Sacred Congregation of the Propaganda informed Monsignor Barrat that the Holy See had accepted his resignation from the post of Prefect Apostolic of Teffé.

The eighty-two-year-old prelate had asked to be released from this position, which he has filled for thirty-six years. He remains in charge as Apostolic Administrator of the Prefecture until the arrival of his successor.

DURING THE MONTH OF SEPTEMBER WE PRAY FOR:

Name of Confrere	Died	Age
Father Eugene Schmidt	September 5, 1895	41
Father Charles Laengst	September 5, 1899	44
Father Louis S. Spannagel	September 13, 1942	82
Father Cornelius O'Rourke	September 15, 1932	71
Brother Geran Rauscher	September 18, 1907	46
Father Paul Sztuka	September 21, 1930	42
Brother Clemens Becker	September 26, 1882	56
Father Patrick Dooley	September 29, 1918	39

Requiescant in Pace

Translation of the General Bulletin

Number 591

MAY 1946

WITH this issue, numbered 591, we are resuming the publication of our General Bulletin. Issue number 590, which will include in a single volume all the Superior General's Letters and the official announcements and administrative acts for the period of 1940-1946, will appear later, after we have assembled all the information now being sought from the Provinces.

The Bulletin reappears in its customary form. Later on, according as restrictions on paper permit, we will gradually introduce the additions and changes desirable to make the publication more interesting and better fitted to fulfill its purpose: the fostering of the spirit of union among all the members and the works of the Congregation.

The Bulletins of the various Provinces will continue to be printed as in the past, but hereafter it will not be necessary for them to republish in its entirety the General Bulletin, as this latter will now be sent out to all the houses of our Provinces and Districts.

FEASTS OF SAINT JOAN OF ARC AND SAINT THERESA OF THE CHILD JESUS

In accordance with numerous requests presented to the Mother House, the Superior General has obtained the following indulgence from the Sacred Congregation of Rites:

Sacra Congregatio Rituum.

Beatissime Pater:

Superior Generalis Congregationis Sancti Spiritus, ad pedes Sanctitatis Vestrae procumbens, enixe petit:

1° Ut festum S. Joannae Arcensis, die 30 mensis Maii hucusque celebratum ab omnibus sodalibus suae Congregationis, in posterum solis sodalibus Provinciae Gallicae reservetur.

2° Ut festa quae usque nunc concessa fuerunt aut concessa erunt Provinciae Gallicae, extendantur etiam ad districtus seu regiones missionum in quibus sodales quoad majorem partem sunt ex eadem Provincia oriundi.

3° Ut festum S. Theresiae ab Infante Jesu, die 3 octobris celebratum, ad ritum duplicem II. Classis evehatur pro Provincia Gallica, et ipsius solemnitas externa ibidem, si forte sequenti dominica impediatur, ultima septembris dominica recolatur.

Congregationis Sancti Spiritus

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino nostro Pio Papa XII. tributis, attentis expositis peculiaribus adiunctis, benigne annuit pro gratia iuxta preces in omnibus; dummodo in solemnitate externa festi S. Theresiae ab Infante Jesu, ad proximum decennium celebranda ultima septembris dominica cum unica Missa solemniori seu cantata et altera lecta propriis, non occurrat duplex I. Classis. Quod si duplex II. Classis occurrerit, unica tantum Missa solemniori seu cantata permittitur. Servatis de cetero Rubricis. Contrariis non obstantibus quibuscumque. Die 15 Februarii 1946.

L. S.

†Carolus Card. Salotti

S. R. C. Praefectus.

A. Carinci, Arch. Seleucien.,

Secretarius.

NEWS OF THE CONGREGATION

General News Items Received Since Letter Number 29

MOTHER HOUSE: During the past two weeks the Mother House has had an influx of visitors such as it has not experienced for a long, long time. Besides the confreres returning from the missions it has taken in 34 young Fathers from Holland, gathered to set sail on the *Banfora* April 3 for the Vicariates of Cameroun and French Equatorial Africa. Every room was occupied; it was even necessary to call upon the charity of the orphanage at Auteuil. The economy was hard put to it to obtain food, still hard to get, for so many visitors; but it was managed. Unfortunately, when the *Banfora* arrived at Bordeaux from England, it was learned that it could not provide as many places as expected. It was able to take on board only 35 of the 64 Fathers arranged for. Still, this constituted an exceptionally large number to be leaving at one time, perhaps the largest on record in our history. The Dutch Fathers who were not able to get room are waiting at Langonnet and Piré for another opportunity. The Allied pool of ships has been discontinued and traffic to and from our colonies seems to be slowly resuming. Twelve Fathers left on March 24 for the West Indies. We are hoping that all the new missionaries will be able to make a start for their missions within the next few months.

(Continued on page 95)

THE MONTHLY EXHORTATION OF THE SUPERIOR GENERAL

It is a hundred years since, on Saturday, November 7, 1846, at the Trinita de' Monti in Rome, Father Blanpin, while in prayer before the statue of Our Blessed Mother, was suddenly cured of a loss of speech which had left him unable to do any ministry on the Isle of Bourbon. This affliction was caused by a deep throat infection. The return to France, the mineral springs at Cauterets, treatments by various doctors, had availed nothing—and suddenly, by prayer, he recovered his voice, a voice which Pius IX blessed a few days later, likening it to that of John the Baptist, "The voice of one crying in the wilderness, but," went on His Holiness, "not only in the wilderness!"

At La Neuville all were accustomed to such manifestations of kindness on the part of the Holy Heart of Mary. At the beginning of that very year, 1846, She had by marvelous ways led to our Venerable Father a Savoyard priest at the very moment when the first Prefect Apostolic of the Two Guineas, Father Eugene Tisserand, was going down in the shipwreck of the *Papin*. All accepted Father Truffet as having been sent by Providence to take the dead priest's place.

The first Novices at La Neuville placed complete faith and unbounded confidence in the Holy Heart of Mary, which by countless favors responded generously to the devotion of her children.

Can we say today that in our religious family, which is dedicated to this Holy Heart, we have the same trust that the Blessed Virgin will do all for us if only we do all for Her, that is, if we are worthy children of her Heart in our religious life and in our missionary activities? Our Venerable Father, who placed us under Her protection, always considered that in times of trial we had but one recourse: the Heart of our Mother. Let us then be faithful to our traditions. Never have we come through more troublesome times. We must be able to turn fervently to that Mary who is the refuge of those whose only hope is in God.

Let us not miss a single day, particularly during this month of May which is especially consecrated to Her, to cast ourselves with the utmost devotion, trust and abandon into the arms and upon the bosom of Mary. May She guard us; may She protect us in the dangers surrounding us; may She grant us assistance in proportion to our needs! †L. L. H.

REPORT ON OUR WORKS

The Congregation during the War.

For the second time within twenty-five years our Congregation has undergone the trials of war. But, in spite of the deaths, the withdrawals from the Congregation, the imprisonments and the material losses of these years, the Congregation has managed to preserve and even develop its work in its provinces and missions.

However, this upheaval has caused a decrease in the number of our aspirants. Over six years the number of these has dropped from 2,145 to 1,216; at the same time the number of clerical novices has gone down from 213 to 154, and the novice and postulant Brothers from 214 to 74. The missions will not immediately feel the effects of this, for the total number of professed members is now 4,015 in place of 3,595 in 1939; the Fathers number 2,269 as compared with 1,700 then; and the scholastics 972 as compared with 980. But a fresh start at the work of recruiting a large number of new vocations, together with the formation of generous, pious and zealous Brothers (the number of Brothers has decreased from 915 to 793), is the problem of prime importance in this post-war period. As will be apparent from the brief report we are about to give, we can, with the help of God, our unflinching support throughout these troubled years, look forward confidently to an early solution of our difficulties.

Mother House and the Provinces.

As will be reported in detail in the next issue, the Mother House, with the Superior General at its head, continued on in Paris, bearing the brunt of war-time sufferings and privations. As much as possible, contacts were maintained with the provinces and missions by means of the Letters of the Superior General. A severe blow for the Mother House was the arrest and deportation of Father Muller, Superior of the Community, and Brothers Rufus and Gerand, in February, 1944. They were liberated by the advance of the Allies into Germany and were free to make their way back from their concentration camp, but Father Muller was too weakened by the ill treatment he had received and remained to die at Bergen-Belsen, December 11, 1945. His place on the General Council has been filled by Father Clemente Pereira da Silva, former Provincial of Portugal and the present

Official Visitor for the missions of Angola.

After a dull period during the war years, the offices of the General Administration, the Secretariate and the Procure have, since October, 1944, been resuming the business activities of the pre-war period. Between January, 1945 and January, 1946, almost 180 Fathers and Brothers, nearly all of whom passed through the Mother House, left France for the Americas, the West Indies, or—and these were in the majority—for Africa.

At the Colonial Seminary, which never closed down, there are now some twenty students. But for the present difficulties, this number would have been almost doubled at the opening of the school year in October, 1945.

Among all our provinces only two remained unaffected by the war—Ireland and Portugal.

The latter, it is true, reports a slight falling off in the number of members, now 270 as compared with 277 in 1939; the former, Ireland, however, has had an increase of 214 professed members during this period; an increase of 106 Fathers, 104 Scholastics and 4 Brothers. *All during the war it managed to send out new men to its missions. The houses of formation are flourishing; there are

274 scholastics, 59 clerical novices, and 140 apostolics.

Other Provinces in warring countries have had to bear in varying degrees the drafting of their members into military service, requisitioning of buildings, deaths, withdrawals from the Congregation, and material losses. Their present conditions, too, differ widely. The United States and Holland have made considerable progress; Belgium, Canada and England cannot be said to have suffered any great setback. But the war has been disastrous for France, Germany and Poland.

The figures for the United States speak for themselves. The number of Fathers has risen from 175 in 1939 to 272, an increase of almost a hundred, and the grand total of all members has gone up from 305 to 379. During the war years there were 96 professions, 92 being of scholastics and 4 of Brothers; during that time, too, 68 young Fathers made their Apostolic Consecration. Although 29 of the Fathers were in military service as chaplains (23 in the Army and 6 in the Navy), the Province was able to send out new men to Kilimanjaro and at the same time continue the expansion of its work in the United States and Puerto Rico. The number of houses in the United States and Puerto Rico has been increased from 56 to 70.

GENERAL CONSPECTUS OF THE CONGREGATION

1. As of April 1, 1939

Provinces	Fathers	Scholastics	Brothers	Clerical Novices	Novice Brothers	Apostolics
France	842	338	336	70	77	837
Ireland	204	183	37	43	2	145
Germany	166	117	244	18	25	256
Portugal	72	47	109	12	37	265
United States	175	83	23	18	6	90
Belgium	67	33	10	11	8	130
Holland	103	130	119	22	42	200
England	41	26	5	5	—	55
Canada	27	5	11	8	5	97
Poland	3	18	21	6	10	70
Totals	1700	980	915	213	214*	2145

2. As of January 1, 1946

Provinces	Fathers	Scholastics	Brothers	Clerical Novices	Novice Brothers	Apostolics
France	967	318	302	64	25	299
Ireland	310	274	41	59	3	140
Germany	181	49	163	6	—	30
Portugal	106	33	96	9	26	220
United States	272	83	16	8	2	81
Belgium	92	40	13	3	2	110
Holland	229	130	127	—	15	202
England	64	18	2	1	—	44
Canada	32	27	14	4	1	90
Poland	16	—	19	—	—	—
Totals	2269	972	793	154	74	1216

*Figure given in Bulletin, although column gives total of only 212.

In spite of the evil fortunes of war which required the temporary dispersion of a number of aspirants, and even though severe damage was caused to our buildings at Gennepe and Weert, Holland has made remarkable progress. The total number of its Fathers is 126 above that for 1939: 229 as compared with 103. At the houses of formation there are 130 scholastics and 202 apostolics, just as there were before the war, and they give good promise. The novitiate at Gennepe, after being destroyed in 1940 and again in 1944, has been rebuilt for the second time; it will be ready to receive aspirants in September of this year. The Province has been able to place at the disposition of the Superior General a total of 120 young Fathers, all of whom have gone or will soon go to the missions of Bagamoyo, Angola, French Equatorial and French West Africa, the West Indies and Tefé.

Belgium, England and Canada have not suffered any setback. They have respectively 92, 64 and 32 Fathers now as compared with 67, 41 and 27 in 1939. England has established its senior scholasticate at Upton Hall, close to Nottingham, and has already begun to send out new men to Béné to help the Irish Fathers who replaced the German Fathers interned in 1940. The Province of Canada, which used to consist of just the College of St. Alexander's, is expanding; a novitiate has been established at Lac-au-Saumon and a senior scholasticate has been opened at Montreal.

Poland, Germany and France, all hard hit by the war, have courageously begun their work of reconstruction.

According to the little news which has reached us from Poland, the lot of this Vice-Province has been a pitiful one. Since 1940 all its members have been widely dispersed and many have died in concentration camps. The three houses of Bydgoszcz, Włoki, and Puszczykowo were requisitioned and pillaged. The Vice-Province of Poland, which in 1939 had 120 members all told, now has only 16 Fathers and 19 Brothers. Three of these are at Bydgoszcz. This house has been reoccupied, although the living conditions are quite difficult. Many Fathers and Brothers are in Polish missions or in communities of France or the United States, waiting to return to their province when circumstances will permit.

Under the courageous leadership of

Father Hoffmann, Germany has already begun its work of reconstruction. Its members and its works suffered much during the war. The buildings at Knechtsteden and Donaueschingen were the only ones not damaged by bombardments. The members of the Province decreased from 570 in 1939 to 399 in 1945. Military conscription took away 169 professed members and 74 aspirants. The Province suffered the loss of 51 professed who were killed or missing in the war and the withdrawal of many scholastics and Brothers from the Congregation. The houses of formation, which even before 1939 had been persecuted by the Nazi regime, were forced to shut down entirely during the war; during these years there were only 6 professions, 4 of scholastics and 2 of Brothers, and only 25 Fathers made their apostolic consecration, 21 in 1940 and the other 4 in 1941. On February 16, 1945, Father Hoffmann took advantage of the Allied advance to settle down again at Knechtsteden, and soon formed a community there of a few Fathers, Brothers and novices, even though the buildings were occupied by 1,200 Polish refugees. Little by little, as they were discharged from the army, other members came to join him. Other communities, which had been bombed out, began to rebuild; the one at Donaueschingen began the school year in October, 1945, with 30 apostolics; at Menden it was hoped that the school could be reopened by last Easter.

The Province of France, although less drastically affected in a material way, has suffered a sharp drop in the number of its personnel. Though situated in the combat zones of the summer and winter of 1944, the houses at Mortain, Alex, Neufgrange, Blotzheim and Saverne suffered, for the most part, reparable damages. But the Province has had to deplore war losses (24 professed killed), withdrawals of scholastics and Brothers, and in particular the low number of new vocations. In December, 1945, the Province had 299 apostolics as compared with 837 in 1939. Our houses in Alsace-Lorraine were for all practical purposes closed during this period of five years; many of our houses were requisitioned in whole or in part; during the German occupation it was impossible to do any vocational work. These facts help explain the drop, which, we trust, is only

temporary. In any case, the missions will not feel the effect of this immediately. The total number of Fathers is higher than it was before the war: 967 as compared with 842. And the number of senior scholastics at Chevilly and Mortain, after demobilization and the release of war-prisoners, comes within twenty of what it was in 1939; 318 as compared with 338 then. The novitiate, which continued to function throughout the war, opened this year at Cellule with 64 aspirants.

There were two important events in the Province during 1943: Father Provincial established his residence at 393, rue des Pyrénées, and the chapel for the new house was blessed in November, 1944, by His Eminence, Cardinal Suhard.

And secondly, the Orphanage of Auteuil, which all through the war developed remarkably, was made a Principal House. This new District, which is under the able direction of Father Duval, has now, ten years after the death of Father Brottier, 32 Fathers and 15 houses scattered all through France, and takes care of 2,195 orphans. Many vocations to the priestly and missionary life have come out of Auteuil. Intense interest has been aroused in this important work for abandoned children, a work which has always been part of the purpose of our Congregation. The first Religious of the Sisters of St. Theresa of the Child Jesus, Servants of the Orphans of Auteuil, received the habit of their society on March 1, 1946.

All through the war the two Principal Houses of Fribourg and Rome continued their work, though on a limited scale. The former, which has just received a number of scholastics from Ireland and Trinidad, is resuming its role of International Scholasticate. The weeks from November, 1945, to January, 1946, saw the gradual return of peace to Rome. At Santa Chiara there are at the moment 54 seminarians and 19 scholastics.

Let us note in closing that all during the war our sanatorium at Montana was able to take care of ailing confreres. Just now several missionaries who returned during 1945 are there taking the treatment which will enable them to go back to their work on the missions.

(To be continued)

Ticker Talk

WORD comes from Kilimanjaro: "Frankly, I prefer the old O.P. to the new one." We didn't know that it had changed. Mebbe so. . . The Bulletin of the French Province arrives regularly. The May, 1946, issue, 22 mimeographed pages, shows a great improvement over previous issues, when poor quality paper prevented a good mimeograph impression. Nice work, gentlemen! Keep it up. . . The Province of Holland is publishing some excellent material. . . If Father Holmes, upon his return to this country, is asked: "How did you find Ireland?" he can answer: "By going to Scotland." That's where he landed. The mystery has yet to be cleared up. . .

Father Provincial's departure from La Guardia Field, New York, was delayed 18 hours. However, he finally got away at 11 A.M. on July 3. After a stop-over at Gander, Newfoundland, he was off again to London. . . His cablegram from Paris on July 8 carried best wishes from Father Letourneur, procurator general. . . on July 11 the "Safe!" flash came from Cairo and on July 16 from Nairobi. . .

Father Ackerman, home from the Holy Childhood meeting in France and his interview with Il Papa, says, after flying both ways: "A ship is the only thing!" . .

If you happen to see a Catholic chaplain dashing hither and yon about the corridors of Walter Reed Hospital, in Washington, you'll know he's the co-worker of Father Jim Kilbride. Father Jim is stationed there and manages to cover the ten blocks to the Maison Provinciale (that's French) every once in a while. . . Incidentally, six chaplains or ex-same recently visited the little White House simultaneously. No bloodshed, no debate about the superiority of Navy over Army or vice-versa. *Ecce quam bonum*. . .

A division into two categories seems to have developed within the Not Yet Club—those who have not yet visited Manchester Lane because they couldn't (out of the country, etc.) and those who could but haven't. Apparently it's a sign of some sort of superiority to be in Washington and be firm enough not to stroll down the Lane. . .

Father Matte, S.J., paid a call to the Provincial House to give news of Father Coleman Watkins, still "loaned out" by Kilimanjaro to Ethiopia. Father Matte had just arrived by plane from Addis Abeba, where he is superior of the government school conducted by the Jesuits. . . Of course, they are there unofficially and appear in public as laymen. . . In a natty gray suit, with necktie in conservative colors, Father Matte looked all the world like a banker. . . and a fairly prosperous one, at that. . . He says Father "Shorty" is well, but chafing to move on to other climes where he will have greater opportunity to work. . . Seems that his ministry is limited to "foreigners". . . It's "hands off" the Ethiopians themselves. . .

A later letter from Father Holmes solves the mystery mentioned above, and cites some difficulties of travel abroad. . .

"Arrived here by way of Prestwick (Scotland) and London. Shannon was fogbound, hence the detour. So I saw Scotland and England at P.A.A. expense. The first time this happened in the history of Shannon Airport, so pass the handshake around! . . The weather here is awful—wet and cold. It was only yesterday I got to town since my arrival. I had no little difficulty in buying a raincoat. Many items are very scarce here, especially fuel and what you call "good cheer". . .

FROM THE ARMY. . .

"I learned via the grapevine today that I may get overseas orders before July 15. That we shall see.

"I sure did enjoy my retreat. Just getting back into Ferndale (the most beautiful spot in New England) and its atmosphere was a retreat for me. Add to this the sight of classmates and old friends—and, well, it was really a welcome refresher to me"—Henry J. McAnulty, C.S.Sp.

* * *

"I arrived here at Greensboro Overseas Replacement Depot on June 28th and I have been assigned to the permanent party here. At present I am the Catholic chaplain assigned to the Base Hospital.

"Greensboro ORD is something like Times Square as far as the AAF goes

at this time. We have about ten thousand men here and two Catholic chaplains on duty. Father Stokes is the assistant in the parish here and it sure seems like old times. All of the padres are from the great city of Philadelphia and all goes well."—Henry J. Haley, C.S.Sp.

FROM PUERTO RICO. . .

"Twenty-two days in the clinic has left me plenty weak. If the operation is only successful I won't complain. It is a mistake, however, to undergo a major operation in Puerto Rico. The heat, the mosquitoes, the incessant noise, the lack of discipline, the scarcity of nurses, plus parish worries, are by no means conducive to a speedy recovery. I must lead a rocking chair existence for another month on doctor's orders."—E. J. Kingston, C.S.Sp.

* * *

"The rectory is coming along well enough considering all, and the distance of Jayuya from the big towns. The first floor has taken shape very well. The windows and doors presented a bit of a problem but God is good and we are having them made in Arecibo. As for the size and space, it will take care of another padre and a few more to boot.

"Am going over to Ponce on Friday for the feast of San Luis Gonzaga, Bishop's Name's Day. It is celebrated every year with roast pig and some other criollo platters.

"By the way, he celebrated the day by publishing a tirade against the great Protestant University down here. The Presbyterians have the Politechnic Institute going pretty well. Most of the lads and lassies attending are so-called Catholics. Religious exercises and classes are obligatory. The whole thing commenced when, in the convention of the Lions, someone suggested that said outfit give the Institute a donation of five thousand dollars. However, there were a few good Catholic men amongst the group and they opposed the motion. It was defeated.

"In the tirade the Bishop congratulated most heartily the Lions for their "*modus agendi*", and proceeded to tell the public just what the Institute is and does in the Island. He went further to say that no Catholic boy or girl could attend without special permission from him."—Paul S. Ford, C.S.Sp.

FROM THE SOUTH. . .

"Our school closed with graduation exercises on Sunday morning, May 26th. Four graduated from the ninth grade, and twelve from the eighth grade. We have painted the exterior of the convent and did some work on the inside during the year, and hope to do more when supplies and materials are available.

"On Pentecost Sunday the Bishop had an adult Confirmation class at the Cathedral. We had seven from here and two whites from Luther in the class. Last week three members of the parish attended the Catholic Youth Leadership School at Tulsa. I drove them there on Monday and stayed till about six the next evening. From all reports the Colored got along well with the rest of the group."—Francis X. Schillo, C.S.Sp.

* * *

"A few fiery crosses have been burned the last few weeks. One burned last night. The local police are on the job, determined to stop it. I haven't been paid any friendly calls yet, and am not fazed by it at all. The reaction among the Colored is that they will move away if it keeps up."—Joseph T. Hanicke, C.S.Sp.

* * *

"With Father O'Donnell away, we have been extraordinarily busy. We started summer classes in catechism at the school, two sisters teaching; at Manchester, Father Hayden teaching 11, and at Holmwood (18 miles) I have 11 bright little youngsters. These 22, with 68 at the school, will make their First Holy Communion on July 13. We had a class of First Communicants last month when 68 made their First Communion. Baptized No. 100 on Saturday, and married No. 42.

"The Bishop inaugurated a campaign of prayer for vocations a few weeks ago. I have sent a candidate for the brotherhood and one for the priesthood to the S. V. D. since then, both promising-looking boys. The cleric-candidate has been working for four years since finishing 8th grade.

"Fathers Murphy and O'Loughlin made a short trip here two weeks ago and returned to Lafayette. They returned last evening to spend a couple of days, after 'doing' Alexandria, the Isle, and Natchitoches. We'll show them this vicinity.

"Father John Cooney died a peaceful death. One of the sisters who had

been caring for him thought that he suffered a great deal toward the end. It was not apparent to me. I had seen him in the afternoon of the day he died. They phoned me at six o'clock that he had taken a turn for the worse. When I arrived Monsignor Boudreau had left. I began the prayers for the dying and all the sisters came to the room. He passed away as I was saying the very last words. One of the sisters said that it looked as if he had waited for a Holy Ghost priest to say the last prayers for him. They had been said the previous evening also. There was a good number of priests present at the mass in Washington, La. Father Lonergan was deacon. Monsignor Bourgeois, of Ville Platte, preached a lengthy and touching eulogy. He was buried in the Washington cemetery. R.I.P.

"Father Strmiska was greatly impressed with the Louisiana parishes. Visited several boys whom he had tended in hospitals in Europe."—Edward J. Reckenwald, C.S.Sp.

* * *

"The Catholic Youth Leadership School is now in session in Tulsa. It is most successful. Our children are attending four days. Monte Cassino Benedictine School (exclusive girl's school) is the scene of all activities. The Bishop attended."—Daniel Bradley, C.S.Sp.

FROM THE WEST. . .

"The Bishop finally sent a man to replace me last Friday afternoon. He was very kind and thanked me a lot for helping him out. I returned to Eden Gardens on Saturday afternoon.

"A strange thing occurred when we were coming back in the car. A terrible auto accident had happened and I had occasion to anoint four Catholics who were involved. This is a common occurrence here on the West Coast and the death rate is very high. They sure do travel at a fast speed in these parts.

"Father Donohue was very glad to see me and to know that I am returning for good. We had the County Fair here for the past week or so. Thank God it is over!

"I feel sure that we will be able to leave the race track in a few weeks, or maybe in a few days, if our plans work out right. So, with a little prayer and hard work, it will come to pass. We have our eye on a house in Solona Beach."—Charles F. Trotter, C.S.Sp.

NEWS OF THE CONGREGATION

(Continued from page 91)

FRANCE: After its suspension during the war, the Month of Recollection (replacing the six months' retreat mentioned in our Constitutions) is to be resumed at Chevilly from July 28 to August 25, and will be under the direction of Father Defranco, who returned recently from Canon.

An epidemic of paratyphoid fever broke out in the community at Chevilly this Spring; about fifteen scholastics were taken ill before the spread of the disease was suddenly checked after a novena to our Venerable Father.

IRELAND: The chapel of the Novitiate was to have been completed by the end of last March. At Kimmage work had to be started on a new wing for the Scholasticate, for there are almost 140 philosophers there now. They are not too sorry to be forced to do this, for the necessity arises from the overwhelming number of novices and scholastics.

GERMANY: Donaueschingen, where there are four Fathers, three Brothers, and thirty junior scholastics, celebrated on January 4 the twenty-fifth anniversary of its founding. Plans called for the reopening of the Junior Scholasticate at Menden by last Easter. In France, the Allies have established a sort of seminary at Chartres for the priests, religious and seminarians among the German prisoners of war; we have there a group of scholastics from Knechtsteden.

BELGIUM: Thirteen new young Fathers have succeeded in obtaining passage to Katanga; the last of them left Belgium by plane during February.

HOLLAND: The thirty Dutch Fathers just appointed to Angola left Holland by plane February 8, 11 and 13 for Lisbon; there they are learning Portuguese before continuing on to Angola. Those appointed to Tefé followed the same route and from Lisbon will make their way to Brazil. Those going to French West Africa also travelled by plane and have reached as far as Dakar. The twenty-seven orders and congregations in Holland had a total of almost 800 members ready to be sent to the missions; our Province alone itself had 120 ready, 69 of whom have already left Holland. Seventeen of these, it is true, are still in France, but we are hoping that the continuation of their trip will not be long delayed.

KILIMANJARO NOTES

FATHER Jim Manning, in an air-mail letter from Kilema dated June 25 and received in Washington on July 5, gives the following news of life in Kilimanjaro:

"The letter just reached me last evening, after nearly six months travel. The Washington post mark was Dec. 31, 1945, 5 P.M., and the only other one, Tananarive, Madagascar, June 13, 1946. Those things happen. I am keeping the envelope as a curio. Your last letter did not take quite so long, but it also went astray. Africa is Africa, and needs a bit of understanding.

"Was indeed glad to hear that Father Collins is coming out. We will give him a royal welcome, for his visit can do us nothing but good, and here's hoping that his visit will be the occasion of a wide awakening to the enormous work already done and still to be done in Kilimanjaro. Of a truth we have felt like orphans of the storm for a long, long time. Perhaps now we can feel that the bonds of the family tie will become closer and closer.

"We are anxiously awaiting news of the new men for this year. Father Costelloe has arrived and is hard at the language. At present he is residing at Singa Chini. He seems to be a great lad, and has made himself at home from the start. We also received two Dutch Holy Ghost Fathers last week, and they are at the Senior Seminary at Kibosho. We could use fifty more, and then some.

"Most everyone here is due for a vacation after the trying years of the war, and within a year I hope to set foot once again on the shores of the good old U.S.A."

In the same mail came a card from Father Jim, mailed June 26, and acknowledging a letter mailed from Washington on May 21. Evidently Jack Dalton is now flying the mail to East Africa, for only the man who made so many trips through Dead Man's Gulch could come through with such prompt service.

GOLDEN JUBILEE OF SACRED
HEART PARISH, TARENTUM,
OBSERVED

FATHER Julius Zehler writes an informal account of the fiftieth anniversary of Sacred Heart parish, Tarentum, of which he is pastor: "We were certainly blessed with excellent weather. Everything went off according to schedule and with great success. The crowd here in the afternoon numbered about 350 or 400. In the evening the hall was crowded for the fine program that was offered. Needless to say, the ladies prepared a fine meal for about 25 priests. Seven came unexpectedly. The ladies managed to take care of all with satisfaction.

"Our little church was in grand shape for the occasion. The altars were beautifully decorated. The high altar was in yellow flowers, carnations, iris and special daisies. I bought a new censer and altar cards. Our carpet did not get here yet so the old had to do. But it did not look too bad after the cleaning job.

"For the procession I had programs printed with the hymns and the order of the procession listed on them. This left no one in doubt what to do or where to go. The borough blocked off the street for us. Homes were decorated in the vicinity. All in all, the procession was a real tribute of gratitude to the Sacred Heart in the Blessed Sacrament. The people were very reverent all through. The carpets were beautiful and caused much surprise to the priests and visitors who had never seen them before. Father Flaherty and his committee worked hard at this.

"Of course the collection was good too. I expect more to come in because of pay days.

"In summing it all up, I can say that we really did our best—the priests, sisters and people—to make the celebration of the Golden Anniversary of the Sacred Heart Parish worthy of its great purpose."—Julius F. Zehler, C.S.Sp.

THE LEAFLETS WERE USED

Dear Father:

We thank you most sincerely for the attractive leaflets you so kindly sent us. You were most generous, but every leaflet was distributed, and well used for Pentecost.

But, they were very timely for another special occasion. Our General Chapter meets next week for our election of Mother General and her Council—and for important matters relative to our Society. So, again, the prayer leaflets are much in use. And I am sure many will have recourse to them frequently throughout the year. Yes, how little we appreciate the Holy Spirit and how rarely we turn to Him for guidance. You are doing a great work in spreading this devotion.

Thank you for your kindness and your interest. May I ask you to pray for our Society on July 16, the day of our election? It would make us happy to have you do so.

Very sincerely,
Sister Lucy Marie

Sisters of Loretto
Loretto Motherhouse
Nerinx, Kentucky.

Dear Father:

If available, will you kindly send me 40 leaflets containing Prayers to the Holy Ghost for university students (which were used by so many of the priests and sisters this last session at Catholic University). I want them for the Dominican Sisters attending summer school.

May I also have five of the Novena to the Holy Ghost, Prayers for our Daily Needs. I think this is especially satisfying.

Do you have on a small card or single page suitable for inserting in Missal or Office Book, the Prayer for the Seven Gifts of the Holy Ghost, or can you suggest where I could obtain a number of these?

Gratefully,
Mrs. Helen M. Steinberg.
National Catholic Welfare
Conference



Our Province



NATIONAL HEADQUARTERS OF THE HOLY CHILDHOOD ASSOCIATION
Pittsburgh, Pennsylvania

The building at the left was recently purchased and renovated. It has three floors of offices and storage and wrapping rooms, besides the basement. A shipping entrance is provided by a driveway at the far side of the building. The corner house continues to be the Fathers' residence.

SEPTEMBER, 1946



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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DEPARTURE

CEREMONY

AT

FERNDALE

THURSDAY,

SEPTEMBER 12,

1946

Official

APPOINTMENTS:

Father Joseph B. Murphy, Uganda Martyrs parish, Okmulgee, pastor.
 Father Edmond J. Leonard, Washington, assistant mission procurator.
 Father Maxim J. Therou, Holy Spirit parish, Riverside, pastor.

VOWS:

First Profession, at Ridgefield, August 15:

Constantine Chronis, Detroit, Mich.
 Egbert J. Figaro, Atlantic City, N. J.

Richard LeClair, Monponsett, Mass.
 Jacob Schmitt, Silvermine, Conn.

Albert Seichepine, Darby, Pa.
 Rev. Leonard Trompeter, Diocese of LaCrosse, Wis.

Henry C. Werheim, Pittsburgh, Pa.
 Perpetual Vows, at Ferndale, August 15:

James J. Beagan, Philadelphia, Pa.
 Charles T. Behl, Philadelphia, Pa.

Constantine J. Conan, Philadelphia, Pa.
 Daniel P. Conklin, Swampscott, Mass.

Tosello O. Giangiacomo, Pottstown, Pa.
 John C. Kees, Philadelphia, Pa.

Edward J. Kelly, Philadelphia, Pa.
 Norman F. Lord, Dunnellen, N. J.

Robert J. McGrath, Cleveland, O.
 Joseph T. Taminey, Philadelphia, Pa.

John J. Walsh, Philadelphia, Pa.

Released From Vows:

John J. Cardullo (Decision of the General Council of July 16, 1946.)

RECEPTION:

At Ridgefield, August 14:

James Burke, Pittsburgh, Pa.
 Vincent Donovan, Pittsburgh, Pa.
 William Lyons, Philadelphia, Pa.
 John McAndrew, Tiverton, R. I.
 Joseph McDonough, Norwood, Mass.
 Daniel McGarry, Carnegie, Pa.
 Albert McKnight, Brooklyn, N. Y.
 James O'Leary, Pittsburgh, Pa.
 William Payton, Philadelphia, Pa.
 John Rodgers, Pittsburgh, Pa.

At Ridgefield, August 24:

John Dougherty, Troy, N. Y.

PROMOTION:

Father John A. Burns was advanced to the rank of captain in the U.S.A.R. on June 28.

NEW ADDRESS:

Father David T. Ray, Headquarters, Chaplain School, Fort Oglethorpe, Georgia.

ARRIVALS:

Father Michael Mackey, from Free-town, Sierra Leone, via Takoradi, aboard M. V. Minerva, at Baltimore, Md., July 30.

Mr. Antoine Marraud de Grottes, scholastic, at New York from Canada, on August 12.

DEPARTURES:

Mr. de Grottes and Father René Bourseul, of Haiti, from New York for France, via S.S. Desirade (French Line), on August 16.

DURING THE MONTH OF OCTOBER WE PRAY FOR Father Claude Francois Poullart des Places, founder of the Congregation of the Holy Ghost, who died October 2, 1709.

Confrère	Died	Age
Father David Fitzgibbon	Oct. 1, 1928	67
Brother Marcis Fuchsloch	Oct. 6, 1908	74
Father James J. Clarke	Oct. 7, 1943	50
Father John Bap. Descours	Oct. 9, 1917	58
Father Patrick Carey	Oct. 10, 1886	35
Father John Griffin	Oct. 10, 1935	79
Father Prosper Goepfert	Oct. 11, 1914	72
Father James Richert	Oct. 11, 1918	75
Brother Fulbert Heim	Oct. 12, 1926	64
Father Joseph Baumgartner	Oct. 12, 1943	66
Father Xavier Lichtenberger	Oct. 14, 1921	64
Father Fridolin Fromherz	Oct. 18, 1902	29
Brother Gaudens Schneider	Oct. 23, 1888	52
Father Emil Reibel	Oct. 27, 1907	45
Father Anthony Rachwalski	Oct. 28, 1920	55
Father Patrick McCarthy	Oct. 29, 1943	46
Father Donat Schloesser	Oct. 31, 1914	55

Requiescant in Pace

Excerpts from the General Bulletin

JUNE - JULY, 1946

ACTA APOSTOLICAE SEDIS

Since the *Acta* does not reach our provinces and missions regularly, we will give here some decisions which are of particular interest.

FAST AND ABSTINENCE: The Holy Father has extended until further notice the indulgt of December 19, 1941, which permitted Ordinaries to dispense from the law of fast and abstinence because of particular difficulties. The law of fast and abstinence remains obligatory only for Ash Wednesday and Holy Saturday (Indult of the S. C. of the Council. *Acta*, Jan. 23, 1946).

CONSTITUTION "SEDE VACANTE": The *Acta* of February 4, 1946, published a new Constitution "De Sede Apostolica vacante et de Romani Pontificis electione". The Sovereign Pontiff has extended the Constitution of Pius X by adding some new prescriptions.

PREFECTS APOSTOLIC: A decree of the Sacred Penitentiary of November 21, 1945, published in the *Acta* of April 1, 1946, grants an indulgence of fifty days to those kissing the ring of a prefect apostolic.

BISHOP FORTINEAU RESIGNS: A letter of the Sacred Congregation of the Propaganda informs us that the Holy Father has accepted, although with regret, the resignation of Bishop Fortineau, the Vicar Apostolic of Diego Suarez. Bishop Fortineau, who is seventy-three years old, has been a missionary in Madagascar since 1898, and vicar apostolic since July, 1914. He has well deserved some rest. He will remain apostolic administrator of the vicariate until his successor arrives.

INDULT RENEWED: The Sacred Penitentiary, under date of April 5, 1946, has renewed for three years the powers given to the Superior General, and enumerated in the *Bulletin* of August, 1937, and delegated by the Superior General under the conditions enumerated in the same *Bulletin*.

ADMINISTRATIVE ACTS OF THE MOTHER HOUSE

AUTHORITY OF SUPERIORS: The powers of superiors, given by the General Chapter of 1938, were

renewed in 1941. They were renewed again for another three years by a decision of the General Council on February 22, 1944. This decision was not published because at that time the extraordinary powers delegated during the war by the Superior General were still in force. But since these extraordinary faculties came to an end on January 1, 1946, the ordinary powers of all superiors and functionaries, whose nomination depends on the Superior General, are again in force, in accordance with Constitution VII, No. 41, and under the conditions stated therein. This new three-year period covers the years 1944 to 1947.

MOTHER HOUSE: We have celebrated with as much solemnity as possible our patronal feast, Pentecost. A pontifical mass was celebrated by Bishop Grandin. His Excellency, Bishop Roncalli, the Apostolic Nuncio, presided at the throne. At noon, His Eminence, Cardinal Suhard, Archbishop of Paris, presided at the table. Superiors of missionary congregations, and the heads of Pontifical missionary works were with us. Cardinal Suhard, in a lofty and warm address, stressed the place and the necessity of the apostolate in the Church, and the part which the Congregation of the Holy Ghost plays in this work of evangelization. The following Tuesday, at the Church of Saint-Pierre-de Chaillot, the consecration of the former secretary of the Nunciature, Monsignor Pacini, who had been named by the Holy See Nuncio in Haiti, took place. Monsignor Pacini had not only asked to be consecrated by our Father General, but he had also desired that the ceremonies, which were under the direction of Father Cabon, be carried out by the students of the Colonial Seminary, and the mass chanted by our scholastics from Chevilly.

Bishop Tardy, accompanied by Father Berger, arrived from Gabon. Father Ackerman, National Director of the Holy Childhood in the United States, came to Paris for a meeting of the Superior Council of this organization. His contribution was much appreciated, since he had collected \$850,000 which, at the present exchange, are more than 90,000,-

000 francs! The allocation to the missions has also been nearly doubled! The Very Reverend Father Collins, Provincial of the United States, is expected at the beginning of July. Bishop Pichot, who had returned from Majunga, has chosen as residence the community of Piré.

On June 19, our Father General, accompanied by Fathers Letourneur and Duval, departed for Rome by plane. Father General will treat with the Holy Father and with the Roman Congregations concerning important affairs of the Congregation. He will return for the Consecration to the Apostolate, which will take place on July 7 in Chevilly.

IRELAND: Bishop Matthews, the new Apostolic Delegate in Mombasa, Africa, has visited our houses in Ireland. He knows and esteems the Congregation, and he has chosen as his secretary Father James O'Brien, of the Province of Ireland.

GERMANY: There are still 30 Fathers and scholastic priests who have not yet returned. Nine of these, so far, have disappeared. The Apostolic school at Knechtsteden has not yet been opened, but at Easter the house for late vocations at Spey and the minor seminary at Menden have resumed their work. There are not many major scholastics, and reconstruction is slow. On May 12 the fiftieth anniversary of the establishment of Knechtsteden as a mission house was celebrated.

PORTUGAL: The statistics of this province show 9 clerical novices at Silva, 137 minor seminarians at Fraiao. Between 1940 and 1945 there took place in Portugal 44 professions of clerics, and 45 apostolic consecrations.

ROME: After Easter our scholastics spent a few days of vacation at San Valentino. The house had been rented to the Brothers of Saint Gabriel, but they received our students very kindly.

GADELOUPE: On February 16, Bishop Gay laid the cornerstone for an old folks' home. It is hoped that the home will be ready by Christmas. The first wing of a trade school was finished, and will be inaugurated in June or July.

(Continued on Page 106)

Our Missions During the War

THE WAR has been for our missions a source of great sufferings, especially moral. But it has also been a time of progress. Let us thank God for having preserved our confrères from the trials suffered by the missions of Asia, and of the islands of the Pacific and the East Indies. Saint-Pierre and Miquelon, the Antilles, Dakar, Gabon, and Diego-Suarez were for a while within the zone of military and naval operations. But these districts have not suffered any grave material damages. Nevertheless we lament the death of several of our confrères, victims of the war: Father Talabardon of Gabon, Father Pouille at the Eastern front, Fathers Houssaye and Houchet in the fighting at Normandie and Alsace.

The work of evangelization was hampered by mobilization, and by measures taken with regard to German and Italian missionaries. Mobilization has affected the French missions above all. Our confrères at Benué and Kroonstad were interned. The former were deported to Jamaica and, in spite of the efforts of the American Provincial, Father Collins, and of the Apostolic Delegation in the United States, they have not yet been set free. Our confrères in Kroonstad have been more fortunate. They had to remain in residence and under supervision, but were able to keep in touch with their people and with their missions. The Sacred Congregation of the Propaganda asked the Vicariates of Zanzibar, Kilimanjaro, and Bagamoyo to send substitutes for the Italian missionaries of Abyssinia and of the Prefectures of Meru and Lindi.

Unfortunately it has been difficult, and in some cases impossible, to re-instate those who had been mobilized or interned. The Provinces of Ireland and of the United States have begun again to send reinforcements to Africa and to Trinidad. The Province of France, until November, 1942, was able to dispatch some missionaries to the Antilles and to West Africa. But all efforts to send any to Madagascar or to West Africa have been in vain.

In spite of the fatigue of our missionaries, all of our mission fields have shown real progress.

In the colonial dioceses of America and the Indian Ocean the develop-

ment of works among youth and Catholic Action have been kept up. The colleges at Port-au-Prince and at Port of Spain have enrolled more than 850 and 1,200 students respectively. During the war the college of Fort-de-France has been much developed, and an educational institution has been opened at Guadeloupe. Let us remark in passing, that in America the war has brought about the replacement of all our bishops and prefects apostolic, by resignation or by death. Monsignor Poisson, of Saint-Pierre et Miquelon, and Monsignor Barrat, of Tefé, have resigned. Bishop Lequien of Fort-de-France, Bishop Genoud of Bassee-Terre, Bishop Gourtay of Cayenne, and Bishop Ritter of Haut-Jurua have died. Except in the last named prelature, which still is awaiting the nomination of a new ordinary, and in Tefé, these men have been replaced by Monsignor Martin, and Bishops de la Brunelière, Gay and Marie.

(Editor's Note: Since the above was published, word has been received of the appointment by the Holy See of Rev. Joachim de Lange, C.S.Sp., of the Province of Holland, as Prefect Apostolic of Tefé.)

The war marked several changes of ecclesiastical circumscriptions, and the constant progress of Christianity in our missions.

Thus, in French West Africa, the Prefecture of Ziguinchor was erected, separated from the Vicariate of Dakar. As the first native prefect apostolic of our Congregation, Monsignor Faye was placed at the head of this territory. The Congregation also provided a bishop for Cape Verde, in the person of Bishop Moreira dos Santos, C.S.Sp., formerly Prefect Apostolic of the Portuguese Congo. In Equatorial Africa the Prefecture of Berberati, and bishoprics in Angola were newly established. The former, separated from the Vicariate of Bangui, was given to the Capuchins. Our missions in Angola will form in the future the Archdiocese of Saint-Paul de Luanda, with Archbishop Moyses de Pinho as metropolitan. His two suffragans are Bishop Daniel Junqueira, C.S.Sp., Bishop of Nova Lisboa, and Bishop Alfonso Silva, O.S.B., Bishop of Silva Porto.

Though slower in some missions than in others, progress in the evangelization of these countries has been very consoling.

At Kroonstad, the Catholic population has increased from 15,000 to 18,000. Dakar has now 52,989 Catholics as compared with 46,034 in 1939. Ziguinchor, which was included in this second figure, has 12,500 Christians. Diego-Suarez has gained almost 10,000 souls in six years. In Loango, Catholics constitute almost one sixth of the total population, with 49,284 Christians and 12,172 catechumens, as compared with 37,959 Christians and 14,563 catechumens before the war. We are sorry not to have received statistics from the Vicariate of French Guinea, from Sierra-Leone, from Haut Jurua and from Tefé.

In Katanga, Zanzibar, Kilimanjaro, and Bagamoyo progress is even more pronounced. 60,000 Christians and catechumens at Kongo, 45,000 at Nairobi, 61,000 at Bagamoyo, mark a gain of more than 10,000 for each of these vicariates.

Moreover, a fine harvest has been gathered in French Equatorial Africa, in Angola, Nigeria, and Cameroon.

At Bangui, the Catholic population has grown from 44,000 to 52,000; at Gabon and Brazzaville, there are now more than 100,000 Christians and catechumens in each district, this being nearly one fourth of the population.

The most important progress has been marked in Angola, Nigeria, and Cameroon.

The district of Luanda alone counts 190,000 Christians and catechumens, the district of Nova Lisboa 290,000. Onitsha, with its 222,000 Catholics, has gained 100,000 souls within five years. The two Vicariates of Douala and Yaoundé have together almost 500,000 Christians and catechumens. Progress allows us to hope that we may soon see the entire population of the vicariate Christian. But we mourn the loss of Bishop Vogt and Bishop Le Mailloux, both of whom were the first heads of their respective missions. Both died in their field of labor.

Both in the colonial dioceses and in the missions progress in the establishment of the church was accom-

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Avis Du Mois

WHEN we study closely the life of our Venerable Father and when we follow the steps he took in conducting the work to the end he had in view, we are astonished at the power of his spirit and the strength of his will in the pursuit of his aim. He was manifestly guided and sustained by God. And from this we can conclude that God wanted this work just as our Venerable Father successfully established it. For us, who are continuing his work, what a motive for both consolation and confidence!

The year 1846 offers an occasion from which this lesson becomes manifest. I will speak of the events of his journey to Rome, and of the composition of the memorandum which he submitted to the Propaganda on August 15 of that year.

We find there a twofold lesson for us, of prudence and of caution. Seeing how Guinea was abandoned by the withdrawal of Bishop Barron, the Venerable Father did not hesi-

tate to assume charge of this mission, which had, within a few months, exhausted the energy of a zealous and disinterested bishop. He knew well that the task of the successors would be heavy, but such prospect would not prevent him from acting.

Three years previously he had written to Father Briot, who wanted to enter the work among the Negroes: "If we had in our hands powerful means, we would not be able to do much good; but since we are nothing, possess nothing, and are worth nothing, we can form great plans, because our hopes rest not upon ourselves but upon Him Who is all-powerful".

Having resolved to take charge of Guinea, he departed for Rome, as he had done in 1839, when he intended to found the work for the Negroes. He was not content only to consult the Holy See concerning the expediency of the work, but he desired to lay the foundation of his new congregation in Guinea, which was so close to his heart, and this in union with the Holy See.

He did not want to leave anything to chance. He therefore consulted various individuals, above all Bishop Luquet, his former fellow student at St. Sulpice, who had just been consecrated because of the confidence with which he had inspired the Propaganda by the organization of his missions in India. The Venerable Father had also long conversations with Father Colin, founder of the Marists, who had had eight years experience in the missions of Oceania. With these he discussed what conditions would be most favorable for the progress of the missions. He himself had worked out plans, which had matured in the meantime; he had specified his ideas in the provisional rule of 1840. After the painful experiences at Cape Palmas, he completed these rules, retaining suggestions made by Father Laval in Mauritius, by Father Le Vavas seur in Bourbon, and by Father Tissierant in Haiti. He studied the map of Africa, and gathered information from the Ministry of Maritime Affairs in Paris. His information will doubtless appear to us today quite imperfect, but could he have found better information in 1846? Thus he took advice, and gathered all information that

could, humanly speaking, be of help. In the letters which he wrote from Rome to Father Schwindenhammer, who was then superior in La Neuville, we can see the extent and the exactness of his information. He there admits the limitations of his knowledge and the impossibility of tracing out a plan which could be put in force without any further corrections, but he knows all the time that before beginning a work, a plan must be adopted, to avoid scattering one's efforts, though certain points would have to be modified when the time comes to carry them out. Thus did he act in 1840 when he revised the rule which he had called "temporary".

His plan of the evangelization of Guinea, laid down in a long memorandum, was submitted to the Propaganda, and agreed upon by the Sacred Congregation as an experiment. At great length he expressed his hopes for the salvation of the Negroes. He does not hide obstacles which he foresees as barring the success of the missionaries. He speaks of a native clergy, and of how to prepare the Negroes for the Catholic Faith.

It is edifying and instructive reading, for the Venerable Father teaches us:

- 1) to foresee things, after having studied and prayed;
- 2) to go ahead, even if things are uncertain, with the assurance that we can count on the aid of God, if we have done our part as far as is humanly possible;
- 3) to consult those who are qualified, without letting ourselves be held back by the timid;
- 4) finally, to hold on to one plan, by not scattering our efforts, and by not going ahead at any price, like adventurers.

†L.L.H.

Our Missions during the War

(Continued from Page 100)

panied by progress in the development of a native clergy and of native religious congregations.

In Martinique, Guadeloupe, Reunion, and Mauritius the number of major and minor seminarians was maintained or increased as compared with the number before the war. Madagascar, Kroonstad, Bangui and Onitsha have seen the ordination of their first native priests. Brazzaville, Loango, Libreville, and Dakar have been able to maintain their number of active native priests and religious, while in the combined Vicariates of Douala and Yaoundé their number rose from 16 to 41. In all of our missions there are major and minor seminarians, and also houses for postulants and novices of native religious congregations.

The development of the native clergy, of native congregations of religious, the continued progress of evangelization, and the arrival of relief constitute an important token for the future. The sufferings of the living, the sacrifice of our dead during these hard years of war have not been in vain.

M.N.

In your charity you are asked to pray for the repose of the souls of Mr. Raymond Rengers, brother of Fathers George and Joseph Rengers, who died on July 27; of the mother of Mr. Raymond Casey, scholastic, who died on July 28; of the sister of Father Roland Cookson; and of Father Edward J. Plunkett, pastor of St. Joseph's parish, Danbury, who died on August 13.

The Irish Educational System

(Address delivered by Very Rev. Daniel Murphy, C. S. Sp., provincial of the Province of Ireland, at Duquesne University's Summer School Commencement Exercises, August 9, 1946. Father Murphy was granted an honorary doctorate of laws on this occasion.)

THE system of education that exists in Ireland is at once very simple, in the main very solid, and in its results very satisfactory. It embraces three divisions: Primary, secondary and university. The primary school caters to the Irish child from his 4th to his 13th year, the secondary from his 13th to 19th year, and the university from his 19th to his 23rd or 24th year.

Since the education of the vast majority of Irish children terminates with the primary school, great importance is attached to the teaching the child receives during those early years. It concentrates on fundamentals and leaves the trimmings, if needed, to be added later. A program of subjects, prescribed by the Department of Education, is fixed for each class in every school in Ireland. And the aim of the primary school course is to enable the pupil at its close to express himself correctly in speech and in writing, and to acquire a certain facility in mathematics. And, however theorists may argue to the contrary, I think that every secondary or high school teacher will agree that the primary course has done its duty if that triple end is attained. This aim the teacher keeps before himself during 25 or 27 hours each week; and during 44 weeks every year. At the end of his primary school period, each student is submitted to a written examination in Irish, in English, in Arithmetic, in History and in Geography. If he obtains 40% in each of these subjects, he is given a Primary School Certificate that testifies that he has attained a good standard of primary education and which qualifies him, without more ado, for entrance to any secondary school or college.

The pupil of secondary education begins about his 13th year and continues normally for six years. One thing that distinguishes the Irish secondary system from that of any other country with which we are

acquainted is that students are carefully graded from the day of their entrance into a secondary school. It is taken as axiomatic that just as students differ profoundly in physique, so do they differ in intellectual ability. Hence, any student on entering a secondary school or college is immediately submitted to an oral examination by the prefect of studies, a functionary who fills an important role in every Irish educational establishment. It doesn't take an experienced prefect of studies very long, by means of a few fundamental questions in Arithmetic, Algebra, English, History and Geography, to find out what the pupil's intellectual ability is. He is aided in the research by the detailed and conscientious report he has already received from the principal of the primary school which the pupil has attended for seven or eight years. He is thus able to label the pupil "pass" or "honors" and to assign him to a class which corresponds to his ability.

Students assigned to honor classes are provided with the best professors, are set a pace corresponding to their ability and quickly reach a standard unattainable by students who are less gifted intellectually. A system of weekly notes given by each professor and a series of monthly examinations in every subject on the student's program will very soon rectify what may have been defective in the prefect of studies' original grading. This system of sifting, which is applied in almost every secondary school in the country and which is taken for granted and applied in the university, tends to harmonious handling of classes and makes for closer cooperation between teacher and pupil.

It must not be concluded that the average student is neglected. Far from it. More attention is paid to him than to his more brilliant fellow student. But it is not considered fair to either to submit both to the same teaching or to keep both in the same class.

Furthermore, in the secondary schools in Ireland, it is taken for granted that the work of teacher and pupil must reciprocate, that no matter how brilliant or conscientious a teacher may be, there can be no education unless there is corresponding

cooperation on the part of the pupil. Hence, to each hour of work on the teacher's part, there must be given an hour of concentrated personal attention on the part of the student.

The Irish teacher, though a firm believer in the film as an aid to education, has no belief in the film as a substitute for education. No matter how gripping the facts given by a film may be, there can be no intellectual progress unless the pupil applies his natural faculties to study, unless the pupil's mind works as the result of personal application.

And I should say that another characteristic of Irish secondary education is its insistence on the classics, Latin and Greek, to the detriment, perhaps, of mathematics or the applied natural sciences. This is due to two reasons: in the first place, to the preponderating role played by the classics in all Christian systems of education that have come down to us; and, in the second, to the fact that a very large portion of the secondary schools in Ireland were founded as ecclesiastical junior seminaries. Since every student destined for the Irish priesthood must take Greek and Latin in his curriculum, nearly every student in the 23 junior seminaries in Ireland, though today the majority of them are destined for careers other than the priesthood, follows the seminary curriculum and includes Greek and Latin in his course of studies. While this insistence on classics has very real advantages, it may account for the admitted lack of initiative in the material side of life and the lack of manual dexterity which a German educationist considered characteristic of Irish boys: "Irish boys are excellent with their heads and with their feet but they are useless with their hands".

In Ireland, though there are but three universities, the National University of Ireland, Queen's University, Belfast, and Trinity College, Dublin, there are in practice seven centers in which a student may prepare for a university degree. The National University of Ireland has constituent colleges in each of the three Catholic provinces, Dublin, Cork, and Galway, and in the senior seminary of Maynooth. Except in Maynooth, each college is equipped with the usual

university faculties, Arts, Law, Science, Engineering, Medicine. To get a degree, even a B.A. or B.S. degree, the student must be in continuous residence for three years; nothing less than a full year's attendance at the university accounts for a degree, and if a student has not registered and paid his entrance fee within six weeks of the opening of the session, he must defer his entrance for a further twelve months.

The same grading holds at the university as in the secondary school and separate classes with separate professors are held for the "pass" and "honor" students. Similarly, at the end of the third year, "pass" and "honor" degrees are conferred if the examinations have been passed. No student with a "pass" degree can proceed further in the faculties of Arts, Mathematics, Science or Engineering. No such qualification is required for students in Law and Medicine.

It is scarcely necessary to add that sound religious teaching forms an integral part of the whole Irish educational system. This is true of the primary and secondary schools and of the universities. And here may I be permitted to express my admiration for the supremely important work done in Catholic schools in the United States by members of religious sisterhoods. It is our belief that the very favorable impression made in Europe by Catholic soldiers of the United States Army in the First and Second World Wars was due in great part to the fact that they were taught by religious sisters in the elementary and grade schools. In Ireland most of the primary teaching is done by lay teachers and the deeply religious spirit of the people is sufficient proof that the religious education of the child is not neglected. Catechism is taught in each school for one half hour each day, and in each diocese a priest is set aside for the special work of supervising the teaching of catechism in the schools of his jurisdiction. He examines orally every class in every school each year and sends a detailed report to the bishop of the diocese. A copy of the diocesan report is sent to the headmaster and/or headmistress.

The same solid religious instruction is continued in the secondary schools, conducted, for the most part, by religious bodies. As in the primary schools three hours are set aside each

Ticker Talk

MUCH of our information this month comes from the daily newspapers. . . . For instance, the *New York Journal American* carried the information on Sunday, August 4, that three Holy Ghost Fathers of the Province of Holland, arrived at LaGuardia Field by KLM plane from Amsterdam, stayed a few hours and then pushed off for Curacao. They are destined for the Prefecture of Teffé, Brazil. . . . No names given. . . .

On the same day, a sports columnist in a Washington paper quoted the rumor that Duquesne would have an "informal" football team this year. . . . We wonder what a "formal" football team is like. . . . Do the players wear tux?

The Hartford diocese's weekly, *The Catholic Transcript*, informed us in its issue of August 1 that Father Joseph Begusas, curate of St. Joseph's, Waterbury, for the past four years, was leaving for Pittsburgh to take up the job of teaching sociology and political philosophy at Duquesne University. . . . Nice to know. . . .

The New York Times, in its issue of August 17, carried word of the murder of Major Hugh Grant, British District Commissioner of Nairobi, Kenya, by a young warrior of the Masai tribe. . . . Whether it is the Masai who married the Watussi woman is not known. . . .

Staring at us from the pages of *El Mundo*, San Juan's journal (July 22, 1946) were two familiar faces: those of Bishop Davis and Father Eberhardt. . . . The occasion was a conference on Puerto Rico's population problem, sponsored by the Public Health Association. . . . (The conference, that is, not the problem.) . . . The write-up mentions that both left the meeting when the matter of controlling the population by the use of contraceptives was discussed. . . .

week for religious instruction, and a very full program has been drawn by the body of bishops for each of the six years of the secondary course. Sheehan's "Apologetics" forms the basis of the fifth and sixth year program, but this is supplemented by

Father Dave Ray is an instructor in Counseling at the Chaplain School, Fort Oglethorpe, Georgia. . . . The Province of Canada has published, during July, the first issue of its monthly bulletin. . . . an attractive format done in mimeograph, with printed cover in blue. . . . The first issue contains a history of the Province of Canada and a complete list of personnel. . . . Points made by Father Provincial during the chapter at the last retreat are also listed. . . . including one to the effect that the members of the Province of Canada are permitted a four-week vacation at home every four years. . . . Other years it is to be spent in another community of the province. . . . Fathers originally from other provinces are granted a three-month vacation at home every seven years. . . .

From Kilomeni, Kilimanjaro, comes a copy of a novena leaflet in honor of St. Jude, prepared and published by Father Sam Delaney. . . . The demand for them has been so great that Father Sam is trying to get 10,000 more copies printed. . . . All his new hospital needs is a roof. . . . Who's got \$600? . . .

From the Mother House, Father Navarre, General Secretary, sends some newsy notes. . . . The Superior General writes that he has heard from Bishop Byrne of Father Collins' arrival in Tanganyika. . . . and that the latter is in good health. . . . The Superior General was received by the Holy Father on June 29. . . .

Father Provincial assisted at the Departure Ceremony held at Chevilly on July 7. . . . Fifty-one Fathers of the Province of France received their first assignments. . . . He sent along a program. . . .

A Duquesne graduate (1933), Father Paul R. Coyle, has been named assistant chancellor of the Diocese of Pittsburgh and secretary to Bishop

courses in Scripture, in Church History and in Social Science. A written examination on the catechism program is held each year, the results of which are again communicated to the bishop, to the heads of schools, and to the pupils themselves.

Boyle. . . . He was a visitor to the Provincial House during his days at Catholic University as a student in canon law. . . . Father William Hogan, recently separated from the Navy, paused long enough in Washington to phone us. . . . en route to Ferndale for a retreat before swinging into action again. . . . Gave us the news that the recent earthquake, tidal wave, etc. in the West Indies had done some possibly serious damage to the church in Toa Alta. . . . The church in Arecibo was slightly damaged. . . .

FROM AFRICA. . . .

Reception in Kibosho

"Father Collins arrived in Moshi on July 23. We had a reception dinner in Kibosho, with 24 Fathers and Brothers present. On the 25th there was a dinner in the junior seminary. This time 24 were present.

"He is making a tour of the missions. I'll send pictures later. He will visit Morogoro and Bishop Hilhorst, will return about August 20 and will leave Moshi September 3.

"We went to Arusha on July 28, had a breakdown in the *pori*, with a consequent three hour delay. Darkness overtook us but we finally arrived in Arusha at 10 P.M.

"We are buying a new engine for the corn grinder at Singa Chini. . . . Also need a sewing machine for tailor shop in Singa Chini, and a motorcycle."—Father Joseph G. Nopping, C.S.Sp.

Seeing The Country

"All the books arrived safely and in good condition, for which we are most grateful. The thirteen copies of Genicot are still to come but what we have received has been a great help. A million thanks.

"Father Collins arrived last Tuesday, and it has been a great run around ever since. It is our hope that he will see all the missions and all the out-stations. I am doing the needful as chauffeur. It has been a treat to have him here.

"I am getting this letter off between trips. We just got to Kilema last evening from Arusha. We have covered about 400 miles so far, and have about 800 to go."—Father James D. Manning, C.S.Sp.

How Not To Catch A Leopard

"On my way back to the mission (Rombo) the other day, I saw a man running and in his hand he was carrying a bow and arrows. Being naturally inquisitive, I asked what was up. It seems there was a leopard lurking in the migomba and they were out to shoot it. 'Sounds interesting,' I thought; 'I better go and see the whole affair.'

"Half-way up I decided it would be a good idea to get a picture of the leopard. I called a boy and asked him to go to the mission and ask Father Durkin to give him my camera. He didn't know what a camera was. 'A machine for taking pictures,' I told him. Then he understood. Again we were off.

"In about ten minutes we came to the scene of the big hunt. Around a large thorn bush were gathered ten men, each armed with either a spear or a huge knife or a bow and arrow.

"Where's the leopard?' I cried from a safe distance. 'In the bush,' was the reply. They asked me to get a gun, but I couldn't. I went down to the bush to see the thing but, unfortunately, I couldn't, although I did hear it growl. I said to myself: 'This is no place for you, my friend.'

"Up a hill I climbed, to be at a safe distance when the beast charged. Going up the hill I speculated on how I would get the skin. In a moment I heard a voice cry: 'Thar she goes!' Lo and behold, it was nothing else than a small civet cat, no bigger than a weasel. For this I wasted an hour!

"But to top it off, the boy I sent for the camera returned, saying that Father Durkin would soon come with it. He never showed up. Later, upon my return to the mission, I learned that a girl had delivered the message and had got it slightly twisted. She reported that I was down at the hospital and wanted Father Durkin there right away. He didn't know what had happened—whether I had had an accident or someone else was dying or what. Anyway, he rushed down, only to learn that it was a lot of nonsense.

"Oh, well; what could I do with a leopard skin?"—Father Joseph L. Varga, C.S.Sp.

O. P. Gets A Pat

Addis Ababa, Ethiopia
June 12, 1946.

Dear Father:

I received your letter referring to the free subscription to the "Sign"

magazine, and of course am more than pleased to receive it, especially since it is free, which simply goes to prove that I am a true Holy Ghoster. I haven't received any copies as yet, but when I do, be assured that I shall follow your instructions and write a letter of thanks to Archbishop Cushing.

May I take this opportunity of telling you that I am receiving the "Our Province" regularly? Needless to say, it acts like a tonic; and every time it appears, I gulp it down on the spot from front to back. I especially enjoy reading what a wonderful job the Holy Ghosters have been doing as chaplains.

We received recently the 6 *Ordos* which you were so good as to send us. I am sure that Father Devenish will write to Father Provincial to thank him. It is wonderful having our own *Ordo* again.

The situation here seems to be reaching its climax—at last. The Apostolic Delegate has been appointed—a Belgian Jesuit—but as yet we do not know his name.

Father Devenish has been in Harar for the past four months, so I have been alone here, holding the fort.

Father Coleman C. Watkins, C.S.Sp.

A Child Is Found

"About two months ago a strange thing happened here, strange in that in these days such an occurrence is seldom met with. The event took place at our Mission here in Uru.

"One evening just after supper I was on the way to my room when I heard quite a commotion near our house. The unusualness of this sent me to investigate. When I got near the group of people I saw outside, I noticed a woman sitting on the ground. My first thought was that the woman was sick and that she had sat down to rest before climbing the hill to our hospital. Imagine my surprise when she opened up the shawl she wore and showed me a little baby scarcely more than an hour old.

"I asked her what she was doing out at night with a little baby, who quite evidently had just been born. She said the baby was found buried in the dirt very near to her home. The word 'buried' sent a chill through my spine. Then the woman told me the story as best she could:

"One of her children was sent out

to gather grass and happened to stumble on the child. Of course, this story sounded somewhat suspicious. The woman and the baby were taken to the superior and he told her to take the child to the hospital at once and that he would settle things in the morning.

"The sisters were quite astonished when we arrived but they were more amazed at the story they heard. Warm water was brought immediately and the child was bathed in a solution of potassium permanganate. To see the little child covered with dirt and with even its nostrils and ears filled with it was a pitiful sight. The sister and the native girl did a good job and the child was wrapped up in blankets to keep it from catching pneumonia. While the ablutions were going on the native girl remarked: 'The mother of this child was a fool.' There was cause for the remark for the child was a fine, healthy looking baby. With that I left the hospital and went to bed.

"Next morning the whole neighborhood was alive with the news. As was my custom, I made my usual visit to the hospital. There I found out everything. The grapevine system of the natives is far more efficient than any system of relaying news that I know of. The mother of the child had been at the mission just before dark; the people at the hospital knew who she was. When she left the mission the pains of childbirth came upon her suddenly. She then gave birth to the child right on the road, unassisted. Immediately afterwards she must have buried her baby and got up and walked away. (These women can really take it.) Happily, the child was found before it died.

"The mother, a pagan, came to the mission in the afternoon and we learned that the child was illegitimate and she was trying to get rid of it without being noticed.

"We decided to baptize the child, fearing that death would come to it soon by some other means, that of burial having failed. The mother took the child home and the last word I had was that it is alive and healthy.

"I have often heard stories like this, but this is the first time I got the information first-hand."—Father Arthur F. Woehrel, C.S.Sp.

FROM GERMANY. . . .

Knechtsteden,
June 8, 1946

Dear Father Collins:

I have no news of our Fathers in the camp of Jamaica. Nobody can understand why they can't return to Nigeria.

Please be kind enough to tell them that Knechtsteden is safe, our houses at Cologne entirely destroyed. We have many and great losses in our province.

I saw one of your Fathers, and received a letter from Father Wersing.

You understand that our situation is difficult. Deus providebit. Ora pro nobis.

J. Hoffman, C.S.Sp.,
Provincial

A RELEASED PRISONER. . . .

Mill Hill Fathers
July 23, 1946

Dear Father:

Being one of the seven Mill-Hill Fathers who were staying with the German Holy Ghost Fathers in the Internment Camp, Jamaica, I would like to know where they had gone to at the end. We Mill-Hillers had left the camp on May 26, and at our arrival at Glasgow we got permission to stay in England at our Motherhouse at Mill Hill. The other Internmentees were still kept in a camp here until the beginning of July, and then sent home.

Only nine of twenty-five Italians could leave for Nigeria; viz., those who were there before the war, and who had been staying with us at Umahia, Nigeria. The four South Tirolese of us seven have gone home on leave until the end of September. The two Austrians could not get permission yet to go home, and to return again; and I, being from Germany myself, was told by the French representative that he could not give me such a permit. So the three of us are spending our holiday here at Mill Hill.

I have recently been appointed chaplain to a German P. O. W. camp near here, but they are not there as yet. They may be coming any day. The Camerouns are not open to us yet either; the fact that they are a mandated territory seems to make it more difficult.

Many greetings to Father Konrath and to all the other Fathers and Brothers. I would like to hear from them.

A. Schmid

FROM THE ARMY. . . .

A Promotion

Japan,
August 6, 1946

Dear Father Collins:

I am enclosing my report for the month of July. During the past month I was notified of my promotion to captain. It was effective June 28, almost coincidental with the pay increase granted to all the forces. So it means somewhat over \$70 a month more for the Congregation. I had been put in for captaincy back in January, while I was in the 130th Infantry, but the new law about length of time in grade caught me before it could go through at that time.

My copies of 'Our Province' are coming through regularly now. It is good to keep up with the news of the province. I'll be glad to get back to it. So far as I can see, though, I'll have to complete two years of service before being discharged, which will be next March.

Once the rainy season ended here, it got hot very quickly. And it is still pretty hot. Although I don't think it's any worse than Washington, from all I've heard of that city.

John A. Burns

A PAST BOY. . . .

St. Cyprian Church
1413 Hawthorne Ave.,
Columbus 3, Ohio

Dear Father:

I thank you for your letter, congratulating me, a "Colored" pastor, on the occasion of our Holy Father, Pope Pius XII, deigning to elevate me to the rank of domestic prelate. It was kind and thoughtful of you to have written me. I appreciate your gracious sentiments.

Your letter is all the more precious, since I was at Holy Ghost College, Pittsburgh, in '08-'09. Fathers Schloesser, Wrenn, Fleck taught me. So did Professors Quinn, Relihan, and Connor. That is a long time ago. Memory does not serve me too well in these days of "excitement".

For twenty-seven years I have been working among the Colored people of Columbus. They received most of my time and most of my efforts. For their sake I am happy over the honor bestowed upon me. Let us hope the monsignorship will lead others into the Church.

Rt. Rev. Msgr. P. J. Kilgallen

Excerpts From The General Bulletin

(Continued from page 99)

MARTINIQUE: In addition to the Adventists, whose propaganda continues ceaselessly, another Protestant sect, the Evangelists, has begun to expand, with the same efforts, which are quite considerable. In spite of this propaganda, to which is added the efforts of communism at election time, the population remains

loyal to its Christian faith. The youth movements and other works are very successful. A recent earthquake has caused grave damage to several churches.

ONITSHA-OWERRI: The English plans for the development of Nigeria look forward to considerable efforts concerning secondary education. Our

vicariate will be obliged to open new secondary schools, for which appreciable subsidies are provided, but the requirements of professional skill are quite exacting.

DOUALA: The mission of Saint-André is confided to two native priests. This is the realization of a project of Bishop Mailloux.

Pictured below are the seven Fathers who will receive their first appointments at the Departure Ceremony at Ferndale on Thursday, September 12.

They are, left to right, front row: Fathers Leonard A. Bushinski, Ringtown, Pa.; Robert L. Heim, Philadelphia; Anton M. Morgenroth, Great Neck, N.Y. Back row: Fathers Remo J. Bonifazi, Fitchburg, Mass.; Edward G. Marley, Philadelphia; Francis T. Colvard, Philadelphia; and Edward J. Bernacki, Pittsburgh.



Our Levites

RIDGEFIELD: The time of choosing "good angels" arrived; and, as usual, they preened their wings for their new task. The new novices arrived, and were directed in their new life by these "good angels".

The summer or vacation rule is now in effect. There is more time for tennis, baseball and swimming. There is time left for such things as weeding, moving rocks, and building the foundation for a new barn. The gardeners are always fearful lest the weeds catch up with them, and overwhelm them. Beans, spinach, radishes and rhubarb have been forthcoming. The crows had a picnic on the corn until Brother tarred the kernels. But the crows are wise birds. They had their fill. Now they move on to another lot.

The annual picnic took place on the Fourth of July. There was the anxious preparation, getting everything together, fearing lest some small item be forgotten. A neighbor lent us his town car, and we all rode in style to the familiar grounds. There was the preparation for the barbecuing of the chicken, swimming, boating, and other activities. The call "come and get it" was answered with eager enthusiasm. All enjoyed the southern barbecue, potato salad, potato chips, root beer, cake, and ice cream. The only regret is that there is only one picnic per year.

We were pleased to have Father John Stanton, C.S.Sp., stop in to see us and stay overnight.

FERNDALE: The Summer months mean vacation to the average person. They mean vacation to the scholastic in Ferndale, too, but they also mean summer school, week-end retreats, and extra chores around the property, on the farm, and in the cannery.

Thirteen scholastics are attending the summer sessions at Duquesne University, and four are commuting daily to Pius X School of Liturgical Music in New York. The scholastics who are not at home for their "change of occupation", seek culture according to their tastes in the Ferndale library or along the lines of the old dialectic method. Which group envies which, or rather, rejoices in the good fortune of the other, is a subject of much debate.

The annual Fathers' Retreat brought some sixty-five confrères back to their seminary days to be refreshed in spirit and to edify the scholastics, who were privileged to meet for the first time many of their future associates and co-laborers.

The growth of the lay retreat movement was never more emphasized than by the increased numbers that are flocking to Ferndale this year. Crowds of ninety and a hundred have filled the house to overflowing each week-end, and our final group from Bridgeport is so large that we have had to give them a second week.

Two beautiful sketches of a proposed retreat house have heightened the interest of the retreatants in this project, and all have the same question: When are we going to build? That is the sixty-four dollar question and, to date, has not been answered; but with better than \$50,000.00 already collected, these retreatants are not merely indulging in idle dreams.

It was nice to see Fathers Gilligan and Curtin after their three years in Puerto Rico, but we would like to talk to them as well as see them, and we hope they will keep their promise to return for a real visit. We were glad to welcome Father James Riley, who has taken up residence in Ferndale, the scene of his former labors, first as Master of Novices, and then as Superior-Director.

Rumor has it that a room is being reserved for Father William Keown, who will seek the peace and quiet of Ferndale for a while, after his long service in the Army.

Our suspicions proved groundless when Father Van de Putte finally returned from California, whither he had gone to preach a retreat for the diocesan priests. Evidently the sun is no respecter of persons in California, for Father looks very well. He speaks enthusiastically of the opportunities in our latest mission field.

The weekly trip to Keyser Island still highlights the vacation period spent in Ferndale. We find that among the Jesuit scholastics there are ball players, good, bad, and indifferent; for some groups we are able to take, and by others we are taken. A "practice" game with the K. of C.

entry in the local town league almost resulted in their defeat, and we hope that a return game scheduled for this week will find the score of 7-6 reversed.

Much could be written about the demise of our two old faithful horses, and especially of the antics of a steed bought to replace them, but it might reflect adversely upon the established horsemanship of our clerical farmers. Suffice it to say that the carpenters have been working overtime as blacksmiths, wheelwrights and shaft menders. Borden's milk truck nosed its way timidly into the property recently; and finding no further opposition from the Ferndale dairy, has followed the butcher and the baker to the kitchen door each day.

A new inhabitant of the Dale is a dainty young thing of the canine species. Why such a beautiful female of the species should have been given the name "Muffler" is hard to understand, even when you are informed that it was rescued from drowning by one of the chauffeurs, and was first lodged in the garage; or better, hidden there until the proper permission made its presence on the grounds legitimate. There is Dalmatian blood in its veins, but there doesn't seem to be enough of it to supply its fast growing body. Perhaps the name was well chosen after all.

Only seven novices made their profession on August 15, but as only seven Fathers made their Apostolic Consecration in June, our numbers will not be diminished. The latest class is the victim of acceleration, numerically speaking. We know they will bring quality aplenty, but we are not unhappy about the fact that there are eleven novices at Ridgefield, and more than thirty new students preparing to enter Cornwells.

Another month and another vacation period has passed. The annual retreat will open September 2 with Father Mangan conducting the exercises. Departure ceremonies are scheduled for September 12. You are all invited, and we hope a lot of you will come.

48 Hours Mean So Much

(The following, reprinted from the August 1 issue of THE CATHOLIC TRANSCRIPT, weekly publication of the Diocese of Hartford, was entirely unsolicited. The first knowledge the Fathers at Ferndale had of it was after its publication—Editor.)

You have never been on a retreat? You wonder what happens, how the retreatants act, feel, think? Here is the answer. Here is a first-hand report on the recent retreat at Ferndale, as related by one of our subscribers who, discharged from the U.S. Army some months ago, has just made his first retreat since before his enlistment.

THE SEDAN hummed along the Merritt Parkway, slowed a bit, entered the clover-leaf marking the Route 7 exit and then, picking up speed, headed northward. Its six occupants, homeward bound, who had allowed their conversation to drop from its steady hum to a few passing remarks about the traffic, again launched into a discussion which had occupied their attention.

"I sure enjoyed that retreat at Ferndale," said Stan. "For years I had put off going, then the war came and now I'm glad I finally listened to my wife's urgings and attended the retreat this year. I never realized that 48 hours could mean so much to me".

Frank and Art nodded assent; and knowing smiles played about the lips of the other three, Ed, Ralph, and Al. They were veteran retreatants and Al then addressed his remarks to the three who had just attended a weekend retreat for the first time.

Amazing Pleasure

"Like you, Stan, I've been away the past four years", he said. "We've just agreed that the war has changed a lot of things. But I am sure that one thing the war has not changed is the reaction a new retreatant shows after spending his first weekend at Ferndale. You and Art and Frank are talking just the way the new men used to talk about a retreat when I was last down in 1941. You are amazed that a weekend could be so enjoyable, that you could get away from the world for a whole weekend, give serious thought to that all-

important question, the salvation of your own soul, spend several hours each day in conferences to learn more of your Catholic faith, and in prayers and religious exercises, and still have a relaxing, enjoyable time".

"And not only that," Art chimed in, "but look at the fun we had during recreation periods. Say, don't those seminarians play a swell ball game? They must have a couple of erstwhile major leaguers in their midst".

"Just think," said Ralph. "In a few years those young fellows will be over in Africa or in some other far-off place doing missionary work. They probably won't have much recreation then".

Frank, who had been quietly listening, took hold of the discussion. "I've been thinking over the past 48 hours", he said, "and I know that they will be to me the outstanding two days in a long period of time. And of those 48 hours, I think the most memorable and most impressive was that hour's adoration before the Blessed Sacrament in the middle of the night. I'm glad, Al, that you suggested to me that I sign up for a 'middle-of-the-night' watch. To be awakened at 2 A.M. and then go to chapel for private adoration gave me—well, I guess I'd call it a spiritual thrill. I can remember no other experience like it."

All This and Good Food, Too

"That, as I say, was the most impressive hour of the retreat. But everything else was something to remember—the Stations of the Cross through the woods, the exercises in the chapel and at the Grotto of our Lady, the conferences. And fellows, don't forget those meals!"

"Yes", said Stan, "that was somechow! My wife is a good cook but she'll probably study up a little when I start describing those meals. That swordfish steak Friday night was the first I had eaten in months, in years, perhaps".

"There you go," said Ed, jokingly, "thinking about your stomach again and we just left Father McGlynn repeating to us 'What does it profit a man'—and so forth. But I have to admit, I enjoyed those meals, too. I always do. And I was like you three when I first went down. I had thought about going to Ferndale two or three summers and finally went. And I haven't missed since. I'm already looking forward to next year".

"Speaking of Father McGlynn," said Art, "he sure could handle the fast ones when we had that question period this morning. I don't wonder that, while you had only a dozen or so that first retreat in 1935, there were nearly 125 present this weekend. I'll bring my brother and a few more recruits next year."

Growing Popularity

"You can see why we need a retreat house at Ferndale," Ralph declared, "I like that sketch the architect showed us during our Ferndale Retreat League meeting."

The car rolled toward northern Fairfield county, the discussion of the retreat house continued, and back at Ferndale, the senior house of studies of the Holy Ghost Fathers in Norwalk, the Rev. Francis H. McGlynn, C.S.Sp., lay-retreat director, other members of the faculty and students of St. Mary's Seminary returned to their normal routine, to await the following weekend, when another group of retreatants would arrive at Ferndale.

The seminarians, who had given up their rooms to the retreatants, moved their bunks from study rooms and reclaimed their regular quarters. And already in the mail that would reach Ferndale Monday morning was a batch of reservations for succeeding weekends. The popularity of the lay retreat movement is indeed growing in western Connecticut. And to serve that need there will be a suitable retreat house at Ferndale, once the problems of financing and construction are overcome.

Fervor, Charity, Sacrifice



Our Province

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Purify yourself more and more from every attachment, from every fondness, from every desire and affection which does not directly tend to Jesus. This will be brought about by an interior life that is meek and humble, peaceful and calm. . .

Be full of love towards our well-beloved because of the great graces which He gives you and because of the great love which He always has for you. . .

Our souls should rest in Jesus to be nourished by His divine grace, so that we have no longer our own life within us, but the life of our most meek Jesus. . .

It matters very little where we serve God; as long as we serve Him according to His divine will. This is all that is necessary. . .

—Venerable Libermann.

Appointments, Transfers:

Father William G. Marley to Holy Ghost parish, New Orleans, assistant pastor.

Father Eugene F. Kirkwood, to St. Anthony parish, Natchitoches, assistant pastor.

Father Edward J. Bernacki to the Vicariate of Kilimanjaro.

Father Remo J. Bonifazi to the Vicariate of Kilimanjaro.

Father Leonard A. Bushinski, to Rome, for studies in Sacred Scripture.

Father Francis T. Colvard to St. Joseph parish, Bay City, *pro tem*.

Father Robert L. Heim to Paris for studies in art.

Father Edward G. Marley to St. Joachim parish, Detroit, *pro tem*.

Father Anton M. Morgenroth, to the Vicariate of Kilimanjaro.

Scholastics George E. Behr, Paul G. Flannery, John W. Loughlin and William J. Maguire to the University of Fribourg, Switzerland.

Publications:

Sex Instruction of Youth, by Father William J. Holt, in *The Journal of Religious Instruction*, September, 1946; pp. 35-40.

Dawa! Dawa! Dawa! by Father T. Charles Dooley, in *The Medical Mission News*, September-October, 1946; pp. 7-9.

The French publication, *L'Ami du Clergé*, will reappear soon. Communities desiring subscriptions should inform the Provincial Procurator.

Changes of Address:

Father Joseph M. Lang, Chaplain Office, 12th Field Hospital, APO 516, %Postmaster, New York, N.Y.

Father Eugene L. A. Fisher, Chaplain Office, Walter Reed Hospital, Washington, D.C.

Father Eugene L. Lavery, Pratt General Hospital, Coral Gables, Florida.

Father James T. Kilbride, Aviation Engineers, Geiger Field, Washington.

Perpetual Vows:

At Ferndale, September 8: Mr. Robert J. McGrath and Mr. Francis

M. Philben. (The September issue of Our Province erroneously printed that Mr. McGrath made his perpetual profession on August 15).

Arrivals:

At La Guardia Airport, New York, on September 11, via Pan American Airways from Shannon, Eire, Father William J. Holmes and Brother Dominic Reardon.

Word was received at the Provincial House on September 20 that Father Provincial had arrived safely in Rome, on September 21 in Paris, and on September 25 in London.

Departures:

From New York on September 21 aboard the SS. Colombie (French Line) for Havre, Fathers Bushinski, Heim; Jean Bettembourg, Ernest Schmidt (Haiti); Scholastics: Behr, Flannery, Loughlin, Maguire; Jacques Chartier, Paul Duclos (Canada), Charles Thébault (St. Pierre et Miquelon).

From New York, September 24, on the SS. Oregon (French Line) for Martinique, Father Antonio Danis of the Province of Canada.

Ordinations:

By His Excellency, Most Rev. Henry J. O'Brien, D.D., Bishop of Hartford: **Sept. 21, 1946**, at St. Thomas Seminary, Hartford, Conn.

Subdeaconate: MM. Francis Joseph McGowan, Clemence Francis Lachowsky, Stephen John Lasko, Charles Theodore Behl, Francis Michael Philben.

Sept. 22, 1946, at St. Thomas Seminary, Hartford, Conn.

Deaconate: MM. Francis Joseph McGowan, Clemence Francis Lachowsky, Stephen John Lasko, Charles Theodore Behl, Francis Michael Philben.

Sept. 26, 1946, at St. Mary's, Ferndale:

Priesthood: MM. Charles Theodore Behl, Francis Michael Philben.

First Tonsure: Mr. Joseph Patrick Taminey.

Confrère	Died	Age
Father William Healy	Nov. 2, 1920	75
Father Michael Dangelzer	Nov. 3, 1912	62
Father Joseph Burgess	Nov. 4, 1923	43
Rt. Rev. Monsignor William F. Stadelman	Nov. 6, 1928	59
Brother Tertullian Moll	Nov. 10, 1922	60
Brother Daniel Tuerkes	Nov. 17, 1942	74
Father Martin O'Donoghue	Nov. 24, 1924	54
Brother Engelbert Wisser	Nov. 24, 1930	91

Requiescant in Pace

Ticker Talk

PUBLICATIONS again prove a fruitful source of material for the talk tape this month. . . From the cover of *The Bells of St. Mary's* (St. Mary's, Detroit, monthly bulletin) gazes at us the countenance of Father Wuest, the golden jubilarian. . . The news columns give something on the life and work of Father Wuest. . . It would take a whole book to give a complete account of same. . . Knechtsteden, Sharpsburg, Chippewa Falls, Detroit. . . May his days (and his kind) be multiplied!

Emmanuel for May and *The Homiletic and Pastoral Review* for August, contain reviews of Father Hoeger's book, *A Tryst With The Trinity*. . . nice ones, at that. . . The *Inter-American Social Action Bulletin*, issued by the N.C.W.C. in Washington, notes the Catholic journal established by Bishop Gay in Guadeloupe. . . Incidentally, the I-A.S.A.B. ought to prove a help in learning English, Spanish, French and Portuguese. . . It contains parallel paragraphs in these four languages. . .

Judging from the April-May-June issue of *Courrier Des Orphelins Apprentis D'Auteuil*, paper must be easier to get in France. . . The latest issue of said *Courrier* is literally a slick job. . . The *Ons Orgaan*, Dutch equivalent of *Our Province*, makes its appearance with the July issue. . . The Province of Holland can be proud of it. . . It's so attractive we're going around looking for someone who can read Dutch. . . Father Joe Noppinger's monthly sheet continues to bring us news of what's cookin' in Kiboshu. . . Now Father Bob McCraley is giving us something of the same from his mission in Kilomeni. . . His publication, though modest, may be said to contain kilos of meaning. . .

Catholic Action of the South (Alexandria Edition) recounts in its issue of July 11 the dedication of the new St. Daniel's Church, Shreveport. . . Father Tony Walsh, pastor, though he has reason to be proud of present achievements, is looking to the future. . . "This first unit," *Catholic Action* reads, "20 feet by 30 feet, will be used as a garage and laundry room when the new church is built" . . . Monsignor Plauché, in his address for the occasion, said he hoped "the day was not too distant when a complete parish plant would rise on the

ground in Cedar Grove, consisting of an appropriate school, a suitable convent, a convenient rectory and a splendid house of worship for God, our King" . . . Them's our sentiments, too. . .

Same journal, in its August 22 issue, gives a column to the establishment of Our Lady of Sorrows, Moreauville, La., as a parish. . . with the information that Father Joe Cassidy, pastor, fresh from the wars, will take up residence with Father DeKeuwer, pastor of Sacred Heart parish, Moreauville.

Farewells were tendered to Father Jim Kilbride in Washington as he set off for Seattle to take up new Army duties. . . His place at Walter Reed Hospital has been taken by Father Gene Fisher. . . That's keeping it in the family. . .

Sad notes were heard. . . with Father Jack Baney confined for a while to St. Vincent's Hospital, New York, with ear trouble. . . followed shortly after in the same institution by Father Joe McGoldrick. . . both doing well now, we understand. . . And Brother Cantius evidently showed Bridgeport's St. Vincent's Hospital staff "how to take it" when he was there. Here's how the *Catholic Transcript* of Hartford account read:

A 56-year-old Holy Ghost brother, who suffered the loss of his lower right leg in a mowing accident on the novitiate farm in Ridgefield last Friday, was more concerned Saturday over his absence from farming duties than his own injury.

Brother Cantius, C.S.Sp., was the victim of the unfortunate accident which occurred when a team of horses bolted after the mowing machine they were pulling disturbed a nest of hornets. One of the horses was stung and Brother Cantius was thrown into the mowing blade when the team bolted.

He was dragged through the field a distance of 100 feet before he managed to free himself. He used his pocket handkerchief to fashion a tourniquet and then called for help.

The Rev. Francis Smith, C.S.Sp., novice master, and several scholastics ran to his aid, as did some Ridgefield neighbors. A physician was called to

give first aid and Brother Cantius was then taken to St. Vincent's Hospital, Bridgeport, in an ambulance.

An operation on the leg was performed Friday night and Brother Cantius is reported to be in excellent spirits, expressing a desire to be soon able to return to his farm labors. Brother Cantius has been stationed at St. Mary's Seminary, Ferndale, Norwalk, as well as at the novitiate in Ridgefield.

FROM THE WEST. . .

Times Flies. . .

"Time must be flying. It doesn't seem long ago that you sent us Mass intentions but I have only twelve left, so send some more.

"Hope to get the building stuccoed in the next couple of weeks and put the doors and sash in, if I can get them. Then it will be finished for a while, although I have to put in a septic tank and a toilet, but that will be some place outside.

"The congregation here seems to be increasing a little since we have a place of our own."

Father Paul J. Lippert, C.S.Sp.
Hemet, Cal.

FROM THE ARMY. . .

. . . And Flies

"The time certainly seems to be flying over here. Before I know it I'll be back in the province. As the demobilization program stands now, I'll be home next March. I just hope that they don't make a special rule for chaplains before I get out.

"There isn't much happening over here these days. We have managed to escape the brunt of the typhoons so far. One of them gave us a scare. I also felt my first earthquake a couple of weeks ago. The shake just lasted for several seconds.

"Our new permanent camp is going up now. The first battalion ought to be in it by the end of next month. I hope the new chapel is ready for Christmas. If the personnel ever quits changing, I might be able to get together a choir for the midnight mass."

Father John A. Burns, C.S.Sp.
Japan

FROM EUROPE. . .

New Dutch Provincial

"First of all, I regret very much that I have not the honor and the pleasure to know you. That is nearly always the case when we are in con-

tact with the people of other provinces. At least I know personally Fathers Hoeger, Knaebel, Dooley (Duke), Collins and Fitz.

"I have to draw your attention to the fact that in our province the provincial has been changed after 12 years and that I got the bag for the future.

"After two years' interruption, we started the novitiate again last Monday. We were not able to give the finishing touches to the buildings, and the furniture is very provisory but nevertheless, we started again with 30 novices. We thank God that we are progressing."

Father H. Strick, C.S.Sp.
Gemert, Holland

FROM EVERYWHERE. . .

Euge, Euge

"Thank you for your wonderful help in our first experience as 'Campers at Westtown.' I know that you already know what I am going to say, but I want to have the pleasure of saying it myself.

"Thank you for sending us three of the very finest priests in the world. They were so good and holy and so interested in the children's pleasure. They worked with them from early morning until the 'last cheer' at night. And when I say 'worked' I really mean it.

"We were all convinced that after their 'Westtown Experience' they would find any foreign mission too small and uninteresting."

Sister M. Jane Frances
St. Joseph's Convent
Sea Isle City, N.J.

(Editor's Note: The three priests referred to were members of the latest class to make their consecration and were assigned to Cornwells for the summer.)

Effects of An Earthquake

"Before the end of the year you will probably receive a visit from Bishop de la Brunelière. The local government can't give us estimates for the purchase of the materials necessary for the repair of damages caused to our churches by the earthquake of last May. The bishop wishes to appeal to American charity."

Father H. Chartrand, C.S.Sp.
Fort-de-France, Martinique

Thanks A Lot

"Thanks again for all your kindness. Before leaving the United States I could not have wished a more pleasant rest than that I got at Manchester Lane.

"Now I am acquainted with all your principal houses: Ferndale and its verdure, Ridgefield with its good friends of former days, Cornwells and Philadelphia. After the visits to St. Mark's and Washington, the time came to say goodbye. On August 31 I boarded the plane at Miami at 6:30 A.M. and, at noon, I was having lunch with the community at St. Martial, happy to see me again in good health. I told them that I owed this good health, after God, to the confreres of America.

"The box of cloth and other things has not yet arrived. We have decided, in view of the scarcity of black material, to dress hereafter in white cassocks. The black will serve for visits into town and for use on ceremonies."

H. Goré, C.S.Sp.
Port-Au-Prince, Haiti

SHORT SHORT STORY

Josephinum High School
Sisters of Christian Charity
Chicago, Ill.

June 23, 1946

Dear Father:

One of our sisters, Sister Ewalda, has a nephew in your community, the Reverend Robert Soccal, C.S.Sp., who was ordained at Knechtsteden, Germany, on April 16, 1939. Sister has not heard whether or not Father was sent to the missions and would be very happy to learn of his present location, if possible.

Sister Gratia

* * *

Provincial Residence
Washington, D. C.

July 1, 1946

Dear Sister Gratia:

It was very fortunate that you wrote your letter of June 23 at just that time. Father Collins, our provincial, leaves tomorrow for London and Paris. In the latter place, he will visit our Motherhouse and will try to learn the whereabouts of Father Soccal. As soon as I have some information in regard to him, I will let you know. The last copy we have of the general list of personnel of the Congregation was published in 1939 and, of course, at that time Father Soccal was still a student.

Sincerely yours in the Holy Ghost,
Charles Connors, C.S.Sp.
Provincial Secretary

* * *

Motherhouse, Paris

Dear Father:

July 23, 1946

I have just learned from a list received from the Province of Ger-

many that Father Soccal is a prisoner of war. We have asked the provincial in Germany to give us more details. As soon as I receive them I shall make it my duty to inform you.

M. Navarre, C.S.Sp.

General Secretary

* * *

Provincial Residence
Knechtsteden, Germany

July 23, 1946

Dear Father:

Today I received a letter from the Motherhouse relative to our Father Soccal, nephew of Sister Ewalda. Father Soccal became a prisoner of war in June, 1944. Now we learn that he is imprisoned in Russia. Enough said. Generally the P.W.'s in Russia must work as long as they have any vigor. They are very badly off. Sister Ewalda will want to pray for Father Soccal.

In Corde Mariae,

John Hoffmann, C.S.Sp.
Provincial.

—o—

Vocation Work

(The following letter was sent to all diocesan directors of the Society for the Propagation of the Faith, all diocesan superintendents of schools, and the ordinaries of the archdioceses and dioceses represented in Ferndale, Ridgefield and Cornwells.)

Dear ———:

Knowing of your efforts in and concern for the growth of the Church at home and in the missions, I feel sure that you will be interested to learn that the Holy Ghost Fathers continue to increase in personnel.

This month we began the new school year with a total enrollment of one hundred and ninety students. One hundred of these are in the junior seminary at Cornwells Heights, Pennsylvania, eleven are in the Novitiate at Ridgefield, Connecticut, and the remainder are in the senior seminary at Norwalk, Connecticut. Forty-four new students joined our ranks this year. Ten of our students are former members of the armed forces of our country.

The attached list will give you an idea of the source of our student body. You will notice that we have seminarians from twenty-eight archdioceses and dioceses.

Naturally we are pleased to be able to report such a substantial increase in our aspirants and we hope to grow

(Continued on page 115)

Our Levites

FERNDALE

REGARDLESS of personal feelings in the matter, we found ourselves back to work the first week of September. The school year was formally opened by the celebration of a Solemn Votive Mass of the Holy Ghost on Labor Day and retreat began that evening. Father Mangan gave the conferences. Only three days of retreat were made by the young Fathers. The First Philosophers, lately arrived from Ridgefield, made one day of recollection. Regular classes were resumed on September 10.

The class schedule, with a few exceptions, remains the same. Our Canon Law and Scripture courses have been strengthened by the addition of a year in each. All language courses are optional.

The appointment of four First Theologians to Fribourg for further study came as a surprise to all of us. We are losing four fine community men but our prayers for their success go with them when they sail from New York. During retreat a Canadian scholastic arrived to complete his studies here at Ferndale.

On September 8, Mr. Francis Philben and Mr. Robert McGrath made their perpetual vows in the presence of the community at Solemn Benediction.

Departure ceremonies were held on September 12, at two-thirty o'clock. In the absence of Father Provincial, Father Hoeger gave first appointments to seven young Fathers. Monsignor Joseph Schmidt, director of the Propagation of the Faith in the Diocese of Harrisburg, delivered an eloquent sermon for the occasion. The chapel was filled with priests and visitors. Witnessing such a ceremony is sure to enliven the missionary spirit in the community and every scholastic looks forward to the day when he, too, will receive his "marching orders." May we follow in the footsteps of the newly-appointed with the same zeal and courage. The best of luck and God's blessings on them!

A section of the grove near the cannery is being cleared for a proposed hand-ball or basket-ball court. Most of the trees have been removed

and the ground is being leveled in preparation for the foundation.

Our visitors during the past month have been many and celebrated. It seems that every section of the Province has been represented.

The list of speakers for the 1945-47 series of monthly days of recollection for priests, which was an innovation in Ferndale several years ago, is as follows:

September 19—Father James M. Gillis, C.S.P., editor of *The Catholic World*.

October 10—Father Lechner

November 14—Father John S. Kennedy, Associate Editor of *The Catholic Transcript*

December 12—Father Cyril F. Meyer, C.M., Rector of St. John's University, Brooklyn.

January 9—Father John J. Smith, S.J., Superior at Keyser Island.

February 13—Father Francis S. Connell, C.S.S.R., Professor of Moral Theology, Catholic University.

March 13—Father John R. Byrnes, Professor at St. Thomas Seminary, Hartford.

April 10—Father James A. Laubacher, S.S., President of St. Mary's Seminary, Baltimore.

May 8—Father Lloyd P. McDonald, S.S., President of the Sulpician Seminary, Washington.

RIDGEFIELD

September

AFTER digging and leveling trenches, shovelling and hauling dirt for a few months, we finally began to lay the foundation for our new barn and now we rejoice daily as we see the walls of the foundation rise higher and higher above the surface of the earth. Many a morning and afternoon we toiled and perspired in the hot summer sun, but all progress was downward. Now at last the edifice is rising above the earth and we have the satisfaction of looking up at our work instead of looking down upon it. The cows and horses (we hope) will soon be moving into their new home.

"All work and no play" is a famous adage. It still holds true for energetic and industrious novices. We celebrated the occasion of the anniversary of the election of our Most Reverend Father General by taking

a little excursion to Peach Lake, New York. This day's outing was a reward for constant and successful work on the foundation of the new barn. We spent most of the day boating and swimming. It was indeed both a beautiful and enjoyable day. Needless to say, we returned late in the afternoon tired and well roasted after a long day in the sunshine.

Refreshed and recreated by our day's outing, we were ready to welcome the new postulants on their arrival at the Novitiate on August 1, as is the custom. During the next few days we were kept very busy introducing the postulants into the ways of the Novitiate life, until we began the retreat in preparation for oblation and profession.

Finally, on August 14, after a very fine and fervent retreat, the postulants received their habits and were received as novices in the Congregation. On the following day, the Feast of the Assumption of Our Blessed Mother, seven novices made their profession.

Father Smith officiated at the ceremonies on both occasions and received the oblations of the postulants and the vows of the novices. Fathers Lechner, James Riley, Goré, Cookson and Donahue, pastor of Saint Mary's, Ridgefield, were present. Earlier in the month we had Father Goré for a visit. He is the principal superior of Haiti.

The professed departed for Ferndale in the afternoon. The novices then began their novitiate in earnest. Their charges were posted and each began to fulfill his charge immediately.

On Sunday, August 18, Bishop O'Brien and his secretary, Father Hackett, at the invitation of Father Smith, visited the Novitiate. In the forenoon Fathers Smith and Bednarczyk assisted as deacon and subdeacon at the Golden Jubilee ceremonies at Saint Mary's Church, Ridgefield.

October

As we draw near the completion of our second month at the Novitiate we find, looking back over the month, that everything has gone along very well. Our outside activities are concentrated upon preparation for installing the Stations of the Cross which are expected to arrive momentarily. They are to be placed at intervals along the path leading from the Grotto of Our Lady to the flower garden, near

which the fourteenth Station will be placed.

The altar in the Grotto of Our Lady is also going to be improved and beautified by the addition of a tabernacle and candles. A railing is also going to be placed around the Grotto together with several other adornments. The ground will be landscaped with evergreen trees.

Most of the harvesting has been completed and both the new novices and the Brothers are contributing toward the canning of the various fruits and vegetables brought from the farm.

Eleven scholastics were over on Labor Day and everyone had a very pleasant afternoon. After dinner, we strolled around the well-known paths of the Novitiate, discussing the highlights of our particular endeavors. At three-thirty, all enjoyed a mid-afternoon snack and, shortly after, the scholastics together with Frs. Puhl, Curtin, and Reitan, who dropped in to say hello, prepared to leave. A very enjoyable day was had by all.

Everyone seems very happy and only one tragic incident has marred an otherwise serene and pleasant month. This was the misfortune which befell Brother Cantius who lost his right leg, the heel of his left foot and a finger of his right hand when the horses suddenly ran away while brother was removing some weeds which had caught in the mowing machine with which brother was working. He was rushed immediately to St. Vincent's hospital in Bridgeport and the latest report from there is that Brother Cantius is getting along fariously.

We all hope he will be back with us in a few months but we are thankful the accident was not more serious. We are happy also that Brother is getting along so well and is not at all depressed or dispirited by his great loss.

The novices have started to play football in real earnest now that the crisp autumn days have finally lured them on to the gridiron near the old barn, and while they may have to run a little interference through the cows and horses once in awhile, nevertheless they are all looking forward to a very successful season notwithstanding.

Cardinal To Bless Statue At Torresdale On October 13

ATOP the hill to the left of the City Line, at Torresdale, Philadelphia, is the Shrine of the True Cross, which today serves as a mission center for the vast missionary program of The Sisters of the Blessed Sacrament for Indians and Colored People, whose Motherhouse is at Cornwells Heights, Pennsylvania, and whose Foundress, Reverend Mother M. Katharine, now eighty-seven years old, is still vitally and prayerfully interested in all the works of her Congregation, from St. Michael's Mission Center at the Shrine to the mission in Fresno, California.

The beautiful Shrine Chapel has on its altar, in the Crypt, a relic of the True Cross that was given to Mother Katharine by Archbishop Ryan.

Mrs. Edward Morrell made the gift to the Chapel of St. Michael's, and also built and equipped a Retreat House for the groups known as the Women of Torresdale, who spend weekends throughout the year in prayer and recollection under the guidance of the Holy Ghost Fathers, as well as other priests, diocesan and religious. During the latest year, 1,956 adults made retreats and days of recollection, in addition to 557 girls of junior age. These numbers included Colored units from Philadelphia, Camden, New York, Trenton, Atlantic City and Washington. This work, centering in the Blessed Sacrament, is carried on in a Eucharistic spirit.

As this article is being written, preparations are under way for a function that will be most memorable in the history of St. Michael's Mission Center.

His Eminence, Dennis Cardinal Dougherty, will bless a new Shrine of Our Lady of the Rosary of Fatima, to be erected in the garden of the grounds on Sunday, October 13.

The beautiful group representing the apparition of Our Blessed Mother to the three children in Fatima, Portugal, was carved by the internationally known sculptor, Louis Milioni, of Philadelphia.

Mother Katherine became deeply interested in the devotion to Our Lady of the Rosary of Fatima through her cousin, Dona Maria Luiza de Santa Marthé, who founded the religious community of the Sisters of Our Lady of Fatima.

In the foundation of the Shrine of Our Lady, at Torresdale, there will be placed a metal box containing a copy of the following brief:

October 13, 1946

Our Holy Father, Pope Pius XII
Dennis, Cardinal Dougherty
All the Bishops, Priests and
Faithful
All Missionaries.
Our President, our Governor and
all Rulers
The Colored and Indian Races
All the Peoples of the World

Reverend Mother M. Katharine, and her beloved sister, Mrs. Edward Morrell, whose munificence has made possible this monument as an expression of gratitude to Our Lady of the Rosary of Fatima.

All the living and deceased Sisters of the Blessed Sacrament, their parents, relations and friends, living and deceased Auxiliaries, Benefactors, Retreatants, the Members of all our Guilds and Associations, all our Pupils, and all with whom the Sisters of the Blessed Sacrament have come in contact, or will contact, for all their intentions, their spiritual and temporal welfare, final perseverance; for good vocations, for all Missions, for Christian family life, for all the countries of the world, especially the United States of America, for the propagation of the faith, the conversion of Russia, peace for the world, the conversion of sinners, the souls in purgatory.

May all whose names are placed here one day be united in heaven to praise and bless God for all eternity, through the intercession and help of

OUR LADY OF THE ROSARY
OF FATIMA

Enclosed herein:

Sand and water from the place of the apparitions at Fatima, Portugal.

Pictures and handwriting of Reverend Mother M. Katherine and her beloved sister, Mrs. Edward Morrell.

Names of Service Men placed at the Shrine during the War, Retreatants, Sisters of the Blessed Sacrament, Retreat Masters, Holy Ghost Fathers of the Province of the United States, and the priests and Religious (men and women) of the Archdiocese of Philadelphia.

Mass will be celebrated at 11:30 A.M. on the outdoor altar on the grounds of the Retreat House by Father Stanton, the chaplain.

The solemn blessing will take place at 2:30 P.M. Father Hoeger will give the sermon for the occasion. Our students from Cornwells will take part with the priests and the sisters and the people in the recitation of the Rosary before the newly dedicated Shrine of Our Lady of the Rosary. Solemn benediction of the Most Blessed Sacrament at the outdoor altar will follow.

VOCATION WORK

(Continued from page 112)

ever larger in the years to come. May we ask you, in your charity, to pray that we may realize our expectations?

Yours in the Holy Ghost,

Eugene E. Moroney, C.S.Sp.,
Vocation Director

Students, Novices, Scholastics 1946 - 1947

Dioceses (28)	Ferndale	Novitate	Cornwells	Totals
Albany	....	1	....	1
Altoona	....	....	4	4
Baltimore- Washington	....	....	2	2
Boston	5	1	5	11
Brooklyn	4	1	4	9
Buffalo	1	....	8	9
Camden	1	....	2	3
Charleston	1	....	....	1
Detroit	4	....	3	7
Fall River	2	....	....	2
Galveston	1	....	....	1
Grand Rapids	....	....	1	1
Harrisburg	1	....	2	3
Hartford	6	....	14	20
La Crosse	....	....	3	3
Little Rock	1	....	....	1
Manchester	1	....	....	1
New York	1	....	5	6
Philadelphia	33	2	17	52
Pittsburgh	13	5	15	33
Providence	1	1	3	5
Rochester	....	....	3	3
Saginaw	1	....	1	2
Springfield, Mass.	1	....	....	1
Syracuse	1	....	3	4
Trenton	....	....	3	3
Oklahoma City and Tulsa	....	....	1	1
Youngstown	....	....	1	1
Totals	79	11	100	190

Sidewalk Sermons

of Michael A. Kelly, C.S.Sp., Ph.D.

IX. THE WHITE FEATHER

From where I sit I am watching the snow falling, making the world white. And I am thinking of a book which I frequently read.

Not the least intriguing thing about the snow is its color. I have often wondered how it would be on a winter day if the whole world were covered with a red robe instead of a white one; if all the trees were weighted down with scarlet, and all the sidewalks blanketed in crimson. It would be a terrible disappointment to many people. But I think that I would like it if the red were the exact shade of Christmas ribbon. We have accepted as an accomplished fact this whiteness of the snow, and our language as well as our literature has been colored accordingly. For in the vision of the forest or the city, lying still under the white shroud which has removed all the stains, hidden all the wounds, there is something which appeals to everyone's imagination. In the fairyland which we see from our window, that fairyland into which, overnight, the snow has turned a very commonplace world of telegraph poles and chimneys, we feel that anything at all might happen; angels might blossom on any tree, and bells begin to ring when the wind goes waving in the branches. And it would not surprise us. But whatever be the passing fancies that arise out of the mystery of the snow, for some reason or other it is the sense of the awful whiteness of it that is the permanent one.

And so I am wondering now what there is about the whiteness that is the foundation of the universal appeal; whether it is something in the whiteness or something in ourselves; whether this appeal is a fiction of our imagination or a reality of some kind which, like a key opening some hidden and unexpected door, unlocks unknown and unsuspected vistas in our spirit. We have long understood that every man is a poet at heart. But we have also long understood that there be poets and poets. There are the poets who, heedless of the feelings of all mankind, call their raving or their rhyming poetry, making sport of in-offensive and even respectable words by yoking them together in the halting or straggling lines that they

would have us believe are verse. Fortunately they are not everyman; if they were life would be unbearably dreary. But there are the poets, some, too, whose names had been admitted to no anthology, who, because they have the gift of vision, know how to marshal their words in glittering ranks and teach them to

"... shine around our simple earth

With golden shadowings,
And every common thing they touch
Is exquisite with wings."

Of them we can never have too many; to them also we can never be grateful enough. But, perhaps more fortunately, neither are they everyman. The poet that is everyman has not always been to school; or if he has been he has not been spoiled by too much education or too much civilization. He knows beauty instinctively when he sees it. But it is not necessary that he be able to spell it; much less is it necessary that he be able to sing it. Deep, deep, in his heart he is stirred by the solitary bird he hears singing in the dawn, or by the lonely poplar trees he has seen standing up silently in the evening sky. He may never write a word about the witchery of the rain upon the roof, but he knows it well. He may never attempt to tell the world what he read of comfort in the twinkling of the stars, or what he remembered of loveliness looking in the open fireplace and hearing a kettle sing under his own rooftop. And he is wise not to attempt it. Least of all may he ever tell what it is that the magic of the snow has done to him; but he, too, has looked out his window one morning and, in the white silence of the world, he has heard the speech and music of all beautiful things that never have been said and never could be sung. Perhaps it is that in this vast still whiteness of the snow there is given also to everyman some secret understanding of "the hid purposes of heaven." I do not know.

The other day I read again this book which is an old favorite; and it too ends upon a note of whiteness. It is the story of a man who was disfigured by being born with an ugly nose, and so, since it was in the days before plastic surgery and beauty par-

iors, was compelled to carry through life a dreadful looking nose. Now, had he been lame or blind it wouldn't have been so bad. If he had lost an arm even, it would not have been quite so bad. There is something romantic in having lost an arm or a leg. The man who sells me my newspapers has been a cripple as long as I have known him; but since the great armistice, he has consistently worn an army top coat, and to very many who pause at his stand, and sometimes to me, he gives now the impression of having made the world safe for even newspaper men by the generous sacrifice of one-half of his arms and one-fifth of his legs. He is a romancer of the romanticists. I suggested to him one day that he might also wear a patch over one eye. That, too, is good poetry; for there is something startling or at least pathetic to being blind. But, when all is said, it is only grotesque to have a disfigured nose, a nose out of all proportion. It is a shade worse than being bald or having a squint. Well, this man was a very great man and a very noble man in spite of his nose. He had a gallant heart; he held his soul erect "as in a brace", and in his stout right hand he carried a shining blade which he was never slow to redder in the defense of truth and friendship and justice and courtesy. About his neck he always wore a starched and stainless Spanish ruff which held his head high; and from his hat there always draped a long white plume. There was about this man, somehow, a sense of whiteness, whiter than his ruff, whiter than his plume,—white as snow. It is one of the most beautiful stories ever written; although at the end, one saw this man old, broken, loveless, poor, hungry and hurt, fighting his last duel, with Death. But even so, in that last fight, calling out to hypocrisy and compromise and meanness and all his other ancient enemies, sword in hand he faced them as he gasped: "Yes, you have wrested from me everything, laurel as well as rose. Spite of your worst, something will be left to me whither I go. And tonight, when I enter God's house, in saluting, broadly shall I sweep the azure threshold with what, despite all, I carry forth unblemished and unblemished . . . and that is . . . my White Plume!"

Now, it had be a **white** plume. A red one or a green one never would

have done; and that is of course evident. But why have we made whiteness the color of virtue and honor? It is not even a color as colors go. It lacks the quality of assertion; it is a negation. One would think that virtue is such a flaming thing that only red would express it as it expresses fire; or that honor is such a precious thing that it could be symbolized only in burnished gold. But the whiteness of the snow has done this to us that neither gold nor flame comes into our mind when we think of the only one thing in the world that gold cannot buy, the only one thing that flame cannot burn. The snow is stainless; and all color is but a stain. And the human mind is quick to discern that in this stainless whiteness there is, in some way, satisfied something of the craving of the human heart for spotlessness. The miracle of an unstained life in the midst of life that can be so easily stained will always be the dream that everyman would hope to make a reality. Heroes have to be white as well as saints. One expects a devil to be red or blue or black. And more than that, whoever fights a devil may do so only in shining armor. Saint Michaels cannot be but arrayed in white. I know all about those robust apostles of service to humanity; I have too often heard about them not to know them well who make it a boast that one cannot be in a fight without being covered with the dust of battle; that one cannot serve and keep forever one's hands and clothes unsoiled; that one may not go down to where the ships come in, down to where men are toiling and sweating, and be one with them in sympathy and experience, without a willingness to be a sharer also in the smudge and grime of the wharf. But the truth is that in order that all men might be lifted up it was necessary, in the whole history of service, for only one Man to come down. And when He did come down He could take everyman's hand in His, He could touch every leper on the cheek, but only because His own hands were clean. And that is why, ever since, the whole world has been in love with whiteness. Any man can paint a town red or blue or green; but, somehow, when the whole world is white, we do not think of any man or of every man. We think of only One.

The snow is eddying around me today. The wind is raging in from the north; and on its wild wings is the snow, tumbling, tossing, swirling, but white, so white. Very soon all the ugliness of my neighbor's backyard,—and it is very ugly,—will be a fairyland of loveliness. The filthy chicken coop will be a dream palace; the neglected swing will be a throne with ermine robes; that unsightly rubbish heap under the tree will be a mystery; and the tree itself will be a Christmas tree. It is the whiteness of the snow that will have worked the miracle.

Somehow I think that God sends us the snow at just this time for a twofold purpose. At least I can see a symbolism in all this whiteness with which an old year goes out and a new year comes in. For the old year, whatever else it is, is only one of the backyards of our life. How much rubbish clutters it up we hardly know. But the mystery of the snow that covers up all the ugliness, veiling it in its own white loveliness, is not unlike another mystery from the skies which washes away all the stains and is willing to make the whole world white. As long as men are men, there will be, I suppose, defects in all men's lives, and mistakes as unfortunate, if not as ludicrous as their noses. And, of course, when the snow will have melted the old wounds will be all visible again upon the face of the earth, the old miseries laid bare.

Yet I hold that the whiteness that has come for Christmas is for a new year as well as for an old. And there is nothing except himself to prevent a man from gathering some of the whiteness and wearing it in his soul if not in his hat, for the year to come. But it seems to me that the old Irish legend which explained the falling of the snow as a result of a pillow fight among the fairies may explain also how some men will reach the end of this new year with only continued cause for regret. Because the whiteness that they gathered to wear, instead of being a white plume, was only a White Feather.

Fervor, Charity, Sacrifice



Our Province



Fr. Provincial Received at Kibosho July 24, 1946

Front: Father Noppinger, Father Provincial, Bishop Byrne, Father Marron, Father Wingendorf.

Rear: Fathers Woehrel, White, Moroz, Costelloe, Manning, Garstkiewicz, Dolan.

13TH ANNIVERSARY ISSUE

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How can we act with a pure and right intention? We must strive for a constant direction of the powers of our soul towards God. We must form a permanent and unwavering disposition of faith and of pure charity, and make our will pliant before God and adhering to all that is agreeable to Him. For this purpose, we will strive to break down the inclinations to evil that are in our soul, by trying to become indifferent to all that is purely natural, or, at least, by suppressing any feverish movement resulting from a natural attachment, or from the prospect of pleasure or gratification. Only by such radical means shall we reach a constant and supernatural disposition before God, free entirely from natural longings and the weight of the passions.—Venerable Libermann.

Arrivals:

On September 29 at New York, Scholastics Jan Knox, Roland Quesnel and Hugh Scott, of the District of Trinidad, from Montreal, Canada.

On October 6 at Newark, N. J., Father A. Gretillat, from Geneva, Switzerland, via KLM Air Lines.

On October 11 at New York, Father Provincial, from Shannon, Ireland, via Pan American Airways, Clipper Invincible.

On October 16 at New York, Fathers Emile Boulard and Eugene Grison, from France, via SS. Fort Perrot (French Line).

Departures:

On September 29 from New York for Ireland, via SS. Marie Marlin (U.S. Lines), MM. Knox, Quesnel and Scott.

On October 13 from Newark for Haiti, via KLM Air Lines, Father Gretillat.

On October 16 from New York for Ireland, via Pan American Clipper, Fathers Daniel Murphy, provincial of Ireland, and Nicholas J. O'Loughlin.

New Addresses:

Father Henry J. McNulty, Ansbach Air Depot, Ansbach, Germany; APO 231, c/o Postmaster, New York, N.Y.

Father Joseph M. Lang, Hdq. 1051st Engineers, EPCR Group; APO 516, c/o Postmaster, New York, N.Y.

Publications:

Sacrificare, Ceremonies of Low Mass, by Rev. Leon Le Vavas seur, Rev. Joseph Haegy and Rev. Louis Stercky, of the Congregation of the Holy Ghost. Translated by a member of the same Congregation. Holy Ghost Fathers, Ferndale. Catholic Book Publishing Co., New York.

The Voice of A Priest, by Edward Leen, C.S.Sp., D.D., edited with an Introduction by Bernard J. Kelly, C.S.Sp. Sheed and Ward, New York

In your charity, pray for the repose of the souls of Brother Ammon Peitz, who died in Pittsburgh on September 27; of Mrs. Catherine Guthrie, mother of Father Regis C. Guthrie, provincial procurator, who died in Pittsburgh on October 4; and Father Stanislaus Tessier, of the Province of France who died at Garé Mission, Vicariate of Kilimanjaro, on September 24, at the age of 59, of Mrs. Michael Fox and Mr. Anthony Fox, of Chicago, Ill., benefactors of St. Gabriel's Mission, Hot Springs, Ark.

FATHER TESSIER DIES AT GARE

Although complete details of the death of Father Stanislaus Tessier, C.S.Sp., in Tanganyika, have not yet been received, following is some information concerning it culled from a letter of Father Samuel J. Delaney, dated October 1:

"Father Tessier was helping workmen to fell a tree in Garé Mission, no doubt for his new hospital (an extension). When the tree was ready to go, he gave the order for all to run and each man watch out for himself.

"As it started to go, he himself ran but, unfortunately, stopped to look around to see where it was going. At that moment the tree got him—split his head open. He lived just one half hour afterwards. It was a great shock to all of us."

During the month of December we pray for:

Name of Confrère	Died	Age
Brother William Rudzki	December 8, 1944	66
Father Emil Knaebel	December 9, 1933	63
Father Amos Johns	December 10, 1914	33
Brother Celsus McCabe	December 12, 1928	101
Brother Hieronymus Schneider	December 13, 1931	79
Father Edward Schmitz	December 16, 1901	49
Father Francis Olfen	December 19, 1927	63
Brother Vincent Pietrucik	December 23, 1938	73
Father Peter Breidenbent	December 31, 1892	29

Requiescant in Pace

Letters

FROM THE SOUTH. . .

Fixin' Up

"During the Summer we roofed and painted St. Francis Chapel. The Gulf States Newman Club Convention is meeting here November 1, 1946 so we have been getting our place in good order.

"The National Council of Catholic Women is meeting in Mobile next week and some of our women and the young people of the parish are attending.

"We have a good school attendance, with seven sisters teaching, and four hundred and forty Catholic students at the University."

Father Michael Mulvoy, C.S.Sp.
Tuscaloosa, Alabama

FROM EUROPE . . .

The First Time We Saw. . .

The Mother House,
October 3, 1946.

"Our trip across the ocean on the 'Colombie' was uneventful, so far as any danger was concerned. We ran into two days of choppy ocean, even this having no semblance to any kind of storm. These days were in the middle of the trip, and did cause a recurrence of a 'squeamish' feeling in our stomachs. We can truthfully say that none of us was really sea-sick.

"The meals were very good, much better than we expected. The accommodations were not too bad, for we had a place to sleep, but all quarters were very crowded. Father Heim and I were in C-11, comparative luxury, for there were only eleven of us in the room; the others were in C-9, with forty others. All ships are like this today, I am told, so it really does not make for much choice. The only difficulty was in getting some kind of exercise and recreation.

"The boat landed in Le Havre on Monday, September 30. We were not allowed to go from the boat until the next day. Breakfast on Tuesday was at six, and passport formalities were supposed to begin at seven. It was not until eight-fifteen that the first man went in. There was a long wait for most there. I was fairly close to the front, and it took me three hours to get everything checked so that I could leave the ship. Another long line awaited us in the purchase of rail-

road tickets. We were tired and worn out when the train pulled out of Le Havre at one-twenty.

"It is pitiable to see the ruins of France's proudest port. Nothing, absolutely nothing, was left standing in the dock installations, which were inferior to none. Even today there are visible wrecks in the harbor. Directly in front of us at the pier was the wreck of the 'Paris', a 40,000 ton steamer. It was burned in 1938, because of a strike, yet it is a token of the destruction in the port that it is still there. We had to twist and turn while coming into the harbor, because there are wrecks everywhere. They tell me that much has been done to rebuild the port, but it is not visible. I think that it would be better to say that the ground was cleared of the rubble; now they can begin rebuilding.

"Another evidence of the effects of war was the fact that we crawled over every bridge on the way to Paris. The bomb craters are covered with grass now; but they are plainly visible alongside the railroad for which they were intended.

"We arrived in Paris at 5:00 in the afternoon of Tuesday, October 1. After waiting for over an hour for a taxi we finally arrived here. Thus was completed the second stage in our journey."

Father Leonard A. Bushinski, C.S.Sp.

FROM THE ARMY. . .

Way Out West

"Things are going on as usual out here. I am planning a Communion Breakfast for the soldiers or the last Sunday of this month. Cooperation is one hundred percent from the Commanding Officer. I have to buy a small baptismal set this week for a few jobs I have coming up at the end of the week. These had started their instructions under my predecessor and I finished them up."

Father James T. Kilbride, C.S.Sp.
Geiger Field, Washington.

Help Needed

"I have forgotten to tell you that Father Maginn is still a prisoner of war in Rumania or Yugoslavia. I miss him very much. Please pray for him.

"I permit to join some addresses. Perhaps you can give them to a committee which sends victual-parcels for the poor in Germany. The need is bad. Three of the addresses are of our houses which are destroyed or very

damaged. The confreres are very poor and in our house at Knechtsteden there are still 800 displaced persons.

"Two others are of our best benefactresses, old schoolmistresses who must take care for two old sisters and many children of poor miners. They have nothing. Perhaps you can help a little.

"I dare to say that I would be very grateful for a breviary with the new Psalterium, which will be just published, as they say, in America. I am an old liturgist and it will in all probability be my last breviary.

"In the last weeks I heard nothing of our Father in Jamaica."

Father John Hoffmann, C.S.Sp.,
Provincial,
Knechtsteden, Germany

APPRECIATION. . .

The following excerpts from letters received by the Vocation Director in answer to his letter to ordinaries, school superintendents and Propagation of the Faith directors are typical of the large number of such letters received:

Let me thank you for your kind letter of September 23 reporting the substantial increase in your aspirants to the priesthood. While congratulating you upon your growth, I want to express my gratitude for the excellent work done by your Fathers in our Diocese and I also want to express the hope that your growth will enable you to give us more of your valuable men for our mission field among the colored.

I hope that Father Collins' trip is proving successful and that the news from him is all good.

Emmett M. Walsh,
Bishop of Charleston.

Thank you very much for the information which you give me about the increase in personnel in the Holy Ghost Fathers.

Praying God to bless your community and with kind regards, I am

Very sincerely yours,

F. Cardinal Spellman,
Archbishop of New York.

* * * *

Thanks for yours of September twenty-third. I need not tell you that it was read to me. While I cannot see what you have written, I heard it with great pleasure and with thanks to the good God for His blessings in the form of vocations to your

religious life. I was delighted to hear the number of boys you have in your school, many of whom are from the service of their Country and are now devoting themselves to God's work. This is a great blessing and I am delighted.

May God bless the Father Superior and all the Fathers of the Congregation of the Holy Ghost.

Michael J. Curley
Archbishop of Baltimore
and Washington

* * * *

Just a note to thank you very sincerely for your recent letter which gave us the listing of the students, novices and scholastics of the Holy Ghost Fathers for the years 1946 and 1947. We are delighted to know of this substantial increase of your aspirants and, please God, time will show even a larger number serving the Church in the ranks of the Holy Ghost Fathers.

Thomas J. McDonnell
National Director, Society for
the Propagation of the Faith.

* * * *

It was a joy to read your letter and to reflect on the summary attached. You were very kind to write me and I want you to know how very deeply I appreciate this kindness.

My prayer is for the success of your work.

T. James McNamara
Superintendent of Schools
Diocese of Savannah-Atlanta

* * * *

It is indeed a source of gratification that the Holy Ghost Fathers so well progress, testimony to which is contained in your letter of September 23rd. May God bless your holy Congregation, which to the Church in America and in the world means so much.

Bartholomew Eustace
Bishop of Camden

* * * *

Permit me to acknowledge receipt of your esteemed favor of September 23 and to assure you that I was delighted to read about the very satisfactory increase in the number of your students, novices and scholastics.

This growth indeed promises a blessed development of religious life in an increasing number of young men who are consecrating themselves to God and the sanctification of souls. I do hope that all who have so presented themselves to your spiritual teaching and training will be favored

with the fullest measure of blessing and success.

Thomas E. Molloy
Bishop of Brooklyn

* * * *

We appreciate your statistical report on students studying for your institute. It is encouraging to see the increased numbers you have, and especially gratifying to learn that you have three candidates from Trenton. May God bless them all with perseverance.

Emmett A. Monahan
Diocesan Director, S.P.F.
Diocese of Trenton

Chaplain Without A Chapel

"Since I left Maxwell Field on July 19 I have been constantly on the move. First I went home for a few days, then to Greensboro, N.C., for processing, thence to Camp Kilmer, N.J., to Jersey City, to Staten Island, a smooth trip across the Atlantic to Bremerhaven, from there by rail to Furstentfeldbruch outside Munich, and finally by plane here to Ansbach, approximately twenty miles from Nuremberg.

"Living conditions on this Field are a bit crude and my equipment limited but I hope to improve both with time. The more I see of the Army the more I find a missionary counterpart in it, or a missionary flavor, if you will. At the moment I have no chapel (but I am arranging to set up a little oratory for the Blessed Sacrament), a very crude office, hot water three days a week, no water after 9 P.M., etc.

"Before arriving here I enjoyed a beautiful trip through Bavaria to Oberammergau. The magnificent farms and beautiful countryside plus the sight of the Bavarian Alps were a treat to see.

"The bombed out cities are not exaggerated. In good old 'American' they are a 'mess.'

"The only unusual feature in the country itself that I have noticed is the cold climate. Apparently even summer here is not too warm.

"So much for the present. More later when my feet are more firmly on the ground."

Father Henry J. McNulty, C.S.Sp.
Ansbach, Germany

Thanks For Help

"Under separate cover I am returning the *Customary* which you so graciously loaned us. A perusal of its contents only makes us acutely aware of the necessity of preparing a simi-

lar work at this stage of the Society's development.

"As you have doubtless read in the papers, the Chapter has elected a new Superior General and Council. It is now engaged in laying down policies and plans for the next ten years or more.

"With our thanks and appreciation for your courtesy and with the kindest personal regards of our new Superior General, Bishop Lane, I am

Gratefully,
Francis J. Winslow"
Maryknoll, New York

FROM EVERYWHERE. . .

Contribution Acknowledged

"May I take this opportunity to thank you and the members of your Community for your contribution to the National Catholic Welfare Conference for 1946 amounting to \$350.00. The Bishops value very highly the financial interest which the Religious Communities of this country manifest in the work of the Welfare Conference. In fact, without your loyal support, our efforts in promoting the welfare of the Catholic Church in this country would be greatly limited.

"When the members of the American Hierarchy meet in Washington in November, it will be a real pleasure for me to present to them a complete list of contributors to the Conference. Your gift received during this year will be carefully recorded in my report at that time."

John Mark Gannon, Treasurer
National Catholic Welfare
Conference

WANTED

The Mission Unit at Ferndale is anxious to complete its photo files of the houses and missions of the Province. The items particularly sought are pictures of the beginnings of our communities in this country. But photos of present plants are also requested.

Your cooperation is solicited.

Please send directly to
The Mission Library
Ferndale
Norwalk, Conn.

Holy Ghost Parish

NEW ORLEANS, LOUISIANA

1940 - 1945

The war years brought about a greater manifestation of faith at Holy Ghost parish. Masses and the Victory Novena devotion were well attended. The annual mission brought crowds that taxed the capacity of the church.

Father Joseph McGoldrick, C.S.Sp., gave his services as army chaplain, and six hundred and ten members of Holy Ghost parish were enrolled in the various branches of the armed forces.

Convert instructions went apace. War-time working hours did not permit group instructions. As a result, the new converts to the faith were individually instructed.

It is gratifying to state that Holy Ghost parish is free of debt. First, the debt on the rectory was liquidated. In 1941 a large home with spacious lawns was purchased and renovated. This building serves as a convent for the sisters of Holy Ghost and St. Monica Schools. Due to the enlarged enrollment at both schools the convent is too small to serve both parishes any longer. Happily, the convent is free of debt.

Improvements are gradually being made in the church. New flooring has been laid and the pews have been renovated. A public address system helps the speaker and the listener. New wiring adds to the safety of the church. All the statuary has been redecorated and new doors, confessionals and a vestment case improve appearances greatly.

In the immediate future we hope to have a beautiful sanctuary with terrazzo floor, marble altars and pulpit. The communion railing will be made of wrought iron in keeping with the New Orleans atmosphere.

STATISTICS

Year	(1)	(2)	(3)	(4)
1941	194	68	71	46
1942	206	43	60	38
1943	193	21	51	47
1944	233	66	59	40
1945	182	51	60	32

(1) Baptisms; (2) Converts; (3) Marriages; (4) Funerals.

Ferndale

Now that October is here we find ourselves no longer compelled to battle the heat or the more distracting memories of a past vacation. By this time we are well into the work of another year. Even at this early date all eyes are straining towards June. For some it will mean the end of formation and the beginning of real missionary work; for others it will bring ordination and first mass; for all it will be another long step towards our common objective. Each of us, perhaps with a distinctive personal significance, could say with Poe:

"The skies, they are ashen and sober;

The leaves, they are crisped and sere—

It is night in the lonesome October

Of my most immemorial year."

The first in a series of recollection days conducted monthly for diocesan priests in the neighborhood was held on September 19 with Father Gillis giving the conferences. The Scholastics were privileged to attend these conferences and all were inspired by the zeal and enthusiasm of this great missionary.

Due to the heavy schedule of our Ordinary, Bishop O'Erien, five members of our Fourth Year travelled to St. Thomas Seminary, Bloomfield, to receive subdiaconate and diaconate on September 21 and 22 respectively. On the following Thursday, September 26, two of the deacons were ordained priests here at Ferndale. They had completed their courses in philosophy before making their novitiate and consequently had to await the expiration of temporary vows. The three remaining deacons expect to be ordained priests in March.

During the month we welcomed into the community Father Roberge of the Canadian province who will complete his theological studies with us.

October 9 was a cold and bleak day but the weather did not stop us from beating our Maryknoll visitors 5-1, in one of the most exciting games in Ferndale-Maryknoll history. Fathers Sheridan and Puhl came up from Cornwells to witness our victory. Our congratulations to the team and especially to our new pitcher who

made history for us on the Ferndale mound, with twenty-two strike outs to his credit.

Father Lechner gave the conferences at the second day of recollection in the current series for the priests of the diocese. The attendance this month was better than last.

October 10 marked the silver jubilee of the ordination of Father van de Putte, but because of the diocesan recollection day festivities were postponed for a week. Following a solemn mass celebrated by the jubilarian and a dinner at which many friends of the Community were present, a free day was enjoyed by professors and students alike. Our heartiest felicitations to Father van de Putte. His twenty-five years in the priesthood have been spent here in Ferndale, his one and only assignment. The good he has accomplished and the inspiration he has given during this long period are known to every member of the Province.

Father McGlynn is again giving us weekly conferences on the reading and appreciation of Holy Scripture. Father van de Putte is devoting his weekly liturgical conferences to the study of Church Art. Both have thus far proved not only interesting and stimulating but have taught us much about the respective subjects.

Rehearsals are in full swing for a play which the director and cast have promised us for Hallowe'en. We are expecting an enjoyable evening at their expense.

Part of the grove between the Grotto and the cannery has been cleared and much energy is being expended on the foundation of an outside basketball court and handball alleys.

Our list of visitors this past month is long and distinguished. In addition to those already mentioned, the following have favored us with a visit: Fathers Hoeger, Ackerman, Griffin, F. Trotter, Fitzgerald, and Kirby; Fathers F. Smith, Schiffgens and V. Gallagher from Duquesne; Fathers Cookson and J. O'Reilly from Puerto Rico; Father Gretillat enroute to Haiti; and Fathers Lafontaine and Blais from the Canadian province. Father Kirk is at present spending some time with us.

* * * *

Precious in the sight of the Lord is the death of his saints. Ps. 115, 15.

CORNWELLS

The Scholastics arrived for the new term on September 4, in number one hundred and two. There are forty-four new ones, ten of whom are veterans. The priests of the Province engaged in vocation work are to be congratulated; their efforts in preaching, visiting, weighing, rejecting and accepting, have borne fruit.

The year opened officially on September 5 with a solemn mass. May our efforts be blessed, a sentiment to be commended to your daily masses.

With little change, except, perhaps that there are rapidly coming into our curriculum more special than regular groups and classes, due to the "Vets" and the deficiencies of curricula elsewhere, we move into another battle of ignorance versus knowledge.

Football leagues are already under way, one for the juniors and one for the seniors. Outdoor and indoor sport is also taking the form of manual labor, cleaning up, grass cutting, and some improvements outside and inside.

We might mention an item of added equipment, a valuable record player and loudspeaker, donated to our music-appreciation department.

Fathers Clifford and McGoldrick are additions to our community, and Father Park an omission from, having shifted his quarters to St. Joseph's House.

Father Kettl preached a Boys' Retreat at Ferndale, during the summer, with an eye to possible vocations. The Fathers of the community are all engaged in week end ministry.

The Scholastics were honored with an invitation to assist the Cardinal at the blessing of the statue of Our Lady of Fatima at the Shrine of the True Cross on October 13.

—o—

News From Washington

Dinner on the evening of October 14 was historical—it marked the first time that the present members of this community were together. Father Provincial returned on October 12 after an absence of three and a half months (and, incidentally, looking very well.) Two days later Father Leonard, latest addition to the community, returned from a collection trip to Indianapolis. So 'round the festive board (as festive as possible in view of the fact it was the day

before the lifting of ceilings on meat) we renewed acquaintance.

We lost a member during the late summer when Father Bushinski, whom we expected to remain with us, flagged a boat for Rome. During the time he spent with us he was charged with the chaplaincy of the Madames of the Sacred Heart, with the bursar's job, and with keeping a dent in the fender.

All of us were saddened at the news of the death of Father Guthrie's mother. Fortunately we were able to attend the funeral in Pittsburgh and were happy to see so many of the Fathers there in attendance.

Father Joe Hackett who, although he is pastoring in Arlington, Virginia, can be considered, for certain purposes, a member of the Washington community, recently completed a series of radio talks from St. Mary's Church, this city. Each Monday evening during the month of September, he preached at St. Mary's novena services, which are broadcast over a local station. He also speaks from time to time over a station in Virginia on a Saturday morning program of the priests of Alexandria.

With the shipping strike and the consequent embargo on shipments to New York continuing, the basement of the house is rapidly filling with supplies for the missions. In fact, a neighboring garage now has several of the overflow boxes. While we're always happy to see shipments to Africa and Puerto Rico sent on their way, we'll have double cause for gratification when the trucks and ships begin to move again—we'll have room in which to move again, too.

Regular October devotions have been held each evening, with a few exceptions, in the chapel. The exceptions have been the occasions when ministry and other business took a majority of the community away. On such occasions we were able to recite the Rosary and Litany together, but Benediction has to be omitted.

—o—

Harlem Highlights

The many summer outings of the various societies of St. Mark's parish were climaxed Sunday, September 15, with the Pilgrimage to Graymoor. Over 850 people made the trip, which meant twenty busloads, five more than last year. The crowd was orderly and

well-behaved and came home spiritually refreshed.

Fathers Ackerman and Reitan saw their first group baptism here when they were on hand to welcome our twenty-nine newly baptized into the Church on Friday evening, Sept. 27. The converts made their First Holy Communion Sunday morning and were served the usual Communion Breakfast by the Blessed Virgin Sodality. Thirty candidates were present at the opening class for new converts on Wednesday evening, October 2. They promised to bring someone else with them this week, but if they return themselves we shall be satisfied!

Father FitzGerald preached an interesting triduum in honor of St. Theresa of the Child Jesus. He told of his visit to her shrine at Lisieux and his experiences there.

The annual Forty Hours Devotion began on Sunday, October 13, and the mission, to be conducted by the Holy Ghost Fathers, will open Sunday, November 10.

The Pediatric Division of Harlem Hospital has moved into the upper floors of the relatively new Clinic Building on 137 Street, near Fifth Avenue, thereby extending the patients wards to three buildings.

An Applicant's Office of Registration has been established on Fifth Avenue near 135 Street for those desirous of obtaining apartments in the new Riverton Housing Project.

In the line of social activities, the Senior Sodality has a Pre-Halloween Dance scheduled for October 25; the Junior Sodality a Theatre Party, and also a Thanksgiving Dance in conjunction with the Junior Holy Name Society.

Francis B. Stocker, C.S.Sp.

Pray for

Most Rev. John B. Morris, D.D.,

Bishop of Little Rock,

Arkansas

who died October 22, 1946

Testimonial In Detroit

SUNDAY, September 8th, will be a day long remembered by the priests and people of Sacred Heart Parish as the occasion for a gathering without precedent in the American Church. The parish acted as host to the priests, sisters and laity of the United States who are engaged in the Negro Apostolate. The testimonial to these valiant workers in the Lord's vineyard was sponsored by the Catholic Interracial Council of Detroit, after Sacred Heart had been chosen as the ideally situated parish in which to hold the affair. Delegates from many dioceses of the country were present, together with representatives from every religious community whose members labor among the colored. The program included a solemn pontifical mass of thanksgiving to God for having bestowed His blessings on the apostolate, an interracial luncheon and meeting both of which followed the mass in the afternoon.

His Eminence, Edward Cardinal Mooney, pontificated at the mass which opened the testimonial observances. Assisting him were Fathers Francis Mullins, C.S.Sp., J. J. Tenny, S.S., deacons of honor; Frederick Hoeger, C.S.Sp., deacon of the mass; Cornelius Hoffman, C.S.S.R., subdeacon; Henry Thieffels, C.S.Sp., assistant priest to the Cardinal; Joseph Breitenbeck and Leon Kennedy, masters of ceremonies. Present in the sanctuary were Most Rev. Francis J. Haas, D.D., Bishop of Grand Rapids, and three Negro priests: Fathers Basil Matthews, O.S.B., of Trinidad, B.W.I.; Austin Chachere, M.S.S.S.T., and Norman Dukette of Flint, Mich. Each Negro sisterhood sent two or more representatives and these were present, along with scores of sisters from the diocese. The sisters of the parish merit mention for their decoration of the altar which added grandeur to the ceremonies. The whole effect was heightened by the inspiring sermon delivered by Father John La Farge, S.J., in which was outlined the progress that has been made in the mission field and in the field of race relations generally.

Cardinal Mooney, in a short address, pointed out the salient features of Catholicism that show it to be the Faith all men are seeking whether

they know it or not. He pleaded with "my Negro people" not to be deceived by groups seeking to exploit the colored under the pretext of providing them with material aid. The parishioners of Sacred Heart never felt closer to the supreme pastor of souls in Detroit than on that Sunday morning while the numerous non-Catholics present must have been deeply impressed by the Cardinal's manifestation of affection for his colored flock.

At the luncheon in the afternoon, held at the Capuchin Monastery Hall, Father Thieffels acted as chairman and introduced the two principal speakers, Father Dukette and George K. Hunton, the latter editor of the *Interracial Review*. Both emphasized the role white Catholics must play if future racial relations are to be based on the teachings of Christ. The refusal of Catholic hospitals and nursing schools to accept colored applicants, whatever the urgency or deserving merits, was scored.

The final phase of the affair was a mass meeting held late in the afternoon and at which were present close to a thousand people. Bishop Haas delivered a splendid address in which he enunciated the Catholic concept of race. He requested the support of his audience for any federal or local FEPC legislation that might be enacted and recommended an equal amount of charity be shown in other phases of American life as well as in industrial relations. The closing talk was given by Father Norbert Georges, O.P., who spoke on the life of Blessed Martin de Porres, showing the saintly Negro's place in the current American scene and illustrating the great spiritual favors he has bestowed on members of his own race. Father Hoeger served as chairman at the mass meeting while the Sacred Heart Junior Choral group, under the direction of Father McNeil, rendered several selections as their contribution to the program.

The day would have been a success if for no other reason than that a long standing debt of gratitude was paid to the heroic pioneer workers and their successors in the colored missions. But more than this was accomplished. For the first time in the careers of many of our diocesan priests and sisters they were brought face to face with the problems, trials and achievements of their brethren in another field of endeavor and the

final impression could have been only favorable.

If the net result of the testimonial was a single prayer to God to raise up more workers for the Negro Apostolate, a single desire on the part of one person present to do something tangible, however small, to improve race relations or a greater clarity and vision engendered as to the meaning and purpose of interracial councils, then the day was an overwhelming success.

Robert F. McGinn, C.S.Sp.

(Editor's Note: "America" carried an editorial on the above in its issue of September 21, 1946.)

BROTHER AMMON DIES AT 88

Brother Ammon Peitz died in Mercy Hospital, Pittsburgh, on September 27 at the age of 88 after a prolonged illness.

The solemn funeral Mass was celebrated in the Duquesne chapel by his nephew, Rev. Edmund J. Wiethorn, of the Diocese of Pittsburgh. Burial took place in St. Mary's Cemetery, Sharpsburg.

Three sisters and a brother including, Sisters M. Dionysia and M. Gertrude, of the Sisters of St. Francis, Millvale, Pa., survive him.

Brother Ammon was the first member of the Congregation to make his profession in the United States. Born in Sharpsburg on September 1, 1858, he was professed at Marienstadt, Arkansas, former site of the Brothers' Novitiate. He was stationed at Duquesne since 1890 but has been inactive for several years.

IN APPRECIATION

I feel obliged to thank all the confrères, who so cordially manifested their good will on the occasion of my Golden Jubilee. Some have done it by letter and telegram, others came personally to the celebration.

To all I am deeply indebted and appreciate their fraternal charity. May the Divine Saviour reward them all!

Joseph Wuest, C.S.Sp.

Brief History of Work Amongst the Colored in Detroit

Pioneer workers among the Colored in Detroit were the Holy Ghost Fathers, established in the diocese since the turn of the century. Father Joseph Wuest, C.S.Sp., the then pastor of St. Mary's downtown Church, saw the vast apostolate that awaited the Catholic Church amongst the Colored and took steps in 1911 to begin this most necessary work. A little mission was started and for three years a large classroom in St. Mary's School served as a chapel for the Colored Catholic in the vicinity. It became obvious that this could only serve as a temporary measure and in 1914 Father Wuest was in a position to purchase a modest brick structure from The Episcopalians, which was to be the first church of our faith to minister to Detroit's Colored. It was called St. Peter Claver's and was located on the corner of Eliot and Baubien. Slowly but steadily the congregation grew.

Father Charles A. Kapp, C.S.Sp., was the first resident pastor of St. Peter Claver's and bore the burden of putting the new parish on a firm foundation. He labored tirelessly for some 8 years and gained himself a host of friends during his stay which ended when he was transferred to Pittsburgh. His successor was Father Henry P. Thiefels, C.S.Sp., who carried on in the fine spirit of his predecessor. Two Masses were said each Sunday, followed by Sunday School; the convent instruction classes were continued; and the nucleus of a school (grammar) was formed when two sisters were obtained to teach a few youngsters in an adjacent hall.

Impressed by the splendid results they saw the sisters effect in the children more and more parents took advantage of the educational facilities provided until it became evident that larger quarters must be found, both for school and church. In 1928 the opportunity presented itself to Father Thiefels and he received the permission from the chancery to assume the pastorate of Sacred Heart Church in the name of the Holy Ghost Fathers. Sacred Heart is located on the corner of Eliot and Rivard, a few blocks from St. Peter Claver's which was turned into a community center after the parish was transferred to Sacred Heart. The new parish had a church, school, convent and rectory already standing so that missionary work on a large scale could be started

after some repairs were made on the buildings. By this time the number of parishioners was close to 1300, the grade school was filled, there were several sisters now to replace the original two, and Father Thiefels had two assistants. A noteworthy development took place in September, 1941, when the high school was started with the ninth grade. The first two years were almost heartbreaking. Of the 24 freshmen who left for vacation in June, 1942, only 8 returned along with 3 new students. This number being too small for a class the students were given transfers to another high school, though they left with heavy hearts. A meeting with the superior of the Felician sisters (the order of nuns teaching in the parish) was held and it was finally decided to continue the high school though only 5 were to attend. The rest was left in the hands of Blessed Martin, patron of the parish.

The 8 freshmen returned with happy hearts and their spirit of determination helped tide everyone over the difficult period. New laboratory equipment was purchased and all was carried on as though a full school was had. The next year, 1943, the freshmen class of 25 was like a blood-transfusion, and so on until 1945 when there were 45 students in the class. Sacred Heart graduated its first high school class in June, 1945 . . . 7, who were true pioneers and a credit to the school. The high school alone now numbers 110 and is growing stronger each year.

The parish grew from 1,500 souls in 1940 to about 3,500 in 1945. Many new families moved into the parish from the South and from this group close to 700 converts have been made. A certain percentage of the children in school are non-Catholics. Those who so desire are baptized and they in turn bring in their parents, thus establishing a little apostolate all their own.

There are four priests at present ministering to the Catholic Negroes who live on the east side of Detroit. They are ably assisted by 15 Felician Sisters whose devotion to the colored apostolate is an inspiration to all.

On Easter Sunday, 1938, Holy Ghost Mission, an off-shoot of Sacred Heart, was begun by Father J. Clynes, C.S.Sp., at Binder and Grixdale in north-east Detroit. First Mass and religious instructions were held in a priv-

ate home but the growth of the mission soon demanded larger quarters. In 1944 a beautiful little church was constructed to serve the needs of the people and in the following year the mission became a full-fledged parish with Father Clynes as its first pastor. Holy Ghost parish is ideally situated and promises to be an outstanding parish of its kind. The construction of a school and convent there are both projects on the agenda for the near future. With these the success of the work undertaken is assured.

The first Catholic parishes to serve the colored in Detroit and to have a large following from that group were located on the east side. However, in 1926, Father Norman DuKette, a Negro priest belonging to the diocese was made pastor of St. Benedict the Moor's Church situated on Beechwood St., west side Detroit. This church was, and still continues to be, attended by both white and colored. The growth was slow but steady. Father Du Kette was succeeded by Father Hohler, a Mill Hill priest who labored in the parish until 1932 when the Holy Ghost Fathers took charge. Father Kapp, C.S.Sp., formerly of St. Peter Claver's, became pastor and was succeeded by Fathers Murphy and Diehl, both members of the same Congregation. Father Charles J. Diehl, C.S.Sp., is the present pastor and has two assistants stationed with him. Three Masses are said each Sunday for the congregation that now numbers about 550 souls. The Dominican Sisters are in charge of the Sunday School. In 1945 a mission was begun in Inkster where the nucleus of a new parish is being formed under Father Diehl's direction. This mission claims 60 Negro Catholics for an initial membership and gives every promise of a rapid growth.

The early endeavors of men such as Father Wuest, who had the necessary vision and courage, are now bearing fruit and the prospects for missionary work amongst the Colored in Detroit are bright. More and more priests and religious are heeding the call of the Master to enter the colored apostolate and are devoting their lives to a ministry amongst Negroes—a ministry that must be close to the Heart of our Divine Savior.—(From a testimonial booklet issued by the Catholic Interracial Council of Detroit.)

Our Province

Vol. 15

December, 1946

No. 12



©
An original black-paper cut-out by Sister Mary Jean, O. P.

May the Angels' song of glory and peace remain in your heart
through the coming year.



Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November 1933, by Father C. J. Plunkett, C.S.Sp. Published (for private circulation) at 1615 Manchester Lane, N.W., Washington 11, D. C., U.S.A., and printed at Publication Press, Inc., 1511 Guilford Ave., Baltimore 2, Maryland, U.S.A.

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Father Francis A. Szumierski, provincial Councillor (Nov. 26, 1946).

Fr. Joseph A. Kirkbride, Ferndale, director, Ferndale Retreat League.

Fr. Joseph A. Griffin, Chippewa Falls, Wis., Holy Ghost, bursar.

Fr. John R. Marx, Detroit, Mich., St. Joachim, bursar.

Fr. Joseph B. Murphy, Tucson, Ariz.

Fr. Martin J. Hayden, Millvale, Pa., St. Ann.

Fr. William J. Keown, Chaplain, U.S.A.R.

Fr. Edward F. Dooley, Opelousas, La.

Fr. Joseph A. McGoldrick, Tuscaloosa, Ala., St. John.

Fr. Ambrose M. Leech, Okmulgee, Okla., pastor.

Fr. Chester T. Malek, Sharpsburg, Pa., supernumerary.

Fr. Anthony S. Kliché, Lafayette, La., bursar.

Fr. Henry J. Schoming, Cornwells Heights, Pa.

Fr. Julien C. Wrobel, Chippewa Falls, Wis., Holy Ghost.

Fr. Francis T. Colvard, Lake Charles, La.

Fr. Edward G. Marley, Okmulgee, Okla., bursar.

Fr. Leonard Trompeter, Ridgefield, Conn.

Retreats:

Arecibo, Puerto Rico: January 12, (Sunday evening) to January 18 (Saturday morning); January 19 (Sunday evening) to January 25 (Saturday morning), 1947. Father H. P. Thieffels will give the conferences.

Arrivals:

Father John J. O'Reilly, October 22, at La Guardia Field, N.Y., from Shannon, Ireland, via American Overseas Airlines.

Father Peadar J. Kelly, November 23, at La Guardia Field, N.Y., from Shannon, Ireland, via American Overseas Airlines, en route to Washington, D. C.

Departures:

Fathers Eugene Brisson and Emile Boulard, October 21, from New York, to Port au Prince, Haiti, via National Airlines (to Miami, Florida), and P A A (to Port au Prince, Haiti); Fathers Elzear La Fontaine and Bernard Blais, November 6, from New York, to Mauritius, via Alexandria and Port Said, on the SS. Marine Carp (American Export Lines); Father Lucien Bebe, November 7, from New York, for Rome, on the SS. John Ericsson (United States Lines).

New Addresses:

Father R. F. Wersing, 85th Ord. Bn., APO 175, New York, N.Y.; Father H. J. Haley, Hdq., European Air Depot, Erding, Germany, APO 207, Box 177, New York, N. Y.

Father Johannes Hoffman, C.S.Sp., provincial, Knechtsteden, Neuss 7, Nord Rheinprovinz, Britische Zone, Germany.

New Books:

This Age and Mary, Father Michael O'Carroll, C.S.Sp., D.D., 158 pp., The Mercier Press Limited, Cork. 61.

THE PRIEST'S WORK

To Guide Souls

And he (David) fed them in the innocence of his heart; and conducted them by the skilfulness of his hands. (Ps. lxxvii. 72). (Ps. 77, 72).

Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people. (Ps. 62, 10).

The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace, and in equity, and turned many away from iniquity. (Malach. 2, 6).

And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice. (John 10, 2-4).

During the month of January we pray for:

Name of Confrère	Died	Age
Father John Willms	Jan. 3, 1914	65
Father Joseph B. Kelly	Jan. 4, 1946	63
Father Anthony Schmodry	Jan. 5, 1936	67
Father Francis Roth	Jan. 6, 1914	72
Brother Rupert Pollonais	Jan. 7, 1908	43
Father Henry McDermott	Jan. 9, 1931	68
Brother Arnold Printz	Jan. 12, 1907	65
Brother Burchard Thomé	Jan. 14, 1932	81
Brother Frederick Schmitt	Jan. 16, 1916	62
Mr. Edwin Woll (Scholastic)	Jan. 16, 1918	23
Brother Leon Schuster	Jan. 16, 1926	89
Father Joseph Sabaniec	Jan. 17, 1837	40
Father Patrick O'Connor	Jan. 20, 1917	38
Father Aloysius Schmitt	Jan. 20, 1919	48
Father Francis X. Roehrig	Jan. 21, 1919	34
Father George Lee	Jan. 23, 1921	68
Father Joseph Strub	Jan. 24, 1890	57

Requiescant in Pace

The Mystical Body of Christ and the Reorganization of Society, Father Denis Fahey, C.S.Sp., D.D., Ph.D., 590 pp., The Forum Press, Cork. 161.

* * *

Pray for the happy repose of the soul of Father Joseph F. Pietrowicz, who died on October 19, 1946; of Mr. John Knight, former scholastic, who died in the City Hospital, Mobile, Ala., on October 28, at the age of 66, of his brother, Rev. Joseph Knight, S.J., who died at Georgetown Hospital, Washington, on November 10, and of Father Thomas Park, C.S.Sp., who died in St. Mary's Hospital, Philadelphia, on November 16; and pray for the speedy recovery of Fathers Leo J. Kettl and Francis P. Smith, both of whom required hospital care, the former for an operation and the latter for a rest.

SEMINARY APPEAL LETTER (Official)

HOLY GHOST FATHERS
1615 Manchester Lane, N.W.,
Washington 11, D. C.

December 2, 1946

Dear Friend in Christ:

No young man has ever been prevented from becoming a Holy Ghost Father simply because of lack of funds. We are determined that none ever shall be.

That is why we appeal to you on behalf of our seminaries. This year we have a total of 193 young men preparing for the priesthood, preparing to work in the home and foreign missions. Of this total, 79 are in the Mission Seminary at Ferndale, Norwalk, Conn.; 11 in the Novitiate at Ridgefield, Conn., and 103 in the Missionary College at Cornwells Heights, Pa.

I need not tell you that the costs of the daily support of almost two hundred students, plus the faculty members, and of the upkeep of buildings and property, are heavy. Yet only once each year do we beg for help for this cause.

By contributing monthly towards the partial or complete support of a student, some of our friends, either singly or as a group, enable us to stick to our determination of providing the necessary education for every worthy applicant. Perhaps you would like to join their number, to "adopt" a future Holy Ghost Father during his student days.

At all events, we earnestly plead for your present aid, asking that you do what you can to insure the education of these future missionaries of the Church. May I hear from you?

Asking the Christ Child to bless you, I am

Sincerely yours,

FR. CHARLES CONNORS, C.S.Sp.,
Mission Procurator.

STATISTICS OF KILIMANJARO VICARIATE—1945

Population	596,000
Native Catholics	58,707
Foreign Catholics	629
Halfcaste Catholics	113
Catechumens	6,135
Oriental Dissidents	527
Protestants	33,885
Jews	62
Mohammedans	125,788
Pagans	290,597
Primary Stations	17
Secondary Stations	30
Churches 400 or more	20
Churches less than 400	28
Hospitals	6
Beds in Hospitals	141
Dispensaries	9
Orphanages	7
Number of Children	143
Work Shops	13
Number of Children	169
Homes for Aged	2
Inmates	11
Elementary Schools	60
Boys	6,186
Girls	4,068
Prayer Schools	155
Boys	5,418
Girls	3,593
Catechists	570
Baptisms of Adults	1,726
Baptisms of Infants	2,610
Children of Pagan Parents	1,143
Baptism in Periculo Mortis	1,159
Easter Communions	29,529
Marriages (Catholics)	508
Marriages (Mixed)	41
Children Given to Mission	25

EXAMEN NEOMISSIONARIORUM 1946

Monita a domo nostra primaria

"Superior provincialis, incipiente anno religioso, neomissionarii denuntiabit obligationem subeundi examinis simulque ad illud se accurate prae-parandi.

"Examen scripto conficietur (Const. 254). Unicuique examinandum tres aptae quaestiones proponentur, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, una de

Scriptura Sacra; cuilibet trium quaestionum harum suffici poterit alia de re canonica vel liturgica."

Ferndale, Nov. 15, 1946

Dear Father:

In accordance with the regulations of the Mother House and the instructions of Very Reverend Father Provincial, three questions in the sacred sciences are now submitted for your consideration. On the enclosed sheets you will find three questions indicated in red pencil. Will you kindly send your answers to these questions to the Very Reverend Father Provincial sometime before December 15th of this year?

Sincerely yours in Sp. Sto.

FRANCIS H. MCGLYNN, C.S.Sp.,
Provincial Prefect of Studies

P.S. In order that you may have before you some program for a review of theology during the coming year, there is submitted below the *Conspectus Discipularum pro anno 1947*, as indicated in the five-year series prepared by the General Prefect of Studies for the Congregation.

Theologia Dogmatica:
De vera religione; De Ecclesia;
De Fontibus Revelationis.
Theologia Moralis:
De actibus humanis; De Conscientia; De virtutibus theologicis.
Scriptura Sacra:
Introductio generalis; Pentateuchus.
Jus canonicum:
Liber primus: Normae generales.
Liturgia:
Missale:
Rubricae generales I-IV;
Additiones I and II.
Breviarium:
De Anno et ejus partibus;
Rub. spec. divers. temp.
Rituale:
Tit. I and II. Appendix de Baptismo et Confirmatione.

DOGMA

1. An realis praesentia Christi in Eucharistia ex verbis promissionis in cap. VI Joannis vere demonstratur?
2. Quenam sit natura actionis qua Christus fit praesens in Eucharistia?
3. Utrum sacrificium missae, pluribus a sacerdote applicatum, aequaliter singulis prosit ac si pro uno oblatum fuisset?
4. Ubinam invenitur, ex evangelio

verbis, obligatio confitendi peccata?

5. Praeter potestatem ordinis requiritur, ad validam absolutionem, potestas jurisdictionis.
6. An Extrema Unctio remittit etiam poenam temporalem peccato debitam?
7. Ecclesia potestate gaudet indulgentias concedendi, quarum usus christiano populo maxime salutaris est.
8. Quanam gratia confertur per sacramentum ordinis?
9. An "generatio et educatio proles" semper proponitur ab ecclesia ut finis principalis matrimonii?
10. An indissolubilitas matrimonii rati et consummati sit de fide?

MORALIS

Extrema Unctio

1. An unctio quinque sensuum sit de necessitate sacramenti?
2. An sacerdos teneatur ministrare extremam unctionem cum periculo propriae vitae?
3. Quanta sit obligatio singulorum rituum in administratione sacramenti?
4. Ad instar adagii proponitur in sacramentis, numquam ungere sub conditione "si dispositus es." Quomodo ergo intellegi debet Canon 942?

Ordo

5. Quid sint Litterae dimissoriae et quinam eas dare possint? Ad quid teneantur sacerdotes ex obedientia quam Episcopo in Ordinatione promiserunt?

Matrimonium

6. An matrimonium infidelium, si convertuntur ad fidem et baptizantur, transeat in sacramentum?
7. Ut quid causae requisitae pro dispensatione ab impedimento vocantur "canonicae?" An verae esse debent ad validitatem?
8. Quanam facultas dispensandi ab impedimentis habet vicarius cooperator, parochus absente, extra periculum mortis?
9. An fictae cautiones obstant validitati dispensationis a disparitate cultus?
10. Quodnam matrimonium sanari possit in radice?

MISSALE

Vertatur vulgari sermone ad amusem, rubricae ex Ritu servando in celebratione missae

- 1—Cap. IV, num. 2
- 2—Cap. V, num. 1
- 3—Cap. VII, num. 7

BREVIARIUM

Fac similiter de rubricis generalibus Breviarii:

- 1—Cap. XVIII num. 1 et 2
- 2—Cap. XXI num. 3 et 4
- 3—Cap. XXXII num. 1

RITUALE

Enumerentur capita praecipua et ad praxim utilia in

Titulo VIII

Titulo IX

Titulo X

* * * *

General Bulletin

ACTA APOSTOLICAE SEDIS

Saint Anthony of Padua, Doctor.

Number 7, of the ACTA APOSTOLICAE SEDIS, of June 1, 1946, promulgates an Apostolic Letter of His Holiness, Pope Pius XII, which proclaims Saint Anthony of Padua Doctor of the Universal Church. Office and Mass from the Common of Doctors, with *oratio propria*.

New Vicar Apostolic of Zanzibar.

A letter from Rome makes the announcement that the Sovereign Pontiff has named Father John McCarthy, (regent of the Apostolic Delegation of Africa, at Mombasa, during the War) Vicar Apostolic of Zanzibar, in place of Bishop Heffernan whose resignation was previously announced.

Father McCarthy was named titular Bishop of Cercina and Vicar Apostolic of Zanzibar in an audience of July 11.

New Prefect Apostolic of Tefé

In virtue of a decree of the Sacred Congregation of the Propaganda, dated July 12, 1946, Father Joachim de Lange, of the Dutch Province, missionary of Angola, has been made Prefect Apostolic of Tefé.

Msgr. de Lange replaces Msgr. Bar-rat, who has resigned for reasons of health.

New Superior of the Mission of Gambia.

In virtue of a Decree of the Sacred Congregation of Propaganda, dated June 7, 1946, Father Matthew Farrelly, of the Irish Province, missionary of the Mission of Gambia, in place of Father Meehan, who has offered his resignation to Rome for reasons of old age and ill health.

A THOUGHT FOR THE MONTH

On the day of the Consecration to the Apostolate at Chevilly, the Most Reverend Superior General spoke briefly to the young Fathers. We believe that his words will be profitable to the young Fathers of other Provinces and to the older Fathers who are laboring in mission fields. *Sicut misit me vivens Pater, et ego mitto vos.*

It was in the month of March, 1843, that the Venerable Father sent the promised help to Father Frederic Le Vavas seur, who had left the previous year to explore the island of Bourbon. And he wrote to him: "In the name of Our Lord, I am sending you Fathers Collin and Blampin."

It was the first time that he had an opportunity of SENDING missionaries, for up to that time no true mission had as yet been established. Father Le Vavas seur was in Bourbon merely for the sake of testing the ground, as Father Laval was in Mauritius, and Father Tisserant in Haiti. It was the first as well as the last time that the Venerable Father made use of the solemn formula "in the name of Our Lord Jesus Christ", but he was nevertheless to continue to send and to spread his sons throughout the colonies and Guinea, in the name of Jesus Christ Our Lord. As his successors have done after him, I do also today: in the name of Our Lord Jesus Christ I send you, as He Himself was sent by His Father, and as He sent his Apostles. *Sicut misit me vivens Pater, et ego mitto vos.*

Like the Apostles, you are heirs to His powers and His charismata. His powers: go, teach, baptize, forgive sins, do this in commemoration of Me. . . ; His charismata: cast out devils, heal the sick. . . Entirely spiritual charismata in our own day, but more wonderful than physical miracles.

You are truly representatives of Jesus Christ. You are other Christs, you have the mission of glorifying the Father who is in Heaven, of making Him known, loved and served. *Ut cognoscant Te, solum Deum verum.*

You will preach the Gospel, the good tidings of the Kingdom of God, to men who do not know, and whose minds are darkened by the things of earth. But remember that if the Gospel is the code of faith and morals for others, it is also your own law. You will therefore preach the Gospel more by deeds than by words.

In 1840 the Venerable Father wrote from his humble cell in Rome to a missionary postulant: "Pay the utmost attention to what you will have to do some day in the future. Consider your weakness, your poverty; behold your defects, see how feeble is your virtue, how considerable and horrible your self-love; examine whether with all these obstacles you will be able some day to save lost souls; see whether you are able at present to live a perfect life among your brothers and companions; see whether you can be a suitable instrument in the hands of God, so that you never do your own will, never follow your own tastes or opinions, etc., for that is what we expect of missionaries." They must be men who practice perfect obedience, who have no will or judgment of their own, who are entirely sold, as it were, entirely delivered to Our Lord, and who at the same time have so great a devotedness inspired by Him, that they desire no contentment or satisfaction in the labors they undertake for His love."

From all these words I select two: obedience and devotedness; consider them and recognize that they express the doctrine of abnegation and of self-forgetfulness for the sake of being followed entirely to God . . .

If you make this doctrine your own, you will be true messengers of Christ Who was sent as the Missionary of the Father. You will thus attain the end which He had in mind and which He offers to you in turn: To lead to Him the souls of men that He may lead them to his Father.

This is the goal which you must always keep in sight; this is the standard for gauging your success or your failure. If you have led souls to God, if you are truly leading them to Him, you need not fear the day of trial, of tribulations, of darkness when you are overwhelmed by the awareness of your incapacity, your insufficiency, your nothingness. When all seems stillborn in your plans and your works, if truthfully you can say that you have been loyal in leading souls to God, you will have peace, you will experience joy in the higher region of your soul, though storms may rage in its depths. Peace and joy will be your reward even here below, anticipating peace and joy eternal. It will be a foretaste of that peace and joy bestowed by the Master on His faithful servant: *Intra in gaudium*

Domini tui, and of that consummation of your missionary vocation in and through Christ who was himself sent by the Father, and whose mission you have the privilege to continue.

✠ L. L. H.

VISIT OF THE MOST REVEREND SUPERIOR GENERAL TO ROME

The departure took place at dawn, June 19, from Orly Airport. The Superior General was accompanied by Fathers Letourner, Procurator General and Duval, General Director of the Orphanage of Auteuil.

We made good time, for at 11:30 we were saying Mass at Santa Chiara.

It was a busy week. Several audiences at the Sacred Congregation of Propaganda, with His Eminence Cardinal Fumasoni-Biondi, Prefect, and Monsignor Constantini, Secretary. Hearty welcome and expression of gratitude for the services rendered to Holy Church by our numerous works in pagan lands. At the Sacred Congregation of Religious, cordial welcome by Monsignor Passetto, secretary, who received us in the absence of Cardinal Lavitrano, prefect.

Visit of courtesy to Cardinals Marchetti, Protector of the French Seminary, and Pizzardo, Secretary of the Sacred Congregation of Seminaries and Universities. Both are pleased with the administration of the Very Reverend Rector of Santa Chiara during the war years and with his charitable service to those who were persecuted by Nazi and Fascist police.

Visit to the Secretary and to the Substitute of the Secretary of State, Monsignors Tardini and Montini. The visit to Monsignor Tardini was particularly interesting because of the interest which he has, in virtue of his position, in the Portuguese ecclesiastical jurisdiction of Angola and Cape Verde Islands. Visits to Mr. Maritain, French Ambassador to the Holy See, and to several communities of religious men and women.

The ten days in the Holy City passed like lightning. We had to make arrangements for our return. One more visit, the principal purpose of our trip: to receive the blessing and recommendations of His Holiness.

Audience on Saturday, June 29th, feast of Saint Peter, which lasted from 12:15 to 12:45. Even more so than in November, 1942, we were

touched by the fatherly, affectionate reception on this feast of the First Pepe, and we were deeply moved by the words of the true successor of Saint Peter. The thought which came to my mind quite naturally was the cry of the same Peter: *Bonum est nos hic esse!*

How can we remain cold in the presence of Pius XII, or even remain ill at ease before a man who shows himself so good, so comprehending, so full of indulgence, and eager to speak and act with the utmost frankness and simplicity!

At the end of the audience, Fathers Letourner and Duval were introduced in their turn and received a special blessing, the one for the important work of the Orphans of Auteuil, the other, for the proper administration of our financial affairs, in these difficult times. And the blessing imparted to the Superior General applied to all the members, Fathers, Brothers and Aspirants, of our religious family. I am happy to be able to send it to you, and, to use the consecrated formula, I wish it to be for all a pledge of abundant divine blessings.

It was 2:00 o'clock when we arrived at the French Seminary, where we learned the good news, that, in spite of contrary information received during preceding days, we would be able to board an American plane which was to leave the Roman airport at midnight.

Carrying with us unforgettable and most consoling impressions, we left the airport on June 30 at 12:30 after midnight, and our plane, a Constellation, brought us to Paris at 3:45. We were at the Mother House before 5:00 and had plenty of time to prepare for the 5:00 o'clock Mass which we are accustomed to say for our Brothers.

✠ L. Le Hunsec, Sup. Gen.

News

MOTHER HOUSE—The Most Reverend Superior General went to Rome at the end of June. In July he assisted at the feasts of Saint Ann d'Auray, where he made an address to honor the Minor Seminary in which he was a student. From there he went to the Abbey of Langonnet for a short rest. The Mother House, whose personnel enjoyed its annual vacation,

has had the opportunity of seeing many missionaries, some coming from the missions, others to assist at the retreat. Let us mention Bishop Heerey, Vicar Apostolic of Onitsha—Owerri; Bishop Marie, Vicar Apostolic of French Guiana; Msgr. Faye, Prefect Apostolic of Ziguinchor; Very Rev. Fathers George J. Collins, Provincial of the United States; Frys, Provincial of Belgium; Balez, Principal Superior of French Guinea; Monnier, Director of the French Seminary in Rome.

FRANCE.—Vacation time in all our houses for professors and for students. In Chevilly, under the direction of Father Defranould, Recollection for more than fifty Fathers, most of whom were missionaries recently returned from mission fields. The annual retreat preached by Father Lena to a similar number. In all, therefore, an imposing group of almost one hundred Fathers closing these pious exercises on the day of the solemnity of the Holy Heart of Mary. In the houses of training, there is an encouraging increase in the number of aspirants for the coming term.

IRELAND.—Annual Retreat of 96 Fathers, of whom about forty were missionaries on leave. The Very Reverend Provincial will return in the beginning of October.

GERMANY.—All the houses of this Province are now occupied by Fathers and Brothers, who in many instances are living amidst ruins, and even, as at Heimbach, without water, light or traveling facilities. . In spite of it all the recruiting of candidates is progressing.

PORTUGAL.—The Province of Portugal has begun, this year, to organize a time for Recollection.

UNITED STATES.—There are presently 74 Fathers working amongst the Colored in the United States. The annual retreats for Louisiana and Missouri were preached to 57 Fathers.

BELGIUM.—This Province had eleven Consecrations to the Apostolate this year. The young novices will come to Cellule, France, to make their novitiate with those of France.

HOLLAND.—Consecration to the Apostolate in January, on account of the change in the course of studies during the war years; again in July, thirteen more young Fathers. The

novitiate, suppressed for one year to put the buildings in order, is to be resumed at Gennepe in September.

ENGLAND.—The three new Fathers of this year are all destined for the missions. Seven novices have arrived in Cellule to make their novitiate with their French confrères.

GAUDELOUPE.—An important contingent of major seminarians of Gaudeloupe has arrived at the Colonial Seminary. Several missionaries in need of a rest have likewise arrived from Gaudeloupe.

MARTINIQUE.—Bishop Gay, Bishop of Gaudeloupe, is preaching the retreat at Martinique this year, both for the Fathers and for the diocesan priests and women religious.

TRINIDAD.—The Very Reverend Father Daniel Murphy, Provincial of Ireland, made a visitation in May and June of the District of Trinidad. He spent five months in the United States.

GUIANA.—Bishop Marie, Vicar Apostolic, returned to France. Leaving Cayenne, May 18, he was accompanied by Brother Yves Pasquo. The Brother died suddenly on the boat, May 20, following a heart attack. His body was sent to Martinique where it was interred on May 27.

DAKAR.—The Very Reverend Father Prouvost, Apostolic Visitor of the French Missions of Africa, passed through Dakar, finishing a visitation begun at Madagascar and Reunion. At Dakar, a new parish was organized to facilitate the ministry in this great city. The seminary is once more installed at Popouguine.

ZIGUINCHOR.—Msgr. Faye, Prefect Apostolic, following a relapse into sleeping sickness, returned to Paris for treatment. Father Weiss, who had constantly refused to return to France, died in the plane that was bringing him to Dakar. Father Faye, brother of Msgr. Faye, was ordained to the priesthood at Ouagadougou.

YAOUNDE.—Catholic Action of the Colonies (A.C.C.) which has been organized for quite a time, and which aims at the apostolate of the whites by the whites, functions under the direction of Father Schmitt, and in union with "Ad Lucem." Annual retreat preached by Father Baraban, Visitor. The country, like many others, is undergoing an evolution which will require modifications and adaptations of methods of apostolate.

DOUALA.—The school of Makak has made a good start. Dr. Aujoulat has launched a Christian journal.

BRAZZAVILLE. — Bishop Biechy foresees the opening of a novitiate for African Brothers, for the time being at Kibouende. Two new stations being organized near Makoua, at Fort Roussel and at Elumbi.

ANGOLA.—Father Clemente Pereira finished his visitation of the Districts of Angola, and expects to reach Paris in October to act as General Councilor.

KILIMANJARO.—The Very Reverend George J. Collins, Provincial of the United States, who came to Paris by plane at the beginning of July, continued his journey by plane to Kilimanjaro. He visited this Mission for which his province furnishes the personnel, and left Nairobi September 18, returning to the United States by way of Paris.

BAGAMOYO.—The 23 young Dutch Fathers destined for the District of Bagamoyo reached there June 13. The three Fathers who had replaced the Italian Consolata Fathers in the Prefecture Apostolic of Meru during the war, will return soon to their mission.

REUNION.—Bishop de Langavant spent fifteen days at Mauritius. The Very Reverend Father Streicher, Principal Superior of Mauritius, left in August for a visitation of our Districts of Madagascar and of Reunion. About fifteen seminarians of Reunion have arrived in France for the Colonial Seminary and for Alex.

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New Address: Father W. J. Keown, Vint Hill Farms, Warrenton, Va. (Dec. 17).

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TICKER TALK (Continued from p. 134)

Father Wrobel and Frommholz, who arrived in this country just over a year ago, are attending classes in English at Duquesne. . . News supplied by Father Joseph Sonnefeld. . . who also writes: "We are having our church washed and painted in preparation for our Golden Jubilee this coming year.

"A movement is on for the prevention of smoke in Pittsburgh. We were asked to put in stokers in the church and school buildings. . . which we did. But in the meantime, the railroad below us is still puffing a lot of smoke up here. We hope this situation will soon be cleared."

Father Tessier

1887-1946

On Tuesday, September 24, 1946, the feast of Our Lady of Mercy, the Very Reverend Stanislaus Tessier, C.S.Sp., Superior of Garé Mission, died between 9:45 and 10:00 A.M. His death was due to an accident which occurred while he was felling trees with a group of workmen. He was fortified before death with the rites of Holy Church.

It was Father Tessier's custom when at home in the mission to look after the work connected with the new hospital he had built these last years. There were growing near the hospital a number of trees that might be a danger to it; he decided to remove them.

After his Mass, breakfast and Office on the day mentioned above, Father Tessier went to direct five workmen in the felling of the trees. After one tree had been felled they began work on a second, a tall tree, seventy feet high and about one foot in diameter at the base. They finished the cutting at the base and then all joined in pulling it down with the rope in the direction chosen. They pulled. The tree yielded and started to fall. Father Tessier ordered all to safety. All ran, including himself. He ran downhill to the shelter of the trees in line with the one that was falling. In falling, the tree swerved quite a distance from the course planned for it and caught Father Tessier just before he reached safety. He was sixty feet from the base of the falling tree when an upper branch, 1½ inches thick, struck him. A small broken stub pierced his head, made a large gash on the right side penetrating to his brain. He also had a wound on the crown of his head. The falling tree bounced on a large stump and lay clear of Father Tessier.

Nobody actually saw the accident. The workmen returned after the tree crashed and found Father Tessier lying wounded. He never uttered a sound. His eyes were closed and blood was flowing from his mouth and nose and the deep wounds in his head. He never regained consciousness.

One of the workmen, Morisi, urgently called Father Moroz who gave Father Tessier absolution. Father Joseph Sipendi was also informed and he went for the holy oils and administered Extreme Unction.

The workmen went to the hospital and got a bed on which they placed Father Tessier and took him to his room. The Sisters came and dressed the wounds. Father Moroz sent all the school children, who were at recess, to say the Rosary for Father Tessier in the church and wrote to the doctor to tell him what had happened and to ask for his help, to a trained nurse at Kongei to secure her services, and to the District Commissioner. In the meantime, Father Sipendi completed the Sacrament of Extreme Unction, gave Father Tessier the last blessing and recited the prayers for the dying with the Sisters and other helpers present. Father Tessier expired during the prayers at about 9:45 A.M.

The doctor could not come at once as he has no car and he tried to hire a truck. Because of the recent rains no truck could make the journey. Father Tessier had expired before the nurse could arrive from Kongei.

The news of the accident spread rapidly and the people of Garé crowded the house, wailing and weeping. To calm their emotions the Fathers said the Rosary with them. In the meantime the Sisters prepared the body for burial. All day the people of the neighborhood kept coming to pay their respects to Father Tessier and pray for the happy repose of his soul.

The Requiem Mass was sung on Wednesday, September 25th, by Father Moroz. Father Victor, O.S.B., of Ndanda, Father Remers, C.S.Sp., of Morogoro and Brother Timothy, C.S.Sp., all came from Kivungilo for the Mass and funeral. Mother Renata and several of the Sisters from Kivungilo also assisted. Father Tessier's body was laid to rest in the Garé Cemetery after the Mass, Father Moroz presiding at the burial.

Many letters of condolence were received and the Christians of Garé are having many Masses said for the happy repose of Father Tessier's soul.

Father Tessier was born January 10, 1887, at Monbert, Loire Inferieure, France. He was ordained priest October 28, 1912, and came to the Vicariate of Zanzibar in 1913. The First World War found him at Bura and, called to the colors, he left for France in 1914. He served all through the war in France and Italy. On being demobilized he left again immediately for East Africa and, assigned to

Kilimanjaro, arrived October 5, 1920, in this Vicariate, and had been here since. After spending a short time in the Pare Missions, Kiswani and Kilema, he came to Kilema.

He was assistant to Father Auguste Gommenginger until 1929. His great work in Kilema was the finishing of the church and the building of the present school. Both are great monuments to his zeal. His work for souls, known only to God, is visible however in the splendid progress of Christianity in Kilema, Kirua and Marangu.

In 1929 he left Kilema for Kondoa Irangi, and there, too, he never spared himself. The marks of his labors there with Father Krieger, founder of the mission, are many—Mondo and Haubi and the many schools. The piety and devotedness of the faithful are an evidence of his spiritual work. Progress in the evangelization and education of the people was always his aim everywhere.

In February, 1934, he was recalled to Kilema and was charged with the duties of pro-vicar and vicar delegate. He was at the same time superior of Kilema and its annexes. He worked day and night. He was indefatigable. During this time he secured for the vicariate the property at Maua, which was later to become a new mission and the Mother House of the Congregation of Brothers of the Immaculate Heart of Mary. He also secured a valuable piece of land in Marangu Chini which will be a good mission one day. The school is growing quietly there already. In 1937 he celebrated his Silver Jubilee at Kilema. Everybody showed his affection and esteem for him. He was the recipient of many spiritual bouquets and kind words. The people also offered him 2,000 shillings and with this he built a school at Komela. From April, 1938, to November, 1939, he administered the vicariate during the absence of the vicar apostolic. He assisted at the conference of Ordinaries in Kwiru in 1938 and left a lasting impression of his zeal and piety on those who met him.

After Italy entered World War II in 1940 and the Vicar Apostolic of Kilimanjaro assumed the administration of Dodoma Prefecture, Father Tessier went there as vicar delegate. He labored devotedly and generously all during these hard years in Dodoma, not only carrying the work along but helping the Passionist Fathers to advance it. He helped to finish the

church at Kurio and build a beautiful convent at Kondoia, a school at Ikasi, encouraging the activities of the Passionist Fathers in the foundation of the African Sisters' Congregation and the training of seminarians.

Father Tessier left Dodoma March 23, 1943, to take up work at Garé Mission in the Usambara Mountains. He labored hard in his new field for the children. He built a very serviceable hospital in Garé. He was planning a convent for the Sisters of Our Lady of Kilimanjaro and a large school. The Garé Mission will be blessed by the sacrifice of his life.

Father Tessier's life was a crowded one but had one clear purpose. His activity was varied but was always directed to one end. He would never bother climbing Kibo for there are no souls there. He was an apostle and nothing else. He lived for souls, he labored for souls, he was never tired. His exploits as a visitor of schools and annexes will make legends. He actually walked 60 miles in one day; and not once but often. His departure with that old bag slung over his shoulder, with two bananas and a bottle of water, to visit schools miles apart was a sight familiar to all who lived in Kilema or Kondoia or Garé or to those who visited these missions.

He rested by keeping the archives of his missions in order. He worked nights to re-copy the whole baptismal register of Kilema, filling volumes with every detail carefully entered. So with the matrimonial dispensation register, the confirmation register. He was a most painstaking administrator.

He had a childlike love for God and a child's confidence in His Providence. He was never tempted by fears for the future to economize and save with a perhaps exaggerated prudence. He was doing God's work and God would surely provide. He loved poverty, lived poorly and consecrated himself entirely to souls.

He loved the confessional and was mercy itself there; he loved to preach, to teach, to administer the Sacraments. His whole heart was in the salvation and sanctification of souls. A true son of the Venerable Libermann, whose writings he loved, he spent himself and was spent for souls every day in fervor, charity and sacrifice. His last words were words of charity for the welfare of others. His last work was for the sick and the

suffering. He tried to save the hospital from the tree. That tree was his last Cross, the last thorn to pierce him. He had said Mass in honor of Our Lady of Ransom that morning. God permitted the accident and Father Tessier went to his Father, his Master, his Sanctifier; to Mary, his Mother, to receive the great reward he so richly deserved. All feel that a saint has passed from us and say so. One of the Ordinaries of Tanganyika said: "He will still help us all. One with such zeal and burning charity only grows more zealous and more charitable in heaven for the work of the Apostolate." ✠ J. B.

* * * *

Brother Ammon

1858 - 1946

MANY a former student of what is now known as Duquesne University would be hard put to it to name more than one or other of the instructors he had during his days at the institution, but no student who ever climbed the steep hill to the Bluff would hesitate in recalling who it was that took care of the physical plant between the years 1890 and 1940. Certainly in the minds of the students, "Mr. Duquesne", without high hat or tail coat or white tie, was unquestionably the man with the stenorian voice, the labor-bent shoulders and the sign of his profession upon him, the monkey wrench, known to all and sundry as Brother Ammon. Bachelors, Masters and Doctors degrees were, as far as he was concerned, all right and mighty convenient to have, but they never mended a leaking steam pipe or a defective heating system. Neither did they win football games or basketball contests and, after, of what use was it to have a student of the University discover the rudiments of the subjunctive mode in Chaucer if the football team could not make more touchdowns or the basketball team more baskets than their opponents?

It was probably one of those divinely providential directions which prompted his parents to confer upon the child born in Sharpsburg on September 1, 1858, the name of Adam. Certainly there was in the after years about this child something of the newness, the rarity, the undiminished freshness of the primal Adam and

surely the first Adam, looking out over the new world to be tamed and harnessed, could not have called upon more ingenuity than did this other Adam as he surveyed the world of his religious appointment about to emerge from the chrysalis of a small, little known, Prep School and College into a populous University. The intellectual expansion demanded a corresponding physical one and new buildings had to be acquired, renovated and adapted to the requirements of the new regime. The thinkers were all taken up with plans for new courses in intellectual life and it was left to Brother Ammon to superintend the carpentering, the plumbing and the heating devices of the expanded plant. Future engineers will, no doubt, find many things that will be to them almost inexplicable, but these very things will be the relics of a timeliness, an ingenuity and an adaptability which came from the depth of Brother Ammon's realization that wherever useless expense could be avoided, it must so be done. Inconvenience, time, hardship meant nothing to the good Brother, for after all, there is little we have so much of as time and a little hardship never did any harm to anyone, particularly if he was a member of the Congregation.

Adam Peitz was not what is commonly known as an intellectual man, although he was a brainy man. He read the catechism, the spiritual books, the comic sheets and the newspapers and especially the sports pages if they contained accounts of games played by the teams of Duquesne. Beyond that his reading was nil. During his boyhood in Sharpsburg, he attended school, that of St. Mary, but upon the completion of the grammar grades he manifested no desire for the beauties and advantages of higher education. Physically well built and equipped with a vast amount of native ability, he took a position in one of the steel mills of the district. It was a strange proving ground for the development of a vocation, but God is in the steel mills as well as in the schools and the "Spirit breatheth where He will." The result was that the young giant with the physique of a Vulcan resolved to look for the pay envelope of Heaven rather than that of this earth. Many things go to make a vocation: the direction of competent pastors, the prayers of fond and faithful parents, the good example of others, the de-

sire of the heart and, above all, the movement of the Holy Spirit. All of these Adam Peitz had and, as a result, he presented himself as candidate for the Brotherhood in the Congregation.

In those far off days the novitiate for the Brothers was in Marienstadt, Arkansas, and it was there that on August 28, 1881, Adam Peitz made his religious profession as a Brother in the Congregation, the first member of the Province to make his profession in this Province. He was to be known in religion as Brother Ammon. Three years after his profession, he pronounced his perpetual vows, August 28, 1884. For nine years after his profession, Brother Ammon remained in Arkansas and devoted himself tirelessly to the work of the establishment.

In 1890 he was sent to the college in Pittsburgh and from that day to the time of his death, he devoted himself wholeheartedly and wholesouledly to the care of the property of the college. He was wrapped up completely and entirely in its material expansion, although he did not forget that "prayer moves the hand that moves the universe." He was satisfied to leave the intellectual development to those who were charged with it, but, on occasion, he would not hesitate to tell the instructors, and even the president, what he thought should be taught in the institution.

Down through the years his interest in the athletic prowess of his adopted Alma Mater never waned and in the early days of his career there he did not hesitate to don a suit and do his best, back in the days of the flying wedge, for the football teams of Pittsburgh College. For him in later days the greatest glory of De Forrest's inventions was that he could sit at home and listen to the account of what his teams were doing on distant gridirons or basketball courts.

Athletics were for Brother Ammon, however, only an outlet for the enthusiasm he felt for Pittsburgh College or Duquesne University. He knew every brick that was in its buildings, every turn or twist in its steam or water system, every quirk or foible in its intricate nervous system. Many of them he had himself thought up and all of them he knew. As chief of maintenance he was the

most sought after man on the campus, and it is not accordingly surprising that in the passage of days he should have come to look upon himself as indispensable. That is, as we all know, a rather human trait and does no radical harm to anyone, although it may irritate, as it often did in the case of the good Brother Ammon, but it does not obliterate, and the proof of it is that whether one liked him or not, one cannot forget Brother Ammon.

It would be a mistake, a great unjustifiable mistake, to come to the conclusion that Brother Ammon was taken up solely with the material advancement of Duquesne. It is, of course, true that he wanted the plumbing to work, the steam system to function, the buildings to be kept in repair. That was his job, but no matter what the stress of work might be, one could find Brother Ammon present at all the religious exercises of the Rule: Morning Prayer, Meditation, Mass, Particular Exam, Visit, Spiritual Reading, Night Prayer. With so many chances to excuse himself, he used none of them except on rare occasions. He was regular in his attendance at the exercises and from them he garnered his strength. He placed little dependence upon his own physical strength for he had learned that it is useless to contend against a power until one has learned to control that power. He accordingly took his time to form his judgments as to what was to be done and how and no power on this sad earth could hurry him, and that, perhaps, is the secret of his long, full life.

Brother Ammon would have been far less human, of course, than he actually was if he did not come to look upon the buildings and the lots of Duquesne as his own. No maintenance engineer ever gave more devoted care to his charge than did he give, and the physical condition of Duquesne is a lasting monument to the careful, energetic Brother. It was not only the buildings that he loved, but his love went out to those the buildings served. He liked the students of the institution; he liked the youngsters on the Bluff. Those tough little youngsters knew that they could use the campus as their playground until such a time as Brother Ammon decided that they had better go home. When they heard the mighty roar let

out by him as he stood at the third floor window, they went their way without dalliance for they knew with the long, long memory of youth that if ever Brother Ammon came down from his lookout post, there was safety only in flight. Yet they were not afraid of him, for it was no unusual sight to see them consulting him upon some of their mechanical problems, but they respected him and obeyed him. For long years he was the only police force there was around the buildings on the Bluff.

The golden jubilee of his profession, celebrated in 1931, was a tribute paid by former students, grownup youngsters of the Bluff, and confrères from many communities to an amiable and popular Brother and it was an interesting and fascinating experience to hear members of the Church's hierarchy, venerable judges of the State's courts, respected members of the nation's business and citizens from every walk of life and from every profession recall with admiration how they quaked in fear and ran from that all-pervading voice.

Brother Ammon was the first member of the Congregation to make his profession in the United States. Since that day of August 28, 1881, many others have followed him in dedicating themselves to God in the Congregation, but none has more successfully proved himself. When, a few years ago, age and its attendant infirmities forced him to give over his active superintendency of things, no one found fault because he chose to live out his life in Duquesne. He grew old gracefully and never lost his interest in the institution. Finally, the stout old heart could carry on no longer and Brother Ammon was admitted to Mercy Hospital where on September 27, 1946, he died, unafraid and sure. The funeral was, of course, a large one, as indeed it should have been. The Solemn Requiem Mass was sung by his nephew, Father Edmund J. Wiethorn, in the University Chapel, October 1, 1946. Mourned by his sisters, both Religious of St. Francis, by another sister and brother, by his confrères, members of the clergy, representatives of every profession and business, lawyers, doctors, judges, dentists, men and women who had known him, Brother Ammon's mortal remains were laid to rest in St. Mary's cemetery, Sharpsburg, Pennsylvania.

Ticker Talk

FATHER Stark suffered an accident when he collided with a truck while riding a motor cycle. Later he was operated on for a leg infection. . . Father Burns spent an interesting vacation of one week at the Gora Hotel, situated on the mountains near Tokyo. Fishing, swimming, tennis, golf, boating, ping-pong, movies, etc., seemed to be the order of the day except for one day when a special train carrying the Emperor stopped at the station nearby to pick up the Emperor's mother and the Empress. Father Burns tells us that the people think a lot of their "Son of Heaven." But Father Burns thinks the Emperor is a nervous little fellow. . . At the Army Air Base, Geiger Field, Washington, Father Kilbride had a big communion breakfast for the soldiers and officers. He is now in charge of young lads who have just finished their basic training and are attending schools to qualify for some specialty in the service. . . Father Haley arrived in Paris, October 4, remained there for a weekend before taking up his duties in Erding, Germany. . . The man in charge of the pharmacy at Pratt General Hospital (Florida), is a Duquesne man and so is one of the patients. Father Lavery, the chaplain, sends us this piece of information. . . Father Wersing has organized the German youth in several communities. He tells us that Lourdes and Konnersreuth are "out of this world." On his trip to Lourdes he was accompanied by a sergeant major whom he later had the happiness to baptize. . . Fathers McAnulty and Haley meet occasionally at the Chaplains conferences in Germany. . . Out in California Father Hyland reports very favorable progress with the new missions there. A chapel has been erected and paid for at Our Lady of the Valley Parish. They move into the rectory, their own, about January 15. Father Hyland has many plans for the future but the present is by no means neglected. A \$1,600 auto is being offered at \$10 a chance (not more than 900 tickets will be sold). A fifteen acre ranch is being beaten into an apricot orchard and several tons of good fertilizer have been ordered to complete the job. All this and many other things add further

charm to that place, called by Father Hyland "the garden spot of the world, where the valley meets the desert." . . At Hartsville, South Carolina, Father A. J. Hackett has already planned a combination building, designed for a permanent school, to be used for a few years as convent school and chapel for the sisters and the people. . . For the first time in Lake Charles the Colored marched with the Whites in the procession on the Feast of Christ the King. Previously they walked behind the Blessed Sacrament, which meant they were excluded from the procession. . . Father Mullen has acquired a choice piece of property on the Commons, as a future site for St. Catherine's, Little Compton, Rhode Island, and plans are underway to establish it there. . . On November 11, sixty-six children were confirmed at Assumption Church Carencro, Louisiana. . . Our Lady of Victory chapel (Barceloneta) has received its finishing touches. . . In Hato Rey there are about 500 attending the new school and 120 in the chapel school. . . Shortage of materials has delayed many jobs of construction and renovating in the Puerto Rican missions. Father Ford (Jayuya) has a difficult time in completing the extension to the rectory. However, the Esperanza (Arecibo) chapel is now twice its original size. Father Reardon had to overcome many difficulties to finish the job. Father Sweeney has been unable to start his chapel in Arrozal. . . Sacred Heart, Detroit, has about sixty taking instructions. . . We have word from Father Murray at Sanford, North Carolina, that he is now living in his new cottage. He has six attending instruction class. . . The church at New Iberia, Louisiana, looks good in its new coat of paint—sixty-five gallons did the job. . . There are 144 attending the school at Hot Springs, Arkansas, and the trailer court brings in \$75.00 a month rent. . . At Shreveport, Louisiana, Father Lundergan says that several non-Catholic children have expressed a desire to enter the Church. He is trying them out on attendance at Sunday Mass. His confirmation class this year numbered about sixty. . . The church of the Holy Spirit, Kansas City, Missouri, was dedicated on Sunday, November 10. . . Father Huber has installed new marble altars at Holy Ghost Church,

New Orleans, Louisiana. . . Father Cronenberger has 610 attending his school at Alexandria, Louisiana. . . At St. Benedict's Pittsburgh, Frs. T. A. Murphy and E. C. White celebrated jointly their Silver Jubilee of Ordination on October 13. Despite the electric strike there was a large number present including the Mayor of Pittsburgh. . . Due to the fact that many of the mothers of the children attending St. Joachim's School, Detroit, expressed a desire to see their children become Catholics, Father Demers has commenced a special class in Catechism immediately after school hours. . . Latest word from Father Burns in Japan informs us that about the most important topics of conversation among G. I.'s over there are: Lil' Abner and the contest between a Jap expert on the abacus and a G.I. expert on the electric calculator. The Jap won on all counts except multiplication. . . Father Woehrel (Uru, East Africa) tells us that the shipping strike here has tied up many of the things they have been waiting for. . . Fathers Connors and Moroney visited all of the missions of the South and Southwest, with the exception of Kansas City, on a recent tour. . . 5000 miles in two and a half weeks. . . It all started with attendance at Bishop Morris' funeral in Little Rock.

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FATHER PARK DIES

Father Thomas J. Park died in St. Mary's Hospital, Philadelphia, at 4:15 P.M., November 16. The solemn funeral mass was celebrated at Our Lady of the Blessed Sacrament Church, Philadelphia, by Father Provincial, with Father Joseph Kirkbride as deacon, Father Francis Trotter, subdeacon, and Father Edward Clifford, master of ceremonies.

The choir from the Missionary College, under the direction of Father Raymond Shanahan, sang the Mass.

Interment was at Cornwells, with Father Provincial giving the final blessing.

Two monsignori and approximately forty priests assisted at the Mass.

Our Levites

FERDALE: Before the paralyzing New England frost settles upon us for the winter season we are making desperate efforts to finish a few of our projects. A new road is being laid between the front drive and the garage. The roads in the courtyard are being widened in an effort to cut down on the rather decisive language of deliverymen who find themselves stuck in the middle of the labyrinth with a truck and trailer. The walls of the new handball alleys are almost complete and the surface will be laid once the stone foundation is finished.

Ferndale had the pleasure of playing host to a bishop this past month, not once but twice. On his way to the recent Catechetical Conference in Boston, Bishop Griffin of Trenton, remained with us overnight along with Monsignor Crean, Vicar General, and Father Ackerman. On their return trip a few days later they stopped again and Bishop Griffin said the community Mass for us.

On Hallowe'en we were well entertained by the presentation of "Career Angel," a play in the grand tradition of Ferndale. Without doubt it was worthy of superlatives from every aspect. Rumor has it that the cast is taking to the road, that is, for one performance at the convent. Since the play itself is built around community life those at the convent should enjoy it as much as we did.

The free day enjoyed on the Feast of All Saints was climaxed by a lecture on Catholic Action delivered by Father Donald Hessler, M.M. To say that we were inspired by this missionary who spent a number of years in a concentration camp would be putting it mildly. Since his talk, several groups have banded themselves together in an effort to learn more about the Catholic Action movement.

On November 5 Fathers W. J. Keown and Lafontaine departed from our midst after spending some time in the community.

The monthly day of recollection for diocesan priests of the district was held here on November 14. Father John S. Kennedy, editor of The Catholic Transcript, gave the conferences.

During the past month Fathers Brisson and Boulard, enroute from France to Haiti, spent a few days with us. In addition to those already mentioned, our visitors have included Father James O'Reilly of Puerto Rico,

and Fathers Bonifazi, D. P. Bradley, Kirkbride, FitzGerald and Meenan.

Ridgefield

The Novitiate at this time of year takes on a brisk and efficient attitude, or so the novices like to think, at any rate. We deem ourselves veterans in the life which before seemed so mysterious and out of reach. The study and practice of ascetical theology which was looked on formerly as a study for saints is now within our sphere. The future looks bright after the first taste and we are curious and eager for more.

Manual labor has been the keynote for the past few weeks and the focal points are the Stations of the Cross and Grotto. We were pressed for time as the Stations arrived late and their dedication had to be put off. The work was rushed and finished on time. The beauty of the Grotto has been enhanced and doubled by the new decorations. The blessing and dedication of the Stations was carried out with due solemnities by Father Master. Father Joseph M. Griffin, of Hartford, was celebrant at Benediction. Father Hoeger said the Rosary and preached the sermon. A large crowd from the surrounding towns was on hand to witness the ceremonies. Many of our own Fathers were present, together with numerous other priests.

The contractors have at last arrived to start work on the barn. It was well worth the wait for at the present rate of progress it will not take them very long to finish. We hope that the wait for plumbers, carpenters, electricians, etc., is not as long. The cows and horses are confident of moving into their new duplex by spring, barring any new O.P.A. rulings.

Founder's Day was celebrated with due solemnity and a very welcome free day. The canning and preserving is nearly complete despite the loss of Brother Cantius. It has fallen to younger but capable hands to fill his position.

During the month Monsignor DuBarry, Father Francis Trotter and Father Ackerman visited the Novitiate.

The Connecticut weather smiles favorably on our Novitiate, October seeming more like April, autumn seeming more like spring. Everything is sunshine and activity.

This season of the year is unusually blessed with many holidays and

holy days: All Saints, All Souls, Armistice Day, Thanksgiving Day, all in a row, and then the crowning day for us novices, the feast of St. Stanislaus, our patron. Probably in union with all the novices all over the country, and throughout the world, we honored our smiling boy-saint, Stanislaus. It did our hearts good to think of him and to celebrate his feast with an extraordinary free day. The latter consideration, no doubt, helped us to realize better that which Stanislaus stands for, the traditional happiness of the novitiate.

Christmas can't be far away either, Drifting from our recreation hall of a night can be heard strains of one of Carlo Rossini's Masses that we are preparing for the big feast, and it should be a happy feast.

One of our fellow novices has just recently returned from the hospital, and any day now we are expecting the return of our gallant Brother Cantius from the same hospital.

Football spirit seems almost to have run its course, and the eyes of the skating fans are on the lake for the first signs of ice. We are well into the Novitiate year now. The Rule seems quite familiar. We are becoming accustomed to having the habit of our Congregation as our daily dress. We have seen moving pictures of the parishes where we might some day be. We are progressing somewhat in the Science of the Saints. One thing is yet wanting to make the Novitiate seem fully our home; we have not yet undergone the baptism of winter. That is the one thing always fully initiating a person into a new place, but as sure as the morning it is coming, and with our firewood, our overcoats and our skates, we are ready.

Cornwells

With nicely balanced departures and new arrivals, we manage to hold our high enrollment. Our vocations are a cause we urgently recommend to your prayers.

The annual retreat of the scholastics began on October 2 and ended on October 5. Father Francis Meenan, of Saint Mark's, brought to bear on our young minds his sanctity and lore and picturesque patter. Our gratitude goes to him.

Mission Sunday was celebrated with a high mass, followed by a discussion by Father Kettl of Father Federici's conference, "Collaboration of Bishop

Barron and the Venerable Liberman," published in the Catholic Historical Society Quarterly.

Visitors have been numerous. We were honored by the visit of Bishop Waters of Raleigh, N.C., who commented on the fine appearance and cleanliness of the scholastics and the scholasticate. At his request we were granted a half-holiday, so that now we all hope some day to work in North Carolina.

Fathers Hoeger and Kettl attended the State Convention of the Catholic Education Association in Philadelphia. Both spoke at the seminary meeting, on the spiritual and intellectual training given to our junior scholastics.

Football and farm activities—vegetable picking and cornhusking—lighten the "amo-amas-amat" (accent on the last syllables). Anticipated is the Halloween show and festivities. The stretch to Christmas is half over, with the days, hours, minutes counted daily on the blackboards.

Our public thanks go to Frs. James O'Reilly and Morgenroth for their visits and their agreeableness in talking to the scholastics.

On November 19, Father Thomas Park was laid to rest in a corner grave of our cemetery. Father Park had died in St. Mary's hospital, Philadelphia, on the Saturday previous from a heart attack, and after receiving the last sacraments. On Tuesday, following Matins, the Solemn Funeral Mass was sung by Father Collins at Our Lady of the Blessed Sacrament Church. The funeral procession arrived in Cornwells at one o'clock. The number of his brothers in Christ that attended him in his last journey is as fine a commentary as we can give on his life and charity. Besides the scholastics (our schola had sung the Mass) there were present our own community and Fathers Collins, Lechner, John J. O'Reilly, Kirkbride, F. J. Smith, Haas, J. J. Manning, McGlade, K. O'C. Keane, F. Trotter, Stanton, Diamond, Strahan, C. Connors, Holmes, Clifford, Jos. Hackett, Curran, Reitan, J. Sullivan, McHugh, Stocker, Meenan, Shanahan, and many lay visitors, friends of Father Park.

We recommend Brother Gottfried to your prayers. During the month he received the last sacraments, after which he recovered some of his

strength. Father Kettl is, at present, in Nazareth hospital, recovering from an emergency operation for hernia. We expect him home soon. Meanwhile, Father Sheridan is "directoring".

To turn to lighter things: On Mission Sunday, the scholastics were invited to attend an Indian exhibit and a play on the subject of the Jesuit Martyrs in America, at the Convent of the Blessed Sacrament. Also during this month the scholastics and community took part in the closing of Forty Hours at the convent.

On Halloween, the scholastics, under the direction of a newly formed dramatic committee, staged a "Variety Show". For our own purposes it was a success, though, despite some gratifying enthusiasm to the contrary, its thespian quality was not such that we should tour it. Our forthcoming Christmas play will be of a more traditional nature, and we will consider invitations to outside performances.

Lest you judge that our activities are confined to visiting convents and giving entertainments, allow us to allude to the facts that the winter supply of coal and the corn are in, and that a mid-term scholastic accounting was required during the seven days following November 13. Results are not yet public.

On November 3, there was conducted at our cemetery a memorial service for all our dead buried there. On November 5, Solemn Requiem Mass was sung for the repose of the soul of Mrs. Morrell. It was attended by some of the brothers and boys from St. Francis, Eddington.

While stream-lined stainless steel "electrics" race by at ninety miles per a few hundred yards away; while, perhaps a futuristic Studebaker reposes in the courtyard (visiting, of course) or hums the Pike, we, for one half-hour weekly are medieval monastics—or so we believe; all of which is a devious way of stating that on Mission Sunday we re-inaugurated our Choir-vespers, rubrical to the last bow.

(Continued on p. 137)

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In His will is our peace.—Dante.

Duquesne Doings

Your correspondent drew some comfort from the intelligence that the blackout of news from Duquesne has not gone without notice. The report, however, that he has just succeeded in finding his way out of Canevin Hall after two months of burrowing through 4,107 students, (2,698 of them veterans) has not even the dignity of a Cornwells rumor.

To acquaint you with the general tenor of the news since we last wrote to you, we can begin with the administrative changes. Father Francis P. Smith has succeeded Father Raymond V. Kirk as president; Father Vernon Gallagher holds the posts of vice president and dean of the college of Arts; Father John Sullivan assumes the chair of dean of the Graduate School; Father Joseph Kletzel has moved to the post of assistant dean of the College of Arts; Father John O'Brien is the new dean of Men; and Father William Hogan has returned from the Navy to his old posts of assistant treasurer and purchasing agent. Retaining their administrative posts are Father Joseph Kirkbride, director of Public Relations; Father Edward Smith, secretary of the University and dean of the School of Music; Father George Harcar, dean of the School of Education; and Father Salvator Federici, director of Admissions.

The sports program evolves slowly. The informal football squal held regular fall drills and scrimmaged with Pitt, Penn State, Carnegie Tech (twice) and Alliance College. Look for a fine team next year. The freshman won its two regular games with Butler Cubs, 19-14, and Alliance College freshmen, 25-0.

The basketball team, with a majority of the 1942 squad returned wiser and oh, so much bigger! plays the following schedule in 1946-47:

Dec. 5—Alliance at home
Dec. 14—Geneva away
Dec. 16—Nevada at home
Dec. 20—Kentucky (Morehead)
Teachers at Louisville, Ky.
Dec. 21—Miami (Ohio) at Cincinnati
Dec. 23—Tennessee at Home
Dec. 28—Youngstown away
Dec. 31—Akron away
Jan. 2—Holy Cross at The Gardens
Jan. 3—Utah at Farrell
Jan. 11—St. Francis at Altoona

Jan. 15—
 Jan. 17—John Carroll at Cleveland
 Jan. 27—
 Jan. 30—Geneva at home
 Feb. 5—RPI at home
 Feb. 6—Quantico Marines at home
 Feb. 8—Akron at Altoona
 Feb. 17—Valparaiso at home
 Feb. 21—Baldwin-Wallace at Cleveland
 Feb. 28—Georgetown at home
 Mar. 1—Albright at Reading
 Mar. 4—Georgetown at Washington
 Mar. 5—Quantico Marines at Quantico

Note: Games for Jan. 15 and Jan. 27 have not yet been finally scheduled.

The swollen enrollment has hastened the expansion program. Two new Quonset huts, 20 ft. by 108 ft., have been erected over the gymnasium to provide additional laboratory space for chemistry and botany. The new laboratory equipment has sent our facilities into the front ranks of college chemistry departments.

The faculty, 166 men and 71 women, seems almost as numerous as students. One becomes acquainted with colleagues in his department only after many weeks of classes. Five diocesan priests augment the twenty-four Holy Ghost Fathers on the faculty. Father Vincent Deer has joined us. Needless to say, we swallowed him down with great gusto.

How long the inflationary enrollment will continue, no one can tell. That the spiral will not begin to descend for another two years, everyone agrees. When we contemplate the total effect of Catholic education upon so many young men (yes, we're a boys' school again!), we dislike to think of the time when so many will not come to us. Had we the facilities, the endowments and the faculty of priests needed to continue the training of this great body of laity, we could admit large numbers indefinitely. We ask you to pray some philanthropic Santa Claus to visit us soon.

CORNWELLS

(Continued from p. 136)

For a brief "sportscast" we mention the high-school versus college football game on November 1, to the traditional humiliation of the high

school, and the fact that Fathers Sheridan and Mangan contrived to materialize a pair of tickets to the Notre Dame-Army game. They made their way to the Yankee Stadium without any discernible reluctance.

Father Clifford left our community for St. Joseph's House, Philadelphia. Father Mangan assumed teaching duties here during the month, taking upon himself some of the various special classes of Latin and English.

And that winds us up for the month, with the exception of stray items such as that workmen removed one of the two signs that announce our existence to the railroad clientele, and the next day two scholastics pulled down the second sign. We are told that these are to be replaced by new and more splendid exhibitions of billboard craft.

BULLETINS, 1940-1946

MILLVALE, PA., ST. ANN

Within the past six years (1940-1946) the personnel, financial situation and the *status animarum* of St. Ann's have undergone considerable changes, as the following report will indicate.

I. Personnel

Father McGuigan was changed from his charge here on Feb. 13, 1940, and was succeeded the following day by Father Kirkbride, who remained until August 24, 1945. Father David Ray, assistant since 1939, joined the Armed Forces during the summer of 1940, and was succeeded by Father William Mullen, who in turn was followed by Father Clifford; and he, having been called to other fields of labor, was replaced by Father McNamara, the present assistant. Two months' later, August 1945, Father Carroll was appointed in charge.

II. Finances

Shortly after his arrival, Father Kirkbride announced a debt of \$55,000.00 on the church property. He immediately set about refinancing it and one month before his departure five years later, this indebtedness was wiped out; and his successor found a cash balance of \$2,300.00. Finally, one year later, with Father Carroll in charge, and having an extraordinary expense of \$6,000.00 for much-needed improvements and repairs in the church, school, convent and rectory, St. Ann's has \$35,000.00 to its credit.

III. Status Animarum

The unusual situation of being located between two national parishes, with the still more unusual freedom of affiliation with any one had rendered an exact picture and tabulation well-nigh impossible. Before his departure however, Father Kirkbride had a complete census taken; and a house-to-house visitation of the parish during the past year has amply testified to its accuracy. The following summary, based upon these very latest figures will close this quinquennial report:—

Families	825
Souls	2,838
Children in School	360
Annual Communions	3,305
Marriages	34
Births	62
Deaths	11

CHARLESTON, S.C., ST. PETER CLAVER

In the five years that have elapsed since the last report a few changes have occurred. The convent has been renovated inside and outside. St. Peter's Church has been decorated and a coat of paint has made the outside more becoming. A Hammond organ has supplanted the old pipe organ which finally paid the penalty of old age.

New stained glass windows are now in the process of manufacture for Immaculate Conception Church. We hope that the prevailing shortages will not delay their installation much longer because they are needed urgently.

The greatest change of the past five years is in evidence at Immaculate Conception School where a third story has been added to the building. The new floor adds seven class rooms and houses the high school department. A commercial course has been added to the school and it is functioning satisfactorily. In the past three years the commercial students have made creditable records in the national examinations.

A few changes in personnel have taken place in the period. At present the work is being carried on by Fathers Cleary, McMenemy and Zamborsky.

MT. CARMEL, PA., ST. JOSEPH

During the past five years we had a number of changes in personnel. In July, 1940 Father P. Maciejewski was appointed pastor, succeeding Father M. Luczkiewicz. The following year Father L. Alachniewicz was sent to assist Father Maciejewski. Later that year Father Joseph A. Paga was appointed assistant. Father Alachniewicz, due to ill health, was forced to retire from active duty but continues to stay with us.

Father Maciejewski made many improvements in the church, the school and particularly in the rectory, which had been in need of repairs for many years. After three years of excellent work, Father Maciejewski was transferred to Notre Dame Parish, Chipewa Falls, Wisconsin, and Father F. A. Szumierski succeeded him as pastor. In September, 1945, Father J. J. Todorowski replaced Father Paga as assistant.

The number of our families has remained almost stationary for the past five years, and there is no prospect in the immediate future of any increase. During the war many families and a large number of young people left town for war work in larger cities and but few have returned. Coal mining is the sole industry here for the young men and because the younger generation does not want to work in the mines, most of them seek employment elsewhere. For the same reason the young people who marry do not remain here. Hence it is that our parish is composed chiefly of older families. This, in turn, explains the small number of children in our school, which this year has an enrollment of only 110. We are pleased, however, to state that the business men of the town are now making serious efforts to bring some post-war industries into the region and it is our hope that they will succeed.

During the past year we have graded and fenced in a new addition to the parish cemetery at a cost of \$7,500. This includes the building of a permanent driveway into and around the cemetery, and the planting of shrubbery. The work, however, is far from being completed and more road building and the installation of drains and water lines must be undertaken next year.

Two hundred and sixty of our boys and girls saw service in practically every part of the world during the war. Thanks be to God, only seven

were called upon to make the supreme sacrifice.

Our greatest need at present is a new school. The present building, some 55 years old, can hardly be called a school according to modern standards. After taking care of all necessary repairs we shall begin laying aside money towards a school fund so that a few years hence a school can be erected that will harmonize with the other fine parish buildings.

All in all, we have enjoyed a period of prosperity and if God continues to bless us the future may be brighter than we dare anticipate now.

Statistics 1940-1945 inclusive:

Families	335
Souls	1,386
Marriages	56
Baptisms	110
Converts	1
Confirmed	249
Deaths	99

* * * *

My Vocation

(Two interesting compositions selected from the papers written in Cornwells on the subject "My Vocation" for First Year English Class.)

(1)

I was born on February 12, 1931. So far as I know, I was an average boy until I started school. It was in the second grade that the life of a priest was explained to me by one of the priests in our parish. On the way home from school that day I began to think about being a priest some day.

In the fifth grade we were shown a movie of the Holy Ghost Fathers' Missions in Africa. This picture was followed by a talk about vocations; it impressed me very much. I began to think again about becoming a priest and prayed for a vocation.

Later, in the eighth grade, I started to receive the Mission News through our school. It was then that I wrote for complete information concerning the openings in the Priesthood as a Holy Ghost Father.

Suddenly one day Father ——— came to visit me. I explained to him that I would not be able to enter the seminary for at least two years. He told me to just keep praying for my vocation.

After my first year of high school I got my chance to come to the seminary. On June 16 it became clearly

evident that I would be delayed in leaving home because I was run over by a tractor. No bones were broken, however, and through the prayers of my friends I recovered rapidly.

In September I found myself in this seminary. Because the Latin here is much harder than the Latin I had taken, I am repeating the first year of high school. I am very happy here and pray that I will be successful.

(2)

My vocation is a very happy one. My first thought of the holy priesthood came when I was in the seventh grade. The more I studied my religion the more interesting it became. I also read many lives of the Saints. I picked out certain saints and tried to imitate their life. I went to Holy Mass and Holy Communion very often to ask God for perseverance. I asked my confessor in confession about my vocation and he gave me instructions and I tried to follow them. Then when I was in the eighth grade my vocation seemed to grow more intense. The nuns that taught me had pamphlets about different orders of the priesthood. During my spare time I read a few pamphlets. As I was reading one of these pamphlets I became more and more interested in this one Congregation. It was the Holy Ghost Congregation. Another boy from my class was also considering joining the Holy Ghost Fathers. We got together and wrote to the Holy Ghost Fathers in Washington, D.C., and they sent us more pamphlets concerning the Congregation.

I always seemed to have it in my heart to convert the poor Negroes who are so neglected. That is the work of the Holy Ghost Fathers so that is only one of the few reasons I joined the Congregation. My fellow graduate and myself are here now to see if we truly have a vocation to the holy Priesthood.

* * *

Father D. T. Ray, of the Chaplains School, Fort Oglethorpe, Ga., has been promoted to the rank of Major in the USAR.

* * *

Pray for Bishop Louis Tardy, Vicar Apostolic of Gabon, who is seriously ill following an operation in Chevilly.

Book Reviews

We give here a few extracts from the reviews on Father Hoeger's book, *A Tryst with the Holy Trinity*.

Imaginary sweat of blood comment is apt.

Father Hoeger gives us a very unusual pattern for a retreat to religious. He takes the usual subjects, but wraps them around the Our Father, the Stations of the Cross, and Christ's Devotion to the Holy Ghost. He does not take these in order, but interweaves them in groups of four meditations: one on the Our Father, then ten on the Stations of the Cross, and the fourth on the Holy Ghost.

The subject matter is very solid, yet devotionally satisfying. There are gems of sparkling, practical common sense at frequent intervals in the book—pointers that betray a long and diversified experience in the priesthood. I liked especially his cautions about the employment of relatives of religious in a religious house, his advice about bossy but efficient religious in a religious house or acting as supervisors in a hospital. Apt also are his comments on the Community valetudinarians, who "need some one sufficiently tolerant and unselfish to wipe from their faces the imaginary sweat of blood."

The book will prove most helpful to anyone who is preparing a retreat for religious, or to any religious who is seeking good reading matter for retreat. The style is somewhat formal, but clear and interesting.—*The Homiletic and Pastoral Review* (August, 1946).

For a tapering-off period. . . a memorable keepsake.

Father Hoeger, a practical retreat master, from Cornwells Heights, has given to the religious of the country a most profitable retreat manual. . .

The meditations of this manual were originally prepared for retreat conferences and were given over a period of some twenty years to communities of priests, brothers and sisters. Those who have made a retreat under Father Hoeger will have a memorable keepsake for future reading and remembering. The intimate and casual style of the author makes for a retreat atmosphere and renders

more effective the retention of the basic truths he has set down simply. While not striving for polished literary effort, the author has nevertheless produced some very readable manuscript.

Religious who experience a tapering-off period after the annual retreat will do well to have such a volume as this in their library.—*The Pittsburgh Catholic* (January 24, 1946).

A wonderful book

The author has had much experience in giving retreats and evidently was very successful at it, having been invited back to the same community as many as five times. Of those who are pleased and helped by the original conferences, no doubt will be glad to have them now in permanent printed form." *Review for Religious* (May 15, 1946).

Here is another of those timely books that are intended to lead the devout reader to a closer union with the Triune God and a deeper appreciation of the mysteries of the spiritual life. *Sponsa Regis* (July 15, 1946)

A practical retreat book for religious. Father Hoeger gives sound advice in ascetical matters. His work should notably aid in the spiritual progress of its readers. *Extension Magazine* (February, 1946).

Recommended for use throughout the year. *The Catholic Library World* (December, 1946).

An experienced retreat master. . . the author offers abundant material for serious thought on the love of consecrated souls toward the Father, Son, and Holy Spirit. This is a book that priests, brothers and sisters will find helpful. *Messenger of the Sacred Heart* (February, 1946).

This is a wonderful book.—*Par.* (February, 1946).

A different order?

The Tryst. . . short and clearly written. . . intended to provoke deeper thought about the goodness of God in the hope that a closer union with Him will result. For those reading the meditations with this purpose in mind, the author has thoughtfully attached to the end of each chapter a short resume of the matter, to facilitate putting the thoughts into prac-

tical use. The arrangement of the series, though reasonably explained by the author, seems to have cost the book much of the good effect that a different order of the excellent thoughts would have given. . . *Cord and Cowl* (Winter, 1946).

Thoughts not tightly caught. . . the untasty side.

This is a small book of retreat conferences put into twenty-nine short meditations by a priest who has preached them often. . . Within most of the meditations themselves, however, the unity is very loose, giving a general impression of sketchiness. The third meditation is one example; another is the fifth, which covers death, judgment, heaven and hell in six pages. Many of the others are but a few scattered thoughts loosely caught together. The fourth meditation, the eighteenth, and a few others, are nevertheless, well unified exceptions.

Though the prose is conventional, yet the whole possesses an engaging simplicity, with numerous practical applications and with here and there a fresh, interesting figure—flashes in the midst of the spiritual conventional. The Sixth Station brings out a very good lesson: Veronica's deed and the importance of little things. The joyful, encouraging beginning of this meditation soon runs into the untasty side of religious life, a tendency found on almost every page of the book until the reader wonders, "Are there any good religious at all? Must not religious life be a sordid botch when studied realistically?"

The work does need the preacher's personality to make it go; yet anyone using the meditations in a spirit of uncritical simplicity, certainly can draw from them many practical lessons. *The Ave Maria*. (April 6, 1946).

* * *

*The night is beautiful
So the faces of my people.*

*The stars are beautiful
So the eyes of my people.*

*Beautiful also is the sun.
Beautiful also are the souls of my people.*

—Langston Hughes.

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